THE GREEK VERSIONS OF THE TESTAMENTS OF THE TWELVE PATRIARCHS

Edited from nine MSS together with

THE VARIANTS OF THE ARMENIAN AND SLAVONIC VERSIONS AND SOME HEBREW FRAGMENTS

by

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TO

R. SINKER, D.D.
F. C. CONYBEARE, M.A.
WILHELM BOUSSET, D.D.
W. R. MORFILL, M.A.

WHO HAVE RENDERED YEOMAN SERVICE
TOWARDS THE RECOVERY AND ELUCIDATION OF
THIS ANCIENT TEXT

PREFACE

A new text of the Testaments of the Twelve Patriarchs has long been needed. It is now nearly forty years since Dr. Sinker published a reproduction of the Cambridge MS. with the variants of the Oxford MS. Ten years later he edited collations of the Vatican and Patmos MSS. Dr. Sinker's own work was very accurate so far as it went, but he made no attempt to deal with the relations of the MSS. to each other and to the archetypes from which they were derived. The MSS. evidence was, indeed, hardly adequate for such a task, and, moreover, the presuppositions under which he worked—as also all other students of the Testaments till within the last few years, i.e. that the Testaments were written originally in Greek and by a Christian author—precluded the possibility of ever attaining to a satisfactory text.

For deliverance from the latter misleading presupposition, that the Testaments were of Christian authorship, scholars are indebted in the main to the meritorious articles of F. C. Conybeare. By means of the Armenian Version this scholar established the high probability that all the Christian allusions in the Testaments are the interpolations of Christian scribes in an originally Jewish work, and therein confirmed the earlier hypothesis of Grabe and Schnapp. My own study of the Armenian Version has more than convinced me of the validity of Conybeare's contention. In the prosecution of this study I have spared no pains. I have used the collations of the three Armenian MSS. which Mr. Conybeare has cited in his articles, and which he most kindly placed at my service, and likewise six other MSS., two of which I have collated for the first time.

For deliverance from the other false presupposition, that the Testaments were written originally in Greek, the first steps were taken by Grabe and Kohler when they put forward the suggestion of a Hebrew original, but neither scholar advanced any evidence in support of his hypothesis. The first positive evidence was furnished by Gaster, but since this evidence was so very exiguous in quantity—in all amounting to the explanation of one, or at most two, corrupt passages in the Greek by retranslation into Hebrew—and since even the weight of this slight evidence was handicapped through

its connexion with extravagant claims on behalf of a comparatively late Hebrew Testament of Naphtali, the hypothesis of a Hebrew original was still looked upon as highly questionable, or even as undeserving of serious consideration, when the present editor undertook a close study of the Testaments. The firstfruits of that study appeared in the *Encyclopaedia Biblica*, I. 237–241, and the grounds there advanced for a Hebrew original were accepted in the following year by Bousset, who at the same time contributed valuable articles on the Jewish authorship of the Testaments. The sustained study of the intervening years has transformed a good working hypothesis of ten years ago into an indispensable postulate. Nearly every page of the Greek text exhibits passages which can neither be explained nor translated unless by retroversion into Hebrew.

Some of the Sections in the following Introduction have already appeared in the Introduction to my Commentary.

My obligations to friends and scholars are deep and manifold. First of all, to the Trustees of the Hibbert Trust for a subvention towards the cost of publication of the Text: to Dr. Sinker, who, when I informed him of my intention of editing the text, most generously lent me the collation of *h*, the first Mt. Sinai MS., which had been made for him by Mrs. Gibson: to Mrs. Gibson and Mrs. Lewis for the endless pains they took in securing for me a photographic reproduction of *i*, the second Sinai MS.: to the Directors of the Paris and Vatican Libraries for permission to photograph their MSS. of the Testaments: to Professor Lake for photographing the Mt. Athos MS.: to Mr. Cowley for his ever ready help in regard to the Aramaic fragments: and to Dr. James, the Provost of King's, for a collation of portions of Dr. Sinker's text with the Cambridge MS. My warm thanks are specially due to Professor Morfill, who retranslated into Greek for this edition the two recensions of the Slavonic Version: and, finally, I am indebted for the Greek Index to the kindness of Miss Poole.

The Editor will be grateful for corrections. In dealing with such a vast mass of manuscript evidence in several languages he cannot hope to escape errors of various kinds. Some of these will be found in the list of Corrigenda on pp. lviii–lix. I cannot conclude without recording my thanks to the readers and compositors for their skilled services in this most difficult Text.

R. H. CHARLES.

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INTRODUCTION

§ 1. Short Account of the Book.

The Testaments were originally written in Hebrew by a Pharisaic upholder of the Maccabean priest-kings in the closing years of the second century B. C. In the course of the next century the Hebrew text was interpolated with additions emanating from bitter opponents of the Maccabean dynasty. In the early decades of the Christian era the text was current in two forms, which are denoted by H^{α} and H^{β} in this edition. The former of these was translated not later than A. D. 50 into Greek, and this translation was used by the scholar who rendered the second Hebrew recension into Greek. The first Greek translation was used by our Lord, by St. Paul, and other New Testament writers. In the second and following centuries it was interpolated by Christian scribes, and finally condemned indiscriminatingly along with other apocryphs. For several centuries it was wholly lost sight of, and it was not till the thirteenth century that it was rediscovered through the agency of Robert Grosseteste, bishop of Lincoln, who translated it into Latin, under the misconception that it was a genuine work of the twelve sons of Jacob, and that the Christian interpolations were a genuine product of Jewish prophecy. The advent of the Reformation brought in critical methods, and the book was unjustly disparaged as a mere Christian forgery for nearly four centuries. The time has at last arrived for this book, so noble in its ethical side, to come into its own, and the text with all the documentary authorities is now laid before the student.

§ 2. The Greek MSS.

a. Bodley MS. Baroccio 133. Quarto. This paper MS. contains several treatises by different hands of the latter part of the four-

teenth century. The Testaments occupy ff. 179a–205b. Their title and those of Judah and Gad are written in red. There are two copies of this MS. on paper, one in the Bodley MS. Smith 117 belonging to the close of the seventeenth century, and the second in Emmanuel College, Cambridge. This MS. is remarkable for a large number of omissions, at times of entire chapters. A collation of it is given in Dr. Sinker's edition, but it is wanting in accuracy. It is cited by him as O.

b. University Library, Cambridge, Ff. 1. 24. Quarto. This parchment MS. contains four works, of which the Testaments are the fourth, written on ff. 203a–262b. It is written in double columns, twenty lines in a column. It belongs to the tenth century. The initials and titles are in red except the first, which is in gold. It was from this MS. that Grosseteste's Latin Version was made. His handwriting, according to Dr. James, is found on the margin. Grabe professes to have given a transcript of this MS. as his text.

Of this MS. there are three copies. The first two are in the University Library and in the Library of Trinity College, Cambridge, respectively, and the third in the Library of Queen's College, Oxford.

This MS. forms the text of Dr. Sinker's edition. Dr. James has tested its accuracy for me, and found it to be above all praise. I have therefore used Dr. Sinker's transcript of the MS. in the present edition. It is cited by him as C.

c. Vatican Library, Cod. Graec. 731. This is a small octavo MS. written on paper with twenty-two or twenty-three lines on each page. Besides the Testaments it contains extracts from the Fathers. The Testaments are given on ff. 97a–167b. The script of the latter belongs probably to the thirteenth century. This is the most important of all the MSS. A fairly accurate collation of this MS. by Guidi is given by Sinker in his separately published Appendix to his edition of the Testaments and cited by him as R. I procured photographs of this MS. for the present edition.

d. Vatican Library, Gk. 1238. This is a vellum MS. in three volumes of the LXX, belonging to the thirteenth century. On the close of the LXX follows the Testament of Job, ff. 340a–349b, and on 350–380 our present text. There are from thirty-three to thirty-nine lines on each page. Strangely enough, above the general title of the Testaments—*Διαθῆκαι τῶν ιβ πατριαρχῶν υἱῶν Ἰακώβ*—appear the words *Λεπτῆς Γενέσεως*, which is one of the

titles of the Book of Jubilees. That there was a close relation between these books we know independently. A collation of this MS. was published by Conybeare in the *J. Q. R.*, Oct., 1900, and Jan., 1901, but I thought it advisable to have the MS. photographed for this edition.

e. Mount Athos MS. This MS. is written in two columns of forty lines each, in a good hand of the tenth century. The Testaments are given on ff. 197^b–229^a. This MS. is of great interest as it contains three large additions to the text, the first before *καὶ ἐπὶ πύργους* in T. Lev. ii. 3 consisting of a prayer of Jacob, the second after the word *ἡμερῶν* in T. Lev. xviii. 2, and the third after *τῆς γῆς* in T. Ash. vii. 2. The third consists of two and two-third columns of certain Christian disquisitions on love and the Trinity. The second is the remarkable Greek Fragment, which we print in Appendix III, and which we show elsewhere to be a translation from a Hebrew work, which was probably an original source of the Testaments. Professor Lake photographed this MS. for me on Mount Athos.

f. Paris MS. 938. This is a beautifully written MS. of the tenth century. The Testaments are given on the first seventy-two folios. Each page contains twenty-three lines. On fol. 1^a there is a list of Old Testament names, including those of the twelve patriarchs, with their meanings. The Testaments proper begin on 1^b. It is characteristic of this MS. that after the title of each Testament it adds the meaning of the proper name, and also that at the conclusion of each Testament it adds the number of years that the patriarch lived. In the latter feature it is followed by the first Slavonic recension (S^1). After the Testaments follow the Testament of Job and other writings. This MS. was photographed for me with a view to the present edition. Dr. Sinker collated this MS. as far back as 1887, but never published the collation.

g. MS. 411 in the Library of the Monastery of St. John the Evangelist in Patmos. It is a quarto MS. written on parchment and assigned by H. O. Coxe to the sixteenth century. This very inaccurate MS. was collated for Dr. Sinker's Appendix, by whom it is cited as P.

h. Mount Sinai MS., No. 547, in the Library of St. Catherine. See Gardthausen, *Cat. Codd. Graec. Sinaiticorum*, p. 132. This MS., 14·5 by 10·35 cm., was written in the seventeenth century. It contains seventeen lines on each page. It is incomplete and comes to an end with T. Jos. xv. 7. This MS. has the following peculiar introduction: *Ἰωάννου τοῦ ποτὲ ἑβραίου εἴδησις τῶν διαθηκῶν τῶν ιβ*

υἱῶν τοῦ πατριάρχου Ἰακὼβ μεταφρασθεῖσα ἀπὸ Ἰουδαικοῦ διαλέκτου εἰς Ἑλληνικήν. The statement is true, but where the scribe got it we cannot determine. This MS. was copied for Dr. Sinker by Mrs. Gibson in Feb., 1892. This copy, together with photographs of the T. Jos. i–xii. 3^{a}, xv. 1–7, Dr. Sinker most kindly placed at my disposal.

i. Mount Sinai MS. This MS. was discovered accidentally in the Convent Library in the spring of 1906 by Mrs. Gibson. She was searching for *h* with a view to a more correct collation on my behalf. Notwithstanding every effort she, like as the Archbishop of Sinai who had previously sought for it, failed to find it. Just before leaving Mount Sinai, however, she came across this second MS., and photographed the greater part of it for me, i. e. down to T. Ash. vii. 6, when her camera broke down. Unfortunately the negatives of T. Naph. viii. 2^{b}–ix. 2^{b}; T. Gad i. 9–iv. 1, v. 3^{b}–vi. 2^{b}; T. Ash. i. 7^{b}–ii. 7, iv. 5–vi. 3^{d} were either lost or proved to be failures. When the photographs of this MS. reached me the first ninety-six pages of my text had already passed through the press. Accordingly I add in Appendix VI a collation of the Testaments of Reuben, Simeon, Levi, and Jud. i–xx, where it differs from *h*, with which it is closely connected. This MS. was written not earlier than the seventeenth century It contains twenty-one to twenty-three lines in each page. It has the same peculiar introduction as *h*. See preceding MS.

§ 3. The Armenian MSS.

There are many MSS. of this version. The first five are designated by the symbols attached to them in the Venetian edition of the text by the Mechitarist fathers. The rest owe their designation to the present editor. When cited they appear as A^{a}, A^{b}, &c.

A^{a}. Mechitarist Library of St. Lazzaro, Venice, No. 345. This MS., 5 × 7 inches, was written in the year 1220 on paper. This MS. contains also the history of the Prophet Jeremiah. It belongs to the first recension of the text.

A^{b*}. Mechitarist Library of St. Lazzaro, No. 280. This MS., $7\frac{1}{2}$ × 11 inches, was written in two columns of forty-two lines each, on paper, in the year 1418. This MS. is the worst representative of the second recension of the Armenian Version. It contains also the history of Asenath.

A^{b}. Mechitarist Library of St. Lazzaro, No. 679. This MS., 6 × 10 inches, was written towards the close of the fifteenth century,

in double columns of twenty-six lines each. It consists of 679 folios. This MS. belongs to the first recension. Its collation in the Armenian Text is not infrequently incorrect and defective, as I have discovered through Father Carékin's copy of six of the Testaments in this MS., which he made for Mr. Conybeare, and which the latter most kindly placed at my disposal. I have introduced the needful corrections into the Text on the basis of Carékin's collation.

A^c. Mechitarist Library of St. Lazzaro, No. 229. This MS. Bible. 8 × 10 inches, was written on vellum in double columns of fifty lines each in the year 1655.

A^d. Mechitarist Library of St. Lazzaro, No. 1366. This MS. Bible was written in the sixteenth century on paper in double columns of forty-three lines each.

A^e. This MS. Bible was written in the sixteenth century, and belongs to the London Bible Society. It is designated as B by Conybeare, whose collation I have used.

A^f. This MS. Bible, which belongs to the Catholicos of the Armenian Church at Edschmiadzin, in Armenia, was there photographed by Conybeare in 1891. The MS. is written in two columns of fifty lines each in a beautiful hand. Unfortunately the negatives reproduced the pages of the Edschimiadzin MS. on so minute a scale that it was impossible to print them. Moreover, a few of the columns were out of focus. Notwithstanding, the present editor has been able to decipher five-sixths of the text by holding the negatives between himself and the sunlight and studying the negatives letter by letter and word by word. This MS. is closely related to A^{cdef}, and has been of great service where the collations of these MSS. were slightly inaccurate or defective.

A^g. This MS. Bible, which was written in the seventeenth century, belongs to Lord Zouche. I owe all my citations of its text to Conybeare's collation.

A^h. Bodleian Library, Oxford, No. e. 30. Only five Testaments are found in this MS., and in the following order: Simeon (fol. 168^a), Levi (173^a), Joseph (183^b), Benjamin (195^b), Judah (202^a). The MS. is written in two or more hands, and there are two types of text. Fortunately the four first mentioned Testaments and T. Judah i–xiv. 8^{abc} (i. e. *ἐὰν . . . . αἰσχρορρημονεῖν*) belongs to the first recension, and only T. Jud. xiv. 8de–xxvi to the second. This MS. thus attests the same type of text as A^{ab}, but it is more closely related to A^a than to A^b.

All the preceding MSS. have been used by the present editor. There are three others of two of which he has no knowledge.

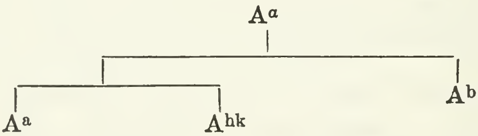
A^{i}. A Vatican MS. of the Bible, cited once by Conybeare. See *J. Q. R.*, viii. (1896), p. 260. It belongs to the seventeenth century.

A^{k}. Mechitarist Library in Vienna, No. 126 (Dashian's *Catalog der Armenischen Handschriften der Mechitaristen-Bibliothek zu Wien*, 1895, p. 71, 411 sqq.). This MS. was written in the year 1388. On the first 105^{a} folios it contains the history of Joseph and Asenath. Then follow the Testaments. Of these the Testaments of Reuben, Dan, and Naphtali are missing. The order of the remaining nine is peculiar, agreeing in the first five with that of A^{h}. Thus we have: Simeon, Levi, Joseph, Benjamin, Judah, Issachar, Zebulun, Gad, Asher. A study of the titles of these Testaments given in Sinker's Appendix, p. 25, and the German translation of the T. Jud. xxiv–xxvi and T. Benj. x. 8^{b}–xii by Dr. Paul Hunanian, makes it at once clear that A^{k} belongs to the first Armenian recension, and furthermore that A^{k} is more nearly related to A^{ah} than to A^{b} and to A^{h} than to A^{a}.[1]

A^{l}. The Hofbibliothek, Vienna, No. 11 (Dashian's *Katalog der Armenischen HSS.*, p. 19, 1891).

§ 4. The Armenian Version found in two Recensions: their Relations: their Affinities with the Greek MSS.: its Value.

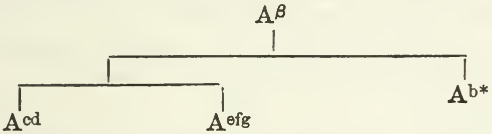
The two recensions. As we have already observed in the preceding section, there are two recensions of the text, which are represented in this edition as A^{α} and A^{β}. A^{α}, which is found in non-Biblical MSS., includes four MSS., A^{abhk}, of which the last, A^{k}, is known to the editor only through the translation of Dr. Paul Hunanian in Sinker's Appendix, p. 25. The relations of these four MSS. to each other can be represented as follows:—



[1] Thus the titles of the Testaments of Simeon, Levi, Joseph, and Benjamin in A^{k} agree with those in A^{abh}, but that of Judah in A^{k} agrees only with that in A^{h}. A^{k}, like A^{ah}, rejects the additions of A^{b} in T. Jud. xxiv. 2, 5, 6; xxv. 3. It agrees with A^{h} in T. Jud. xxiv. 5, xxvi. 1 against A^{ab}, but with A^{ab} against $A^{h\beta}$ in xxv. 4.

A^b is a good MS. in many respects and occasionally alone preserves the true text, but it is disfigured by many small additions of words and phrases.

A^β, which is found always (?) in Biblical MSS., includes in this edition $A^{b*cdefg}$. Of these A^{b*} stands aloof from the rest. Its idiosyncrasies are innumerable, but in a few rare cases, where it differs from A^{cdefg}, it has the support of the best Greek MSS. Cf. T. Benj. xii. 1. Unfortunately it was adopted by the Mechitarist editor of the Armenian text as his chief authority. The relations of these six MSS. might be represented as follows:—



Relations of the two recensions. The variations between A^α and A^β are very great, but the bulk of them appear to have arisen within the Version. Very many of them are simply due to the confusion of like words with each other. Instances of this nature are pointed out on nearly every page of my text. Other differences apparently arose from an attempt of the scribe of A^α to abbreviate the text as it is found in A^β.[1] But over and above these there are certain important sections, where the differences between the two recensions goes back to the Greek, such as in T. Lev. ii. 7–10, xiv. 1, 3–5, where A^α agrees with α against β, and one notable section, T. Lev. iii. 1–5, where A^α is less corrupt than α and gives the nearest reproduction of the original Hebrew archetype.

Affinities of A with the Greek MSS. Exclusive of such passages as the above, A, taken as a whole, agrees with β S against α. This agreement holds in an innumerable number of passages and frequently on a large scale, as in T. Lev. v. 1^b; T. Jud. v. 6, 7, vii. 2–3, 9, x. 5, xviii. 1, xx. 2–4, xxvi. 3; T. Iss. i. 11, vii. 9; T. Zeb. iv. 1–6, ix. 7; T. Dan i. 9; T. Naph. i. 12; T. Gad ii. 3–5, vi. 3; T. Asher ii. 3, vi. 6; T. Jos. viii. 5, xvi. 2–3; T. Benj. vii. 4, viii. 2, xii. In one considerable passage, owing to hmt., i. e. in T. Benj. iv. 5, A agrees with α against β, and likewise in a number of unimportant phrases, where the agreement may be accidental.[2]

[1] Thus in the T. Judah the text of A^α is less by a third than that of A^β, but this is an extreme case.

[2] Cf. T. Jos. iv. 5 (n. 35).

But within β there are two types of text to which *aef* and *bdg* belong respectively, and A agrees all but universally with *bdg*, when *bdg* differ from *aef*. In one passage, T. Zeb. viii. 6, A agrees with *aef* (ὕπαρξιν) against α (πρόσωπον). Here *bg* differ from all the MSS. and Versions and *d* gives a text conflated from *bg* and *aef*.

Value of A. The value of A will be best understood when we come to deal with the Christian interpolations in the text. These are by no means absent from A, but they are present in a much less degree in A than in α and β. This is specially the case in the last two Testaments. But not only is A notable for its comparative freedom from interpolation, but A^{α} has alone transmitted the purest form of text in T. Lev. iii. 1–5, and A alone preserved the text where it has been wholly lost by αβ in T. Jos. xix. 3–7; T. Benj. ii. 6–8.

But A is guilty of the sin of omission, and that almost on every page. These omissions are brought before the reader in my text by the use of the brackets ⌜ ⌝. All words thus enclosed are omitted by A.

Furthermore, the text of A is often corrupt. At times the meaning can only be guessed at. In my retranslations of A into Greek I have reproduced the irregularities of this Version.

§ 5. Edition of the Armenian Text.

Only one edition of the text has as yet appeared. This is given on pp. 27–151 of the Treasury of Old and New Fathers: *Noncanonical Writings of the Old Testament*, Venice, 1896, by H. Sargis Josepheanz (*Թանգարան Հին և Նոր Նախնեաց. Ա. Անկանոն գիրք Հին կտակարանաց*).

This edition consists of a reproduction of A^{b*} with variants in the notes from A^{abcd}. The editor could not unfortunately have chosen a worse MS. for his text. Fortunately, however, in the case of the Testaments of Simeon and Levi, where A^{α} and A^{β} differ very greatly, he has given, by the advice of Mr. Conybeare, A^{ab} on the left hand pages and A^{b*cd} on the pages facing them.

My study of this text has led me to form a low opinion of its accuracy. The editor is frequently careless as to the order of the text, and thus represents a divergence between A and αβ where there is none in the MSS. He is indefinite in his statements on the notes. Thus not unfrequently he says 'one line is missing', and gives the reader no help in determining its length. Happily, by the aid of

A^{bhefg}, I have been able to ascertain his meaning. The title of the T. Joseph is wrongly given for A^{ab}. Again A^{b} is not infrequently wrongly cited, as the copy of this MS. by Father Carékin shows. I cannot help drawing the same inference with regard to A^{cd} from my study of A^{efg}, which are closely related to A^{cd}, and with regard to A^{a} from my study of A^{h}, these two MSS. being made from the same archetype.

Notwithstanding, this scholar has rendered a great service to the students of the Testaments, and materially lightened the labours of his successors. But it is to be hoped that either he or some other Armenian scholar will undertake a critical edition of this much needed work, in which A^{b*} will be banished from the text and not always cited in the notes. In the meantime the students of this literature must content themselves with the knowledge of A that is given in my notes. I have in my notes either silently or expressly corrected Josepheanz's text when needful, and so far as I am aware I have not omitted a single important variant in either A^{α} or A^{β}.

§ 6. Translations of the Armenian Version.

Paul Hunanian. A German translation has been made by this scholar of the T. Jud. xxiv–xxvi and of T. Benj. x. 8–xii from the Armenian MS. A^{k} and is given in Sinker's *Appendix*, pp. 26–27.

Conybeare. The chief help towards our knowledge of the Armenian Version has been rendered by this scholar in his contributions to the *J. Q. R.*, 'A collation of Sinker's Texts of the Testaments of Reuben and Simeon with the old Armenian Version,' 1896, vol. viii. 260–268: 'A collation of Armenian Texts of the Testaments of Judah, Dan, Joseph, Benjamin' (viii. 471–485). In these articles Conybeare has retranslated into Greek or Latin the chief variants in the three MSS. A^{beg}.

Preuschen: 'Die armenische Uebersetzung der Testamente der Zwölf Patriarchen' in the *Zeitschrift für NTliche Wissenschaft*, 1900, i. 106–140. This article gives almost a complete list of the Armenian MSS. and a translation into German of the T. Levi. The translator makes many good suggestions and attempts in some of the corrupt passages a reconstruction of the text. He has rightly shown that the editor of the Armenian text was wrong in making A^{b*} the basis of his text.

Issaverdens, *The Uncanonical Writings of the Old Testament*, pp. 349–

479, Venice, 1901. Dr. Issaverdens has here attempted to translate the Testaments into English, but the task was wholly beyond him. It is not that his English was defective, but that his entire training was not apparently fitted to prepare him for such an undertaking. He ought to have followed closely the printed Armenian text, and, where this text exhibited two very different recensions, have rendered each independently. As it is, he ostensibly follows the longer recension, but frequently adopts a reading from the shorter without informing his reader. No hint is given that at times ten, twenty, or thirty words or even a whole page is wanting in the shorter recension. Sometimes he gives, as a rendering of the Armenian text, the rendering of the Greek text of Sinker, where the Armenian is at variance with the Greek. Occasionally he adds a clause from the Greek which is missing in the Armenian without even a hint to that effect. Finally, his renderings are frequently inaccurate. In short, this translation, while of interest to the general reader, is absolutely worthless to the scholar.

§ 7. The Slavonic Version.

This version is late. It is based on the type of text represented by *aef*, and of these three it attaches most closely to *f*; for S^1 always and occasionally S^2 agree in making the addition at the close of each Testament that is to be found in *f* alone of the Greek MSS. But S has affinities also with other MSS. than *aef*; thus in T. Lev. ix. 1 it agrees with α in reading τὸν προπάτορα ἡμῶν which β, A omit: in T. Gad i. 4 α, S^1 read ὑπάρχων νέος, where β, A have τρυφερὸς ὤν, and in T. Lev. xii. 1 ἐξ αὐτῆς where β, A read αὐτῷ: in T. Benj. iv. 3 *c*, S read θεοῦ where β has ἀγαθοῦ, and in T. Lev. ix. 11 α, d, A^a, S^1 agree in omitting six words through hmt. Such instances, though they are not numerous, are sufficient to prove that the Greek MS. from which S was translated had sporadically come under the influence of α.

§ 8. The two Slavonic Recensions.

The two Slavonic Recensions of the Testaments of the Twelve Patriarchs are primarily taken from the so-called Palea (Greek παλαιά), which contain short accounts of events mentioned in the Old Testament with the addition of traditional stories and comments of the Fathers of the Church. These Palea sometimes appear in separate collections and are sometimes prefixed to the translations of Byzantine chronicles. Their origin is certainly Byzantine. Of the

two recensions the short one has undergone many changes from the Greek original. The editor of the Palea has shortened the 'Testaments' as they already existed in a complete Slavonic translation, and following a polemical course against the Jews, he has here and there introduced references to them. Besides the alterations mentioned the editor of the Palea has changed the order of the 'Testaments', having placed the Testament of Joseph before all the others, and having connected it with the death of Jacob. Tichonravov, the Russian editor, has not followed this peculiarity, and some variations have been introduced from a Palea on vellum of 1406, written at Kolemna. The shorter redaction of the Testaments is contained in a vellum MS. of the fourteenth century. preserved in the Monastery of St. Alexander Nevski.

The Complete Recension is from a Palea of the year of 1477, preserved in the Synodal Library at Moscow, No. 210, pp. 146–189.

Some variations from the complete redaction of the Testaments have been introduced from an uncial MS. in a Miscellany of fifteenth to sixteenth centuries, belonging to the Chief Archives of the Ministry of Foreign Affairs at Moscow, and including among other things a part of the chronography of John Malalas.

It will be seen that with the exceptions indicated the two redactions agree.

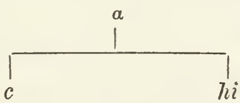
Tichonravov's work is entitled: Pamiatniki Otrechennoi Russkoi, Literaturi Sobrani i izdani Nikolaem Tikhonravovim[1]. 2 vols. St. Petersburg, 1863.

W. R. Morfill.

§ 9. The Greek Version found in two Forms, α and β. Their Relations and the Characteristics of their Representatives.

The Greek Version is found in two forms which are denoted by α and β in this edition. I do not call them recensions, for I hope later to prove that these forms go back to the Hebrew.

α and its characteristics. α is represented by three MSS. *chi*. The relations of *chi* to each other may be represented as follows:



[1] Памятники отреченной литературы собраны и изданы Николаемь Тихонравовымъ. St. Petersburg, 1863.

hi are derived from one and the same parent[1], but are late MSS. and show some signs of a mixed ancestry. In T. Zeb. i. 7^b–ii. 1^a they supply the text of *a* which *c* omits through hmt. These MSS. diverge occasionally from *c*: thus they support *β*, A^{β}, S^1 against *c* in T. Lev. iii. 8 (n. 49); *β*, S^1 against *c*, A in T. Sim. i. 10 (n. 68); *β*, (A), S^1 against *c* in T. Sim. vii. 1 (n. 2); *β*, A, S^1 in T. Lev. vi. 3 (n. 8) against *c*; *β*, S in T. Zeb. ix. 5 (n. 27) against *c*, A.

a is rather disfigured by omissions such as T. Reub. ii. 3^b–4^a; T. Lev. ix. 2^b (n. 8), 11^b (through hmt. n. 49) 14^b; xii. 5–7 (n. 27); xiii. 2; T. Jud. iii. 4 (through hmt.); vi. 1–2; xii. 6–10; xxi. 7^d (n. 54); T. Naph. viii. 4^b, 6^c.

Though freer than *β* from Christian interpolations, yet *a*, too, shows many signs of the Christian scribe's activity in this direction[2]. But we shall return to this subject in a later Section.

One notable depravation of the text occurs in T. Jud. xii. 6–10, where *a* has omitted the text of the Testament and substituted in its stead an abbreviated form of the LXX of Gen. xxxviii. 20, 24–30.

β and its characteristics. *β* is represented by six MSS., *abdefg*. These MSS. are not so closely related to each other as *hi*, but represent two diverging types of text. Of these *aef* show many affinities with *a*, and *bdg* with A. As we have shown elsewhere (see § 7), S is derived from *aef*. It is noteworthy that *aef* exhibit one uniform type of text agreeing on the whole very closely with each other, whereas *bdg*, though undoubtedly exhibiting a certain type of text, differ very largely from each other. Thus *g* is remarkable for its large omissions, *d* for its large additions and conflations, and *b* for its frequent small changes of the text. Furthermore, *bdg* are remarkable also for large additions to the text in T. Zeb. Thus vi. 4–6, vii–viii. 3, ix. 8^{cd} are found alone in *bdg*. These, if not from the original Testament, are from a Semitic source.

We shall begin with *b*. In some cases its variants are due to emendation. Thus in T. Lev. xvii. 2 the priesthood of an ancient

[1] *h* is not derived from *i* nor *vice versa*; for *i* omits where *h* does not, and *h* omits where *i* does not. Besides, there is a large number of variations between them. See Appendix VI.

[2] In the following passages *c* adds περὶ χ̅υ̅ (= περὶ χριστοῦ) in the margin (unless otherwise noted). T. Sim. vi. 5 (in text); T. Lev. iv. 1, x. 2, xvi. 3, T. xviii. 2; T. Iss. vii. 7; T. Naph. viii. 2 (on top of page); T. Ash. vii. 3; T. Jos. xix. 3; T. Benj. iii. 8, ix. 2. Of the above *hi* omit the first three additions in the T. Lev.; *h* omits the address in the T. Sim., and *i* the addition in the T. Naph. Otherwise *hi* agree with *c*, except that they go a step further and in all cases embody the additions in the text.

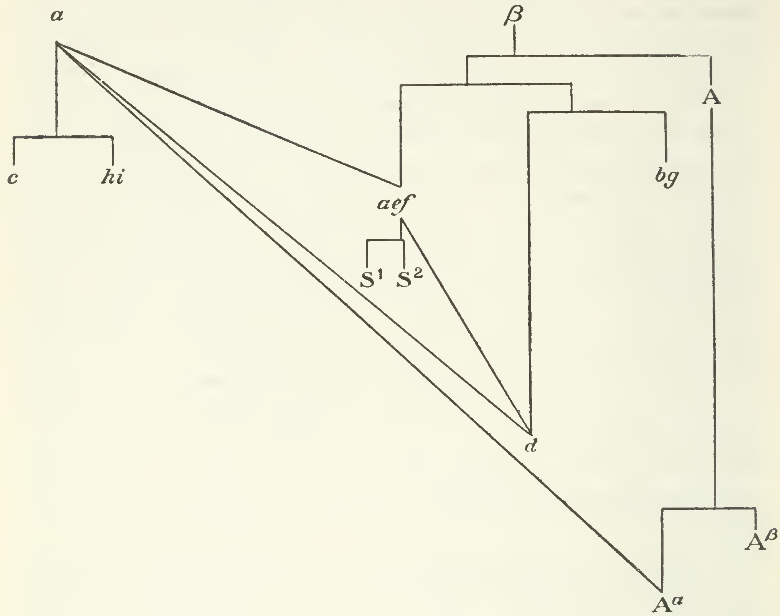
worthy is said to have been πλήρης μετὰ Κυρίου, i. e. שָׁלֵם עִם יי, 'perfect with the Lord.' But the scribe of *b*, failing naturally to understand this Semitic Greek, wrote πλήρης μετὰ φόβου Κυρίου. Likewise as an emendation we should explain the addition of ζήσεσθε in T. Jud. xvi. 2 against all other authorities, and the change of συντρέχει into συνεργεῖ in T. Benj. iv. 5, of συγγένῃ into συμπεισθῇς in T. Jos. vii. 3 as also in iv. 3, of διαβουλίου into διαβόλου in T. Ash. i. 9, of πατράσιν into πέρασιν in T. Dan v. 10, of δώσει into βοῶν in T. Dan v. 9, of ἀπέθνησκε into ἀπέθανεν in T. Lev. xi. 7 (n. 34), and of πρόσεχε into μὴ πρόσεχε in T. Lev. ix. 9, in nearly every case with disastrous results. Again, without a shadow of authority, it adds καὶ ἐθαύμαζον at the close of T. Jos. xvii. 5. Finally, in T. Zeb. viii. 6, it gives a most unlikely text along with *g*. On the other hand, in T. Jud. v. 2, the words καὶ νότου, which it inserts after δυσμῶν, though not found in any other Greek MS., nor in A or S, are found in the Hebrew Midrash which contains fragments of the Testament: see Appendix I (p. 237, line 4 ראובן . . . מן הדרום). In some cases it agrees with A against *a*, *β*–*b* (T. Naph. ii. 8 (n. 62)). Thus, on the whole, it is clear that, though in many respects *b* is a good representative of the type *bdg*, it would form an insecure foundation on which to construct a text.

d. This is a most interesting MS. It exhibits peculiar readings on almost every page. First of all *d* is a conflate text. This is manifest in the titles of the Testaments, where it combines the readings of *a* and *β*. Such conflations are common in *d*. See T. Jud. vi. 3 (n. 17); T. Zeb. viii. 6 (n. 22); T. Jos. iv. 7 (n. 44); xvi. 5 (n. 23). In other cases *d* shows affinities with *a*. Thus in T. Lev. xiii. 8[a] *d* supports *a* against *β*–*d*, A, S; *a*, A in reading σοφία, where *β*–*d* read αὐτή in T. Lev. xiii. 8; and by reading ὑμῶν, which *β*–*d* om., in xiv. 7; and *a*, A[a], S[1] in omitting a clause in ix. 11. Again, *d* agrees at times with *aef* against *bg*. Cf. T. Gad v. 9 (n. 59), viii. 1 (n. 4); T. Ash. iv. 2 (n. 10). In one passage, T. Jud. ix. 5, I have adopted παραθήσας into the text on the testimony of *d*, A. In another passage, T. Benj. vi. 4 (n. 26), it seems alone to have preserved the original text.

Thus *d*, which is naturally related to *b*, A, shows many traces of the influence of *a* and *aef*.

g. This is a very corrupt MS. and is chiefly remarkable for its omissions. It is very closely related to A, and *g*, A occasionally agree against all the other authorities. T. Naph. viii. 4[g], *g*, A along with *e* are right against *a*, *abdf*.

We shall now attempt to represent, on a genealogical table, the affinities between the various MSS. and Versions :—



In this table the main connexions are represented. It fails, however, to exhibit the occasional influence of various descendants of *β* on *hi*.

§ 10. Editions of the Greek Version.

Grabe, *Spicilegium Patrum*, I, Oxon., 1698: 2nd ed., 1714. The text of the Testaments in this edition is given according to *b*, but inaccurately, and a few of the variations of *a* appended. With this was printed Grosseteste's Latin translation, for which two Bodley MSS. were used.[1]

Fabricius, *Codex pseudepigraphus Vet. Testamenti*, I. Hamburg, 1713. This is simply a reprint of Grabe's text.

Gallandi, *Bibliotheca Veterum Patrum*, I. Venetiis, 1788. This also is a reprint of Grabe's text.

[1] The actual 'copy' that Grabe sent to the press is preserved in Queen's College, Oxford (No. 214). See Sinker, p. ix.

Sinker, *Testamenta XII Patriarcharum, ad fidem codicis Cantabrigiensis edita: accedunt lectiones cod. Oxoniensis.* Cambridge, 1869. We have here a most accurate reproduction of *b*, but we cannot speak so well of the collation of *a*, which is given in the footnotes. This contains many serious errors.

Testamenta XII Patriarcharum: Appendix containing a Collation of the Roman and Patmos MSS. and bibliographical Notes. Cambridge, 1879. These are the MSS. denoted by *c*, *g* in the present edition. The collation of *c* was made for Dr. Sinker by Guidi, and is on the whole accurately done. I have discovered four errors through the photographic reproduction which I had executed for me in the Vatican. On p. 4 Dr. Sinker has expressed the conviction that 'in any future critical revision of the text the Cambridge MS. must form the basis'. *b* is undoubtedly a valuable MS., but it can never again enjoy this distinction.

§ 11. The Greek Version—a Translation from the Hebrew.

Apart from Grabe, no notable scholar has advocated a Hebrew original till within the last decade and a half. Even Grabe, though he declared for a Hebrew original, advanced no linguistic arguments in support of his contention. It is remarkable that such an eminent critic as Dillmann could write (Herzog, *Real-Encyc.*[2], xii. 362): 'Since the publication of Nitzsch's study all are agreed that the book is not a translation, but was originally written in Greek.' The judgement of Dr. Sinker is still more pronounced (*Test. XII Patr.*, p. 31): 'The Testaments in their present form were no doubt written in the Hellenistic Greek, in which we now possess them, presenting as they do none of the peculiar marks which characterize a version. Whether there were a Hebrew work, on which the present was modelled, a supposition by no means improbable in itself, we cannot tell, nor is it a matter of much importance.'

To two Jewish scholars, Kohler[1] and Gaster, within the last fourteen years, belongs the honour of re-opening the question of the Hebrew origin of the Testaments. Only Gaster[2], however, has offered any linguistic evidence. But his article on the question, though it contains a few excellent points, failed to establish his thesis. Shortly after the above articles were written the present editor began his study of the Testaments, in the course of which he early came to the conclusion—which he set forth later in the

[1] *J. Q. R.*, 1893, v. 400–406.

[2] 'The Hebrew text of one of the Testaments of the XII Patriarchs' (*Proceedings of the Society of Bibl. Archaeology*, Dec. 1893, Jan. 1894).

Encyclopaedia Biblica (I, 241, 1899)—that the bulk of this work was written before 100 B.C., therein confirming an earlier speculation of Kohler. Since that date a close examination of the Greek text has brought to light a number of facts that puts its derivation from a Hebrew original beyond the possibility of question. The results of this examination will now be placed before the reader.[1] Before entering on this subject it is worth observing that both the Greek MSS. *h* and *i* state at the outset that the Greek is a translation from the Hebrew. See p. xi *ad fin.*

I. *Hebrew constructions and expressions are to be found on every page. Though the vocabulary is Greek, the idiom is frequently Hebraic and foreign to the genius of the Greek language.*

T. Reub. iii. 8 *συνίων ἐν τῷ νόμῳ* = בן בתורה; iv. 6 *οὐκ ἐν καιρῷ αὐτῶν* = בלא עתם; vi. 11 *ἐν αὐτῷ ἐξελέξατο* = בו בחר. T. Sim. iv. 4 *ἠγάπησά με σὺν τοῖς ἀδελφοῖς μου* (*a*) = אהבני עם־אחי 'loved me as (he did) my brothers'. So *β*, A, S[1] *ὡς τοὺς ἄλλους ἀδελφούς*. v. 4 *ἐν Λευὶ ἀδικήσουσι* = יָרֵעוּ בלוי; v. 5 *οὐ δυνήσονται πρὸς Λευί* (*β*, S[1]) = לא יכלו ללוי 'they shall not overcome Levi'. The same Hebraism recurs in T. Iss. iv. 4; T. Dan v. 4. vi. 6 *δοθήσονται . . . εἰς καταπάτησιν* (*β*) = ינתנו . . . למרמס 'they shall be trodden under foot'. This idiomatic use of נתן is common. Cf. use of שים in Is. x. 6. T. Lev. viii. 14 *ἐπικληθήσεται αὐτῷ ὄνομα καινόν* = יקרא לו שם חדש; xviii. 10 *Ἀδάμ* = אדם, and should here be rendered by *ἀνθρώπους*. T. Jud. vii. 1 (*hi*, *β*) *ὄχλος βαρύς* = חיל כבד 'a numerous army'; ix. 8 *βεθ* = בת, *κόρους* = כורים, *υφης* = איפה; xii. 8 *ἕως τῆς ζωῆς μου* is clearer in the Hebrew than in the Greek, it = בחיי 'so long as I lived'; xx. 4 *ἐν στήθει ὀστέων αὐτοῦ*, which is absolutely unintelligible, is full of significance in the Hebrew = בלב עצמו 'on his very heart'. In xxi. 5 *ἐσθίειν τὴν τράπεζαν αὐτοῦ* = אכל שלחנו. Most probably the peculiar Greek *προκόψουσιν ἐπὶ κακῷ ἐν πλεονεξίᾳ* in xxi. 8 is to be explained by retroversion into the Hebrew יוסיפו לְהָרֵעַ בבצע 'they will grow worse in covetousness'; xxv. 1 *ἔξαρχοι σκήπτρων* = 'chiefs of tribes' (שבטים); xxv. 2 *ἡ τρυφὴ τὸν Νεφθαλείμ* = 'Eden (blessed) Naphtali', for *τρυφή* = עדן. In T. Iss. v. 7 *ἐκλήρωσεν ἐν αὐτοῖς* (*β*) = הנחיל להם. T. Gad ii. 2 *προσεθέμην αὐτῷ μῖσος* = הוספתי שנא אתו 'I hated him still more'. T. Ash. i. 5 *ἐν οἷς τὰ δύο διαβούλια . . διακρίνοντα αὐτά*. Here *ἐν οἷς . . . διακρίνοντα αὐτά* appears to be a poor rendering of אשר . . . בחרים בם. T. Ash. iii. 1 *ὁ θεὸς ἀναπαύεται εἰς αὐτήν* = אלהים ישכן בה 'God hath His

[1] The present editor has already published some of the following results in the *Encycl. Bibl.*, i. 239-240; Hastings, *Bibl. Dict.*, iv. 724; *Hibbert Journal*, April, 1905, pp. 562 sqq.

habitation therein'. T. Jos. ii. 3 ἔδωκέ με ὁ Κύριος εἰς οἰκτιρμοὺς ἐνώπιον=נתן אתי לרחמים לפני (cf. Dan. i. 9) 'granted me to find mercy in the sight of'; xii. 2 κλοπῇ ἔκλεψαν=גנוב גנבו; xii. 3 ποίησον μετ' αὐτοῦ κρίσιν = עשה משפט עמו. T. Benj. x. 11 κατοικήσετε ἐπ' ἐλπίδι ἐν ἐμοί = תשבו לבטח בי 'Ye shall dwell securely with me'. The same misrendering is found in the LXX of Ezek. xxviii. 26; xxxiv. 28, and elsewhere.

The above instances are sufficient in themselves to prove the derivation of our text from a Hebrew original. The bulk of the above expressions could hardly, on any hypothesis, have been written for the first time in Greek. But the evidence can be multiplied fourfold, both in quantity and in conclusiveness, as we shall see as we proceed.

II. *Dittographic renderings of the same Hebrew phrase, and expressions in the Greek implying dittographs in the Hebrew MS. before the translator.*

In T. Sim. iv. 8 κλόνον παρέχει τῇ ψυχῇ καὶ τρόμον τῷ σώματι= ירגיז הנפש וירעיד הגוף, and is thus a dittographic rendering of the first two lines, ἀγριοῖ . . τὴν ψυχὴν καὶ φθείρει τὸ σῶμα, though φθείρει supposes יאבד instead of ירעיד. In T. Naph. iii. 5 ἀπὸ κατοικησίας . . . τάξας τὴν γῆν ἀοίκητον is a clear instance of dittography. The original here may have been מבלי יושב, which has been rendered first as ἀπὸ κατοικησίας, and a second time as ἀοίκητον.

In vi. 2 (β, A, S¹) the impossible μεστὸν ταρίχων ἐκτὸς ναυτῶν has arisen from a dittograph in the Hebrew; for μεστὸν ταρίχων = מלא מלוחים, a corrupt dittography of בלא מלחים = ἐκτὸς ναυτῶν.[1]

Again, in T. Gad vi. 6 μετανοεῖ τοῦ πλημμελῆσαι εἰς σὲ καὶ τιμήσει σε καὶ φοβηθήσεται καὶ εἰρηνεύσει (β–af, A, S¹). Here the idea of fear is quite alien to the context, which deals with the case of a man repenting of the wrong he had done to a good man: φοβηθήσεται= יֶחֱרַד, a dittograph of יְהַדֵּר=τιμήσει.

We should possibly explain T. Iss. iv. 4 in this way. Thus in εἶδεν ἐπιλέξασθαι κάλλος θηλείας we might take ἐπιλέξασθαι κάλλος= בְּחֹר בְּחֵן and regard the first word as a dittograph of the second. Then the text would run 'he looketh not on the beauty of women'. Otherwise for εἶδεν (which *c*, *ab* read) we should read οἶδεν with *def* (A). Then οἶδεν ἐπιλέξασθαι=ידע לבחר, or, if ἐπιδέξασθαι (*a*, *β–fg*) is original, we should have ידע לרצות='cannot have pleasure in'.

On the same principle we should explain T. Jud. iii. 3 τὸν Ἀχὼρ βασιλέα=המלך האחר, i. e. τὸν ἕτερον βασιλέα, a phrase which occurs in

[1] This fact was first pointed out by Gaster (*P. S. B. A.*, Dec., 1893).

the previous verse and has been wrongly repeated in this verse. See notes *in loc.*

Again, the impossible text in T. Lev. viii. 14 *ποιήσει ἱερατείαν νέαν κατὰ τὸν τύπον τῶν ἐθνῶν εἰς πάντα τὰ ἔθνη* is very probably to be explained in the same way. The words *κατὰ τὸν τύπον . . . ἔθνη* = לצלם הגוים לכל הגוים. Here I take צלם as corrupt for מליץ = *μεσίτης*. Then either we omit הגוים or לכל־הגוים as a dittograph. Thus we arrive at: 'He will establish a new priesthood to be a mediator for the Gentiles.' The clause occurs in the description of John Hyrcanus, whom the author regarded as the Messiah. Moreover, throughout the entire Testaments the salvation of the Gentiles is confidently expected. But the most notable dittograph occurs in T. Naph. viii. 4, 6:—

> *Ἐὰν οὖν καὶ ὑμεῖς ἐργάσησθε τὸ καλόν,*
> *εὐλογήσουσιν ὑμᾶς οἱ ἄνθρωποι καὶ οἱ ἄγγελοι,*
> *καὶ ὁ Θεὸς δοξασθήσεται ἐν τοῖς ἔθνεσιν δι' ὑμῶν,*
> *καὶ ὁ διάβολος φεύξεται ἀφ' ὑμῶν,*
> *καὶ τὰ θηρία φοβηθήσονται ὑμᾶς,*
> *καὶ ὁ Κύριος ἀγαπήσει ὑμᾶς,*
> [*καὶ οἱ ἄγγελοι ἀνθέξονται ὑμῶν*].
>
> *Τὸν δὲ μὴ ποιοῦντα τὸ καλόν,*
> *καταράσονται αὐτὸν καὶ οἱ ἄγγελοι καὶ οἱ ἄνθρωποι,*
> *καὶ ὁ Θεὸς ἀδοξήσει ἐν τοῖς ἔθνεσιν δι' αὐτοῦ,*
> *καὶ ὁ διάβολος οἰκειοῦται αὐτὸν ὡς ἴδιον σκεῦος,*
> *καὶ πᾶν θηρίον κατακυριεύσει αὐτῷ*
> *καὶ ὁ Κύριος μισήσει αὐτόν.*

Here, if we compare ver. 6 with ver. 4, we see that the six lines in ver. 6 correspond line for line with the first six in ver. 4. The seventh line in 4 is thus against the structure of the stanza. It is also against the parallelism. On retranslation into Hebrew we find that it = ומלאכים יאחזוכם, which is a dittograph of ואלהים יאהבכם.[1]

III. *Paronomasiae which are lost in Greek can be restored by retranslation into Hebrew.*

We can recover a dozen or more paronomasiae by retranslation, the most of these having to do with the names of the patriarchs. T. Sim. ii. 2 *ἡ μήτηρ μου ἐκάλεσέ με Συμεῶνα ὅτι ἤκουσε Κύριος τῆς δεήσεως αὐτῆς* = אמי קראה את שמי שמעון כי שמע יי תפלתה.

[1] The original line 4^f is found only in *eg*, A^{bcdef}, S, that is in H^β. The dittograph is omitted only by *a* and therefore goes back to H^α and H^β, that is, to H itself, the Hebrew archetype. See p. xxxix.

T. Lev. vi. 1 ἀσπίδα . . . διὸ καὶ τὸ ὄνομα τοῦ ὄρους Ἀσπίς = שריון . . . על כן שם ההר שריון. Here the play is on different meanings of the same word.[1] T. Lev. xi. 2 ἐκάλεσε τὸ ὄνομα αὐτοῦ Γηρσάμ, ὅτι ἐν τῇ γῇ ἡμῶν πάροικοι ἦμεν (β, A$^{\beta}$, S^{1}) = גרשם . . . גרים; xi. 5, 6 μέσος . . . ἵστατο πάσης τῆς συναγωγῆς· διὰ τοῦτο ἐκάλεσα τὸ ὄνομα αὐτοῦ Καάθ (β, A$^{\beta}$) = קהל . . . קהת. See Appendix III, 66–7, where we have the same play on the name implied in the Aramaic and Greek Fragments; xi. 7 ἐκάλεσα αὐτὸν Μεραρεὶ ὅ ἐστι πικρία μου (β) = מררי . . . מררי; xi. 8 Ἰωχαβὲδ ἐγεννήθη . . . ἔνδοξος γὰρ ἤμην (β) = יכבד נולדה . . . כי נכבד אני.

T. Jud. i. 3 ἐπωνόμασέν με Ἰούδαν, λέγουσα· ἀνθομολογοῦμαι τῷ Κυρίῳ = יהודה . . . אודה.

T. Iss. i. 15 διὰ τοῦτον τὸν μισθὸν ἐκλήθην Ισαχάρ = בשכר נקראתי יששכר; v. 8 τῷ δὲ Γὰδ ἐδόθη ἀπολέσαι τὰ ἐπερχόμενα πειρατήρια τῷ Ἰσραήλ לגד . . . גדודים. This last verse has by some accident been inserted in Issachar, whereas it ought, of course, to have appeared in the T. Gad.

T. Zeb. i. 3 Ζαβυλὼν δόσις ἀγαθή = זבלון . . . זבד טוב; iii. 3 καταπατήσομεν αὐτήν, ἀνθ' ὧν εἶπεν ὅτι βασιλεύσει ἐπί = נרדה . . . ירדה ב (Late Hebrew).

T. Naph. i. 6 ἐν πανουργίᾳ ἐποίησε Ῥαχὴλ . . . διὰ τοῦτο ἐκλήθην Νεφθαλείμ (β–g) = נפתלה רחל . . . לכן נקראתי נפתלי; i. 12 ἔτεκε τὴν Βάλλαν λέγων· καινόσπουδός μου ἡ θυγάτηρ· εὐθὺς γὰρ τεχθεῖσα ἔσπευδε θηλάζειν = ילד את־בלהה לאמר בהלה בתולתי כי . . . . בהלה לינק.

T. Ash. i. 2 ἀκούσατε, τέκνα Ἀσήρ . . . καὶ πᾶν τὸ εὐθὲς . . . ὑποδείξω ὑμῖν = שמעו בני אשר וכל הישר . . . אורה אתכם; i. 9 θησαυρὸς τοῦ διαβουλίου = אוצר היצר.

T. Benj. i. 6 Βενιαμίν, ὅ ἐστιν υἱὸς ἡμερῶν = בנימין . . . בן־ימין; x. 8 οἱ μὲν εἰς δόξαν οἱ δὲ εἰς ἀτιμίαν = אלה לכבד ואלה לקלון.

IV. *Many passages which are obscure or wholly unintelligible in the Greek become clear on retranslation into Hebrew.*

Many phrases and clauses given under No. I could be brought under this head, such as those in T. Jud. xx. 4; T. Jos. ii. 3; T. Benj. x. 11, &c. But there are many more such.

[1] ἀσπίς is a bad rendering, as שריון means here body armour or coat of mail as in Sam. xvii. 5; 2 Chron. xxvi. 14. θώραξ is given in T. Jud. iii. 5 as another rendering (see Midr. in Appendix I, p. 236, line 4), and is on the whole satisfactory, for in later times θώραξ appears to mean defensive armour generally.

T. Reub. iii. 5 *πνεῦμα ψεύδους †ἐν ἀπωλείᾳ καὶ ζήλῳ† τοῦ πλάττειν λόγους καὶ κρύπτειν λόγους αὐτοῦ ἀπὸ γένους καὶ οἰκείων*. The context requires a parallel to *ἀπὸ γένους καὶ οἰκείων*, which underlies, no doubt, the obelized words. These = לשואה וקנאה, which I take to be a corruption of לְשֹׂנֵא וּמְקַנֵּא. Thus we get: 'The spirit of lying which aims at practising deceits on an enemy or rival and concealments from kindred and friends.'

In T. Lev. ii. 7 we have the peculiar expression *εἶδον ἐκεῖ ὕδωρ πολὺ κρεμάμενον* (*a*, A^a). Here *κρεμάμενον* is surely impossible. In *β*, A^β (i. e. H^β) where the text has been expanded into an account of the seven heavens, the explanatory gloss is added: *ἀνάμεσον τούτου κἀκείνου*. Here *κρεμάμενον* = מוקיע which seems corrupt for ברקיע, or rather ורקיע = *ἐν τῷ στερεώματι* or rather *καὶ τὸ στερέωμα*. The firmament or raqîa is actually the name of the second heaven in the Talmudic account of the Seven Heavens (Chag. 12b). In this earlier account the firmament is simply mentioned as being in the first (*a*) or second heaven (*β*).

In T. Lev. ii. 8 (*a*, *β*, A^β) the second heaven is said to be brighter and more brilliant than the first, *ἦν γὰρ καὶ ὕψος* (*καὶ γὰρ ὕψος ἦν*, *β*, A^β) *ἐν αὐτῷ ἄπειρον*. Clearly there is something wrong here. The greater brightness of the second heaven cannot be due to its greater loftiness. The error, therefore, lies in the *ὕψος*. This word = גֹּבַהּ, which is corrupt for נֹגַהּ = *φῶς* or *φέγγος*. Thus the brightness of the second heaven was due to a boundless light (*φῶς ἄπειρον*) that was therein. This light may have been physical, if we may adopt the Talmudic view which represents the sun, moon, and stars as being in the second heaven (Chag. 12b). The angel, ii. 9, bids Levi not to be surprised at this heaven, for he will presently see a far brighter one.

In T. Lev. xviii. 9 *καταπαύσουσιν εἰς κακά* is a most peculiar expression but becomes at once clear on retranslation. Thus it = יחדלו לְהָרֵעַ 'shall cease to do evil'.

T. Jud. iv. 3 *†ἐλευθερώσαμεν τὴν† Χεβρών*. Here, from the parallel accounts in the Midrash (Appendix I), Chron. Jerach. xxxvi. 6 and the Book of Jashar (*Dict. des Apocr.* ii. 1176), we must regard *Χεβρών* = חברון as a corruption of חצור, i. e. Hazor. In the next place, since our text as well as the three authorities mentioned above have to do with the capture and not the deliverance of Hazor, *ἐλευθερώσαμεν* must be corrupt. This word = חפשנו, corrupt for תפשנו or כבשנו = *ἐλάβομεν* or *ἐκυριεύσαμεν*.

T. Jud. v. 3 *οἱ ἐπὶ τοῦ τείχους . . . †ἐφελκύσθησαν πρὸς ἡμᾶς* 'Those on the wall . . . †were drawn down† against us'. This gives no satisfactory sense. We require some such statement as 'they

attacked us' or 'drew themselves up against us'; for the sons of Jacob were scaling the wall to attack the city. Here then ἐφελκύσθησαν = ארכו (cf. LXX in Num. ix. 19; Josh. xxiv. 31) which appears to be corrupt for ערכו = παρετάξαντο 'drew themselves up in array against us'.

T. Jud. viii. 2 †παρακαλέσας δέδωκέ μοι. Here παρακαλέσας can hardly mean 'invited', since it is already said that the king had talked with Judah and Ieram and had made a feast for them. Hence I take παρακαλέσας δέδωκε = נחם ונתן, corrupt for בְּחֻמִּי נתן 'when I was heated with wine he gave me his daughter to wife'. Judah's drunkenness explains his marrying a Canaanite. For another possible explanation see note *in loc.*

T. Jud. ix. 3 καὶ ἤρθη †νεκρὸς ἐν ὄρει Σιείρ, καὶ πορευόμενος ἐν Ἀνονιρὰμ ἀπέθανεν (β, S[1]). The words καὶ πορευόμενος . . . ἀπέθανεν are omitted by α as unintelligible, and A changes it into ἐν ᾧ ἐπορεύοντο ἐτάφη ἐν Ἀναν. But a comparison of the Midrash Wajjis. and the Chron. Jerach. (see note 20, p. 79) shows that this clause belongs to the original text and in the form in which it appears in β, S[1]. Moreover, these authorities help us to discover how the corruption in νεκρός arose. νεκρός = נבלה, whereas these have נחלה = τετραυματισμένος. Thus Esau was wounded on Mount Seir and died as he was passing over Anoniram.

T. Jud. xi. 2 (β, S[1]) συνέπεσα πρὸς αὐτήν. Similar phrases occur in xiii. 3 (β–d, A, S[1]), and in T. Jos. ix. 5 (α, β–d, S[1]). The sense required is obvious: συνέπεσα πρὸς αὐτήν = נפלתי לה, corrupt for בעלתי לה = συνεγενόμην αὐτῇ. This sense suits all the passages.

T. Jud. xiii. 3 ἐν κάλλει γυναικῶν (β) seems quite unsuitable here, and is omitted by α, A[b]. Perhaps there was a corruption of חדר = 'apartment' into הדר = κάλλει. Then we should render 'in the women's apartment'.

T. Jud. xxi. 6 οἱ μὲν †κινδυνεύουσιν αἰχμαλωτιζόμενοι, οἱ δὲ πλουτοῦσιν ἁρπάζοντες τὰ ἀλλότρια. Here, instead of κινδυνεύουσι, we require a verb forming an antithesis to πλουτοῦσιν. κινδυνεύουσιν = יִסַּכְּנוּ (late Hebrew). In earlier Hebrew it = πτωχεύουσι.

T. Dan i. 7 συνήργει μοι λέγον (α om.). συνήργει is here impossible. It = יעזר, which I take to be corrupt for יעיר = ἤγειρε 'stirred me up saying'.

T. Dan i. 8 (*beg*) ἵνα ὥσπερ πάρδαλις †ἐκμύζουσα ἔριφον, οὕτως ἐκμυζήσω τὸν Ἰωσήφ. Here ἐκμυζᾶν 'to suck' = מצין, corrupt for רצין 'to crush'. Hence 'to crush Joseph as a leopard, &c.'

T. Dan iv. 4 †τέρπει τὴν ἀκοήν, καὶ οὕτως ὀξύνει τὸν νοῦν. Here it is manifestly some hearsay that gives provocation 'and makes the mind keen to perceive'. Now τέρπει τὴν ἀκοήν = הרנין השמועה where

הרנין is corrupt for הרגין. Hence the clause = 'the thing said giveth provocation'.

T. Dan v. 3 ἀγαπήσατε τὸν κύριον ἐν πάσῃ τῇ † ζωῇ (*c*, *β–d*, A, S[1]) ὑμῶν καὶ ἀλλήλους ἐν ἀληθινῇ καρδίᾳ. Here the parallelism shows ζωῇ to be corrupt. *h d* read ψυχῇ, but this looks like a scribe's emendation, though it gives the right idea. Perhaps בכל חייכם or בכל ימיכם is corrupt for בכל מאדכם = 'with all your strength'.

T. Dan v. 6 †ὑπακούσονται τοῦ παρεδρεύειν τοῖς υἱοῖς Λευί. Here 'will obey with a view to attending constantly on' cannot be original. ὑπακούσονται = יַקְשִׁיבוּ, corrupt for יִקְשְׁרוּ = 'will conspire'. The latter verb occurs in the late Heb., T. Naph. ix. 2 (p. 243).

T. Dan v. 10 (*a*, *beg*) τὴν ἐκδίκησιν τοῦ νίκους δώσει τοῖς πατράσιν ἡμῶν. Since the promise refers to the future πατράσιν can hardly be right. I conjecture that אבותינו is corrupt for אויבינו and that accordingly we must render here 'will execute an everlasting vengeance on our enemies'.

T. Gad iii. 3 τὸ μῖσος ἐτύφλωσε τὴν ψυχὴν αὐτοῦ, ὡς κἀγὼ † ἔβλεπον ἐν τῷ Ἰωσήφ (*β*, A, S[1]). Here κἀγὼ ἔβλεπον ἐν = גם אני אראה ב, which may be corrupt for גם אתי עִוְּרָה ב. Thus we have: 'hate blinded his soul as it blinded me also in regard to Joseph.'

T. Gad vii. 6 ὁ γὰρ πένης . . . ὑπὲρ πάντας †πλουτεῖ ὅτι οὐκ ἔχει τὸν περισπασμὸν τῶν ματαίων ἀνθρώπων. According to the text the poor man is rich because he is free from the sore travail of men seeking to be rich. But what we require here is a statement that he is happy—not that he is rich—because he is free from disquieting cares. Here πλουτεῖ = יֶעְשַׁר, corrupt for יְאֻשַּׁר = μακαριστός ἐστι. The LXX of Prov. xxxi. 28 implies the converse corruption.

T. Gad vii. 7 ἐξάρατε οὖν τὸ †μῖσος ἀπὸ τῶν ψυχῶν ὑμῶν καὶ ἀγαπήσατε ἀλλήλους ἐν εὐθύτητι καρδίας. This chapter of Gad deals with envy or jealousy on the part of the poor man towards his wealthier or more prosperous neighbour. Ver. 7 closes the chapter with a general admonition bearing on the subject of the chapter. This admonition should refer, therefore, to ζῆλος or φθόνος, not to μῖσος. The corruption arose in the Hebrew קִנְאָה (= ζῆλος) being corrupted into שִׂנְאָה.

T. Ash. ii. 1 ψυχὴ ἐν λόγοις† ἀφιστῶσα τὸ καλὸν ὑπὲρ τοῦ κακοῦ. So *a* reads. The text of *β–g*, A λέγουσα, φησί seems to be a corruption of λόγοις ἀφιεῖσα: ἀφιστῶσα = מסירה, which I take to be corrupt for סמכה = ἀντιλαμβανομένη. Thus we have 'a person may support the good with words on behalf of an evil design'.

T. Ash. v. 2 διὸ καὶ τὸν θάνατον ἡ αἰώνιος ζωὴ †ἀναμένει. The interpolations being omitted, this verse runs: 'Death succeedeth to

life, night to day, and darkness to light: wherefore also eternal life †awaiteth death.' *h*, β read ἀναμένει, *c* (A?) διαμένει. For τόν before θάνατον *g* reads μετά. This is a mere scribal guess, but it is in the right direction. Now διαμένει with its notion of 'continuance', even of 'continuance after death', is not the idea that the preceding words suggest. It is that of succession, that we expect. διαμένει may be an emendation of the impossible ἀναμένει. I propose that the original ran as follows: אחר המות חיי־העולם יקומו = μετὰ τὸν θάνατον ἡ αἰώνιος ζωὴ ἀκολουθεῖ, but that this was corrupted into את המות חיי העולם יְקַוּוּ = β. It appears that it was the loss or corruption of אחר in H, or μετά in α, β that led to the subsequent depravation of the text. If we could assume its loss in α, β then ἀναμένει could be a corruption of ἀνατελεῖ.

T. Ash. vi. 4 τὰ τέλη τῶν ἀνθρώπων δεικνύουσι τὴν δικαιοσύνην αὐτῶν †καὶ γνωρίζονται† τοῖς ἀγγέλοις Κυρίου καὶ τοῦ Βελίαρ. β–*dg* read γνωρίζοντες instead of καὶ γνωρίζονται which α attests, and *dg* γνωριζόντων. The construction in α cannot be right, nor yet its sense. β is better in both respects. It is the soul's recognizing the angels of the Lord or of Beliar that makes it joyful or troubled at the hour of death, not its recognition by these angels. The participial construction of β is near what is required and may point to ב with the infin. in Hebrew. In the notes on my text I have conjectured that we have here a confusion of יִוָּדְעוּ = γνωρίζονται and יִוָּעֲדוּ = συναντῶσι, the same confusion as the LXX implies in Amos iii. 3. Perhaps this is not necessary, but I think it gives better sense, and, what is more, it explains the impossible text of α. The Hebrew may have been בעוד יועדו למלאכים or בהועדם למלאכים.

T. Jos. viii. 5 ὅτι διὰ προφάσεως ἀπηλλάγην τῆς Αἰγυπτίας. Here διὰ προφάσεως, if it can stand, must either be rendered 'by (this) means', or 'by a false charge'. But the latter rendering is questionable and the former would require the demonstrative pronoun. Hence I suggest that διὰ προφάσεως = מִתֹּאֲנַת, corrupt for מִתַּאֲוַת (the LXX and Vulg. imply the same corruption in Prov. xviii. 1). Thus we have 'praising God that I was delivered from the lustful desire of the Egyptian woman'. Cf. iii. 10.

T. Jos. xi. 7 καὶ ἐπλήθυνεν αὐτὸν ἐν χρυσίῳ καὶ ἀργυρίῳ καὶ †ἔργῳ (α). β, A, S omit καὶ ἔργῳ, probably as unintelligible. But by retranslation the source of the corruption springs to light. ἔργῳ = עבדה, which the translator read as עֲבֹדָה (= ἔργῳ); but which he should have read as עֲבֻדָּה = 'household servants'. The entire clause will be found in the Hebrew, T. Naph. i. 3 (p. 239), where Naphtali speaks of 'silver and gold and household servants'.

T. Benj. iv. 2 ὁ γὰρ ἀγαθὸς ἄνθρωπος †οὐκ ἔχει σκοτεινὸν ὀφθαλμόν†, ἐλεεῖ γὰρ πάντας. So far as I am aware the expression σκοτεινὸν ὀφθαλμόν is unexampled, and seems to spring from a corruption in the Hebrew. οὐκ ἔχει σκοτεινὸν ὀφθαλμόν = אין לו עין חשך. Here אין is to be rejected as a dittograph of עין, and חשך to be taken as a corruption of חֹשָׂה. Thus we have האיש הטוב לו עין חשה כי חמל על־כל, 'The good man hath a pitiful eye, for he hath compassion on all'. Cf. Ezek. xvi. 5 לא־חסה עליך עין . . . לחמלה עליך.

T. Benj. iv. 5 τῷ ἀγαπῶντι τὸν θεὸν †συντρέχει. Here συντρέχει = ירוץ, corrupt for ירצה 'approveth'.

T. Benj. viii. 3 ὥσπερ γὰρ ὁ ἥλιος οὐ μιαίνεται †προσέχων ἐπὶ κόπρον . . . οὕτω καὶ ὁ καθαρὸς νοῦς ἐν τοῖς μιασμοῖς τῆς γῆς συνεχόμενος μᾶλλον †οἰκοδομεῖ, αὐτὸς δὲ οὐ μιαίνεται. Here προσέχων (*c*, *β*–*f*) = בְּהִזָּהֵר (cf. Sir. xiii. 13), but the word should have been punctuated בְּהַזְהִיר = λάμπων. Strangely enough *f* has λάμπων here, which is probably only a lucky hit of its scribe. Or προσέχων = בהופיע על (cf. LXX on Job x. 3), which should here have been rendered λάμπων. Next, οἰκοδομεῖ = יבנה which I take to be corrupt for יִזַּכֶּה. Thus the simile in the text becomes perfect.

T. Benj. ix. 1 †ἀνανεωθήσεσθε. Perhaps we have here a corruption of תחרשו (= 'ye will desire' or 'perpetrate') not תחדשו.

In all the above cases we have dealt only with corruptions in the text, where there was no divergence among the MSS. or Versions. Yet the bulk of the restorations is so obvious that we might take as proven our contention without further evidence. And yet the strongest evidence is still to come. In the next Section we shall discuss only those passages in the text where the MSS. and Versions attest different readings, *α* generally standing in opposition to *β*, A, S. By means of the evidence thus forthcoming we hope to advance a stage further than we have yet reached, and to prove not only that our book is derived from a Hebrew original, but also that the Hebrew existed in two recensions, H^{α} and H^{β}, and that *α* and *β* did not originate in the Greek but are derived respectively from H^{α} and H^{β}.

§ 12. *α* and *β* are derived respectively from the two lost Hebrew recensions H^{α} and H^{β}. Table of Affinity of all the Textual Authorities.

α and *β* are not, strictly speaking, Greek recensions, for their chief points of divergence[1] did not originate in the Greek, but go

[1] There are of course some omissions in *α* due to hmt. and others possibly to

back to two diverse forms of text already existing in the Hebrew, which we denote as H^a and H^β.

Of these two recensions, H^a and H^β, sometimes one gives the correct text, sometimes the other. Whilst, therefore, it is best to print *a* and add the main variations from *β* in the margin,[1] the translator will follow a different course, and follow in one case *a*, in another *β*.

I shall begin this list of variations between H^a and H^β with a few of the most remarkable taken from different Testaments and then proceed in order through the Testaments. The variants will be underlined.

	a	*β*, A, S^1
T. Benj. xii. 2	ἐκοιμήθη ὕπνῳ καλῷ	ἀπέθανε . . . ἐν γήρει καλῷ

Here *β*, A, S are undoubtedly right, מת בשֵׂיבָה טובה. In H^a, on the other hand, שׂיבה has been corrupted into שׁינה. The same corruption was present in both H^a and H^β in T. Dan vii. 1; T. Ash. viii. 1; T. Jos. xx. 4, and both Hebrew recensions are right in T. Iss. vii. 9. In the late Hebrew T. Naph. i. 1, the correct Hebrew phrase is found. See App. II. p. 239.

	a	*β*, A, S^1
T. Ash. vi. 6	εἰσφέρει αὐτὸν εἰς ζωὴν αἰώνιον	παραμυθεῖται αὐτὸν ἐν ζωῇ

Here it is H^a that is right and not H^β. The angel of peace conducts the good soul into eternal life. Here εἰσφέρει = ינחה, which in H^β was corrupted into ינחם = παραμυθεῖται. On T. Benj. vi. 1 we have confirmation of the text of H^a, which reads ὁ γὰρ ἄγγελος τῆς εἰρήνης ὁδηγεῖ τὴν ψυχὴν αὐτοῦ.

	a	*β*, A, S^1
T. Ash. vi. 5	ὅτε γὰρ πονηρὰ ἡ ψυχὴ ἀπέρχεται	ὅτε γὰρ τεταραγμένη ἡ ψ. ἀπέρχεται

Here H^β is right. The troubled or peaceful condition of the soul at death shows its character. Here רעושה = τεταραγμένη was corrupted in H^a into רשעה = πονηρά.

	a (*aef*)	*bdg*, A
T. Jos. iv. 7	ἀντεφιλονείκει	ἐσιώπησε.

Here H^a read התחרתה and H^β התחרשה.

	a	*β*
T. Reub. iv. 1	μοχθοῦντες ἐν ἔργοις καλοῖς καὶ ἐν γράμμασιν	μοχθοῦντες ἐν ἔργοις καὶ ἀποπλανώμενοι ἐν γράμμασιν

accident. These I do not include in the above, though some of them may have originated in the Hebrew.

[1] All the variants of *a* and *β* are given in the notes.

Here α, which is in part supported by A, is clearly right and β corrupt. ἐν ἔργοις καλοῖς=במעשים ישרים, of which ישרים was corrupted in H^{β} into וְשָׁרִים=καὶ ἀποπλανώμενοι.[1]

T. Reub. iv. 7 φέρει . . . πρόσκομμα τῷ Βελίαρ (α). Here β–af, A, S^1 are right; ποιεῖ . . . γέλωτα παρὰ τῷ Βελίαρ. γέλωτα=משחק (or שׂחוק), which in H^{α} was corrupted into מוֹקֵשׁ.

	α	β, A
T. Gad i. 4	ὑπάρχων νέος	τρυφερὸς ὤν

Here H^{α} was נַעַר and H^{β} עָנֹג. It is doubtful which is original.

	α	β, A, S^1
T. Gad v. 4	ὁ φόβος τοῦ θεοῦ οἰκεῖ ἐν αὐτῷ	ὁ φ. τ. θ. νικᾷ τὸ μῖσος

Here the context is in favour of β, A, S^1, since it is dealing with the question of hatred. H^{α}=תדור בנפשו, corrupt for תוכל לשנאה (=νικᾷ τὸ μῖσος) which stood in H^{β}.

	α (A)	β, S^1
T. Benj. x. 4	καταλειμπάνω	διδάσκω

Here H^{α} was מַנִּיחַ and was no doubt right. It is found in late Hebrew, T. Naph. i. 3 אני מניח. In H^{β} this word was corrupted into מגיד or מורה.

The above instances are sufficient to establish the existence of two distinct types in the Hebrew, H^{α} and H^{β}. We shall now proceed systematically through the Testaments, adducing similar phenomena in support of this view.

	α	β–d, A^{-a}, S^1
T. Reub. iv. 10	πονηροῦ	ὁρατοῦ

The reading of H^{β} ראוי is perhaps best here. 'The God of our fathers delivered him from manifest and hidden death.' This was corrupted in H^{α} into רע or רשע=πονηροῦ.

	α	β, A, S^1
T. Reub. v. 2	διὰ τοῦ σχήματος	δυνάμεως

Here H^{α}, i. e. הוד or הן=σχήματος, is undoubtedly right, as the context proves; for it has just been stated that 'since they have no . . . strength (δύναμιν) over man, they use wiles by outward attractions (σχήμασιν), that they may draw him to themselves. And whom they cannot bewitch with outward attractions, him they overcome by craft'. הן in H^{α} was corrupted into און.

	α	β, A
T. Lev. iii. 2	ἡμέραν κρίσεως	ἡμέραν προστάγματος

Here προστάγματος may=דת, corrupt for דין=H^{α}.

[1] Or we might take καλοῖς to be=טובים, which was corrupted into ותעים=καὶ ἀποπλανώμενοι.

In T. Lev. viii. 15 *a* has παρουσία αὐτοῦ ἀγαπητή, while β–*af*, A, S have παρ. αὐτοῦ ἄφραστος. The former=ידיד which was corrupted into סוד=ἄφραστος. In 'An Original Source of the Testaments' (App. III. 83) Levi is called ידיד אל. We might also compare the Messianic phrase μονογενοῦς προφήτου in T. Benj. ix. 2. There μονογενοῦς=יחיד. Is this corrupt for ידיד?

In T. Lev. xiii. 5 *a* reads ὑγιασμένοι ἦτε=תרפאו, and β, A^β, S εὕρητε=תמצאו, both of which appear corrupt for תאצרו=θησαυρίσητε. Thus we have

> 'Work righteousness upon the earth
> That ye may have it as a treasure in heaven'.

	a	β, A^β
T. Lev. xiv. 3	ἥλιος	οὐρανός

Here H^β had שמים, which in H^a was corrupted into שמש.

	a, *aef*, S	*bdg*, A^β
T. Lev. xv. 3	οἱ μισοῦντες	οἱ θεωροῦντες

Here *a* has captured some of the MSS. belonging to β, and =השׂונאים, which was corrupted into הרואים.

	a	β, A^β
T. Lev. xv. 3	χαρήσονται ἐπὶ τῇ ἀπωλείᾳ ὑμῶν	φεύξονται ἀφ' ὑμῶν

Here H^a was יחדו and H^β יִדֹּדוּ.

	a	β, A, S^1
T. Jud. xxvi. 1	κατέχουσι	κατευθύνουσιν

This variation may have arisen within the Greek, but if not, it may be explained as follows. H^a=שׁומרים and H^β מְיַשְּׁרִים.

	a, β–*bg*, S^1	*bg*, A
T. Zeb. i. 5	ἐβεβαίωσα	ἐσκέπασα ἐπί

Here *a* has influenced *aef* and *d*. H^β = כסיתי ל, which may be corrupt for כָּרַתִּי ל (or קִיַּמְתִּי) of H^a, 'I made a covenant with my brothers not to tell my father.' But the original Hebrew word is doubtful here.

	a	β, S^1
T. Zeb. ii. 4	μὴ φέρων ἐγὼ τῶν οἰμωγῶν	εἰς οἶκτον ἦλθον ἐγώ

A is vague here, but favours β, S^1. Here H^a seems original, and may have read לא נשׂאתי נהי which could have been corrupted into באתי אל נהי. It is true that נשא נהי in Jer. ix. 9, 17 means 'to take up a wailing'.

	c, β–*d*	*d*, A
T. Zeb. ii. 5	ἐβόμβει ἡ καρδία	ἐθαμβήθη ἡ καρδία

Here *c*, β–*d* are original, being derived from Jer. iv. 19 הומה לי לבי.

ἐθαμβήθη=תמה, which could be an easy corruption of חמה, but the corruption may have arisen within the Greek; for the agreement of *bg* with *c* is difficult, though possibly H^{β} may have had both readings.

T. Zeb. viii. 6	*a* τὸ πρόσωπον ἀφανίζει	*aef*, A τὴν ὕπαρξιν ἀφανίζει

Here H^{α}=פנים and H^{β} אונים. The context is probably in favour of the former. *bg* give here a text of their own.

T. Dan i. 4	*a* ἐθέμην περὶ τοῦ θανάτου	β, A, S[1] ἡδόμην περὶ τοῦ θανάτου

Here the variation may have arisen in the Greek, but it might go back to the Hebrew. See note *in loc.*

T. Dan iii. 1	*a* αὐτὴν τὴν ψυχὴν ἐκταράσσει	β, A, S[1] αὐτῇ τῇ ψυχῇ αὐτὸς γίνεται ψυχή

Here both H^{α} and H^{β} give good sense but the latter is more striking. The variation might be accounted for within the Hebrew. H^{β}= היה לנפש and H^{α} היה רופש. Cf. Ezek. xxxiv. 18, 19.

T. Naph. i. 8	*a*, *aef*, S[1] εὐλογίας Ῥαχιήλ	*bd*, A εὐχὰς Ῥαχιήλ

Here H^{α} read תהלת corrupted into תפלת.

T. Naph. iii. 2	*a* οἱ ἀστέρες οὐ καλύψουσι τὴν τάξιν αὐτῶν	β, A, S[1] οἱ ἀστ. οὐκ ἀλλοιοῦσι τ. τάξιν αὐτῶν

Here H^{β} has preserved the original text, יְשַׁנּוּ corrupted in H^{α} into יְכַשּׁוּ=καλύψουσι.

T. Naph. iv. 2. See note *in loc.*

T. Gad iv. 3	*a* σπουδάζει	β, A, S[1] θέλει

Here H^{β} read יחפץ corrupted (?) into יחפז in H^{α}.

T. Gad vi. 6	*a* ἡσύχασον μὴ ἐλέγξῃς	β, (A), S[1] ἡσύχασον μὴ ἐξάξῃς

H^{α} = חדל מהוכח, H^{β} = חדל מהכעם, where the latter is probably a corruption of the former.

T. Gad vii. 3 ἐξέτασον κρίματα κυρίου

a	β	A
καὶ καταλάμψει	καὶ οὐ (*bf* om.) καταλείψει	καὶ οὐκ ἐγκαταλείψεις [1]

καὶ ἡσυχάσει τὸ διαβούλιόν σου.

Here all the authorities are alike at fault. The context suggests that in the corrupt verb we should have some synonym of ἡσυχάσει, and the moment we retranslate we discover what is lacking. Thus

[1] So by a change of one letter.

καταλείψει = יַנִּיחַ, which is corrupt for יָנוּחַ = *ἀναπαύσεται*. Thus *ἀναπαύσεται καὶ ἡσυχάσει* = ינוח וישקט, which two verbs are conjoined in Job iii. 26. The corruption of ינוח into יניח led to the insertion of the negative in the *β*, A. On the other hand *καταλάμψει* (*a*) presupposes יַגִּיהַ, which is thus another corruption of the original ינוח.

T. Gad vii. 5

a, β	A
εἰ ἀφαιρεῖται αὐτὰ ἐν κακοῖς	*εἰ ἀφαιρεῖται τὸν πλοῦτον ἐν κακοῖς*

This is a difficult passage. If A has preserved the original text, then we have the very unusual instance of *a*, *β* agreeing against A. In that case we must suppose all the existing MSS. of *β* to have been corrupted since the Armenian Version was made. Since this is wholly unlikely I assume that A has simply restored the original text by conjecture. For that it is the original seems manifest. Thus in ver. 4 our author speaks of a man growing rich by evil means (*ἐκ κακῶν τις πλουτήσει*). Hence *ἐν κακοῖς* naturally means 'got by evil means', and the phrase *πλοῦτον ἐν κακοῖς*=הון מֵעָוֶל, which goes back to Prov. xiv. 11 הון מהבל. Now this text lay behind the corrupt *ἀφαιρεῖται αὐτά*, which=יסירהו corrupt for יסיר הון=*ἀφαιρεῖται πλοῦτον*.

T. Ash. i. 8. Here H*a* read תדבק (=*προσκολλᾶται* (*h*)) corrupted into תקבל = *προσλαμβάνει* (*β*, A, S[1]). For *προσκολλᾶται* *c* reads *καὶ προσκολλώμενος*.

	a	*β*, A, S[1]
T. Jos. v. 1	*ἀνελῶ τὸν ἄνδρα μου φαρμάκῳ καὶ λήψομαί σε*	*ἀνελῶ τὸν Αἰγύπτιον καὶ οὕτως νομίμως λήψομαί σε*

Here H*a* seems to be original. It=בחמה which in H*β* was corrupted into בחקה and transposed into the next clause.

	a	*β*, A, S[1]
T. Jos. iv. 3	*τῆς δολιότητος αὐτῆς*	*τῆς Αἰγυπτίας*

H*a*=תרמיתה and H*β* המצרית.

	a, *β*–*bg*	*bg*, A
T. Jos. iv. 7	*ἀντεφιλονείκει*	*ἐσιώπησε*

H*a* = התחרתה (so Symmachus renders (*φιλονεικεῖν*) in Ps. xxxvi. 1) which may be a corruption of H*β* התחרישה=*ἐσιώπησε*.

	a	*β*, A, S[1]
T. Jos. v. 2	*γίνωσκε ὅτι ἐγὼ ἐξαγγελῶ πᾶσιν τὴν ἐπίνοιάν σου ταύτην*	*ἐγὼ ἐξαγγελῶ τὴν ἐπίνοιαν τῆς ἀσεβείας σου πᾶσιν*

Here, as in the last instance, there is a transposition of a word from its right clause to the adjoining one. H*a*=דע (i. e. *γίνωσκε*),

while H^{β} read רע (i.e. τῆς ἀσεβείας) and placed it after מזמת (ἐπίνοιαν).

	α	β, A, S[1]
T. Jos. vii. 2	ἐθεράπευσεν αὐτὴν ἐν λόγοις	ἐθεράπευσεν αὐτὴν μὴ ἀσθενοῦσαν

Here H^{α} read במלות and H^{β} לא חולה or the former במילול (late Hebrew) and the latter לא אמללה.

	α	β–d, A, S[1]
T. Jos. viii. 5	συνείχετο ἀπὸ τῆς λύπης	ἠσθένει ἀπὸ τ. λ.

Here H^{α} may have read נכלאה and H^{β} נלאתה.

	c	β, A, S[1]
T. Jos. x. 6	οὐκ ἐπήρθην ἐν κακῷ	ἐμέτρουν ἐμαυτόν

Here H^{α} read לא רוממתי נפשי (that is, taking ἐν κακῷ as a corruption of ἐμαυτῷ, i.e. ἐμαυτόν as in β, A, S[1]). Or רוממתי is a corruption of דוממתי.[1] Thus we have the phrase in Ps. cxxxi. 2 'I kept myself quiet'. From this we could explain the reading of β, A, S[1]; for ἐμέτρουν=מרותי, an easy corruption of רוממתי or indeed of דוממתי.

	α	β–d, (A), S[1]
T. Jos. xvi. 5	δοὺς αὐτοῖς ὀγδοήκοντα χρυσοῦς ἀνελάβετό με	δοὺς αὐτοῖς ὀγδ. χ. ἀντ' ἐμοῦ

H^{α}=לקחני. Was there such a form as חלפי in H^{β}=ἀντ' ἐμοῦ.

	c	β–a, A
T. Jos. xvii. 5	ἤθελον	ἐκέλευσεν

Here H^{β}=צִוָּא, corrupt for H^{α} אִוִּי=ἤθελον.

From the above evidence, which could be enlarged, we must conclude that there existed two recensions of the original Hebrew, which we have already designated as H^{α} and H^{β}. Since in the main these recensions, as they appear in α and β, differed from each other chiefly in words and phrases, most of which are explicable through simple internal corruptions, the Greek translation of H^{α} must have been used as a guide by the translator of H^{β} or vice versa.[2] In a few passages, however, the divergence is on a larger scale. The reader will find such an one in the T. Lev. ii. 7–iii, where the description of the Three Heavens belonged to the original Hebrew archetype and is more or less faithfully preserved in α, A^{α}, the latter being here influenced by α. After H^{α} and H^{β} originated, the description of the Three Heavens was changed in H^{β} into one of the seven heavens.

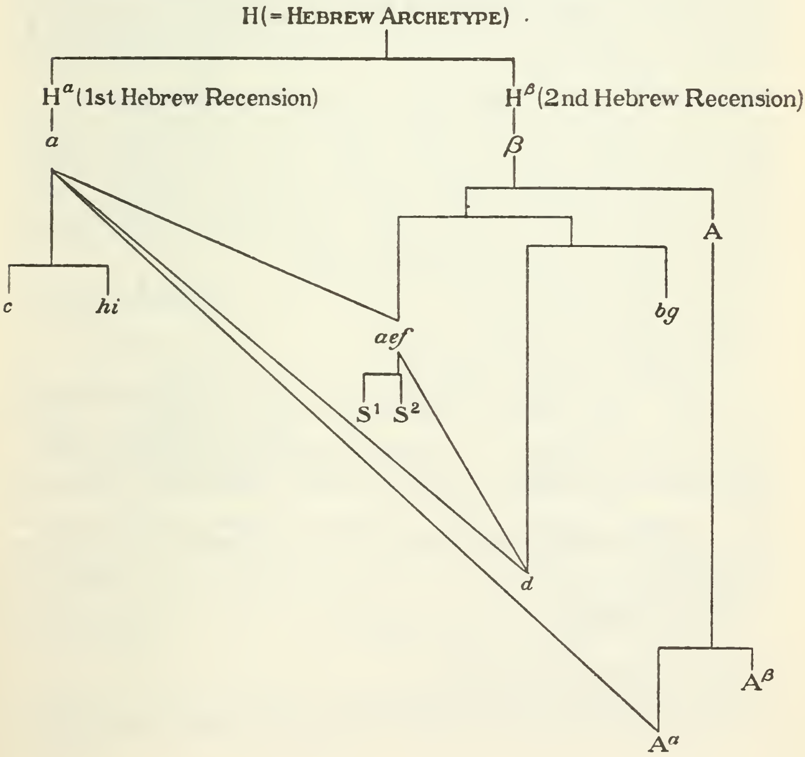
[1] The LXX and Vulg. read conversely דוממתי as רוממתי in Ps. cxxxi. 2.

[2] In the Book of Daniel we have a good parallel. The variations between the versions of Theodotion and the LXX in i–iii, vii–xii of that book go back to the Semitic.

As this was done clumsily, naturally it has been detected. In many cases it is impossible to get back to H^{a} owing to the defective text of a. Cf. T. Gad ii. 3–4; T. Naph. i. 12.

There are many omissions in H^{a} or a through hmt, and some where no such explanation is possible (cf. T. Gad vi. 3, i. e. the clause *ἐξορίσας τὸν ἰὸν τοῦ μίσους*). In some passages H^{a}, in others H$^{\beta}$ (or possibly only a or β) omitted passages owing to the inconsistencies or unintelligibleness of the transmitted text. Thus H^{a} omits a clause in T. Jud. ix. 3 because it conflicts with the preceding corrupt clause, but here H$^{\beta}$, supported by the Midrash Wajjis. and Chron. Jer., happily retains it, while in T. Ash. vi. 2 H$^{\beta}$ (or only β) omits on the same ground a clause which happily H^{a} retains notwithstanding its inconsistency. Again, in T. Jos. xi. 7 בעבדה was omitted in H$^{\beta}$ through some scribe misunderstanding it, or the wrong rendering *ἐν ἔργῳ* was omitted in β because of its unintelligibleness.

We are now in a position to represent by a diagram the relations of the lost and existing documents of the Testaments:—



§ 13. Linguistic Character of the Greek Version.

I do not propose to discuss this question exhaustively, but only to bring forward the chief characteristics of this Version. These I shall treat under the following heads :—

I. Peculiar use of certain nouns, &c.
II. Peculiar use of certain phrases.
III. Prepositions and particles.
IV. Hebraisms.

I. *Peculiar use of nouns and other words.*

The translator's use of certain words is in some instances rare, in others unexampled. Thus he uses τόξα as = δόρατα in T. Jud. iii. 3, ix. 3 : ὀλιγοψυχία (T. Gad iv. 7) in the sense of 'hastiness of spirit'—a use however which is established in the LXX : πλάσμα (T. Naph. ii. 5) in the sense of inclination (יצר) : σκῆπτρον (T. Jud. xxv. 1) in the sense of 'tribe', but this is simply a Hebraism (being a rendering of שבט) : φιληδονία seems to be used merely as a synonym of ἡδονή—have we here a parallel of φιλοσοφία and σοφία ? The use of νεωτερισμός (T. Reub. ii. 2) in the sense of 'youth' is, so far as I know, unexampled. ἔνδυμα is apparently used in T. Lev. x. 3 (β) in the sense of καταπέτασμα, which is found in α. This seems to be quite an unjustifiable use of the word. The text may however be corrupt. In T. Benj. ix. 4 we have a peculiar use of the word ἅπλωμα. The word properly means an 'altar cloth', but the context seems to require the meaning 'veil'. This passage, however, is a Christian interpolation, and the use of the word may be due to an ignorant scribe.

ἕτερος is used in the sense of ἄλλος T. Reub. ii. 3 (α), T. Lev. viii. 12 (α) ; T. Jud. ix. 6, &c.

II. *Peculiar use of certain phrases.*

μετὰ ἔτη δύο τῆς τελευτῆς (T. Reub. i. 2) = 'two years after the death of Joseph'. This peculiar construction recurs in T. Zeb. i. 1. It is found in Plut. *Coriol.* 11. A perfectly analogous construction with πρό appears in the LXX in Amos i. 1, iv. 7, and the N. T. in John xii. 1.

A very interesting construction of ἔχω is found in four of the Testaments.

The passages are—

εἶχε (β, A, S[1] ἔμελλε α) τεκεῖν, T. Iss. ii. 2.
εἶχόν με ἀνελεῖν, T. Jud. vii. 7.
ἄτεκνος εἶχον ἀποθανεῖν, T. Jud. xix. 2.
εὐλογῆσαί σε ἔχει (α), T. Jos. xii. 3. Here β A, S[1] have εὐλογήσει σε.

ἀπολῦσαι ἡμᾶς ἔχει (*a*), T. Jos. xv. 7. Here *aef*, S[1] have ἀπολύσει (*bdg* ἀπέλυσεν) ἡμᾶς.

We have here strange uses of ἔχω. In the first three cases we should have had ἄν inserted in Classical Greek, but in N. T. times this omission is not infrequent: cf. John ix. 33, xv. 22, xix. 11; Gal. iv. 15, &c. We have now to touch briefly on this peculiar use of ἔχω with an infinitive.

Such phrases as we have cited above from the Testaments in connexion with ἔχω and an infinitive[1] are rather frequent in sixth century Greek writers, from whom Stephanus in his *Thesaurus* gives many quotations. But this usage was well established about 200 A.D. both in Greek and Latin. In Latin we find it in the third century in Cyprian, *De dom. Orat.* 34 'manifestari habebat', 'was to be manifested'; *De Haeret. baptiz.* 73 'unum habet esse et baptisma', 'there must be also one baptism'; Ep. lii. 3 'eici de ecclesia et excludi habebat', and many others. Earlier it is found in Tertullian, writing between 197–220, *Resurr. Carnis* 27 'habemus allegorizare'; *De Pudic.* 13 'erudiri haberent'; *De Virg. veland.* 1 'nasci non habebat', &c. I am not aware of any earlier instances of this use in Latin; but there are in Greek. Thus it is extremely frequent in Clement of Alexandria (ed. Dind.) i. 4 εἰ μήτι γε τοῦ νῦν με λυποῦντος ἐκεῖ χεῖρον παθεῖν ἔχω (quoted from Jannaris' *Historical Greek Grammar* 553 sq. where some dozen of other instances from the same author will be found). Thus the usage existed in Greek towards the close of the second century. But we can establish its currency about the middle and beginning of this century; for in Hermas, *Sim.* ix. 10. 5 we find μικρὸν ἔχω ἀκαιρεθῆναι, καὶ πάντα σοι ἐπιλύσω—'I shall be busy for a little and then I will explain everything to you': and in Ignatius, *Rom.* 2 οὔτε γὰρ ἐγώ ποτε ἕξω καιρὸν τοιοῦτον θεοῦ ἐπιτυχεῖν· οὔτε ὑμεῖς, ἐὰν σιωπήσητε, κρείττονι ἔργῳ ἔχετε ἐπιγραφῆναι—'for neither shall I myself ever have an opportunity such as this . . . nor will ye, if ye be silent, win the credit of any nobler work'.

Thus we have traced this usage back to about 100 A. D., and now by means of the Greek Version (*a*) of the Testaments we are able to prove that it was in vogue full half a century earlier. The examples we have given from Hermas and Ignatius enable us to understand how εὐλογῆσαί σε ἔχει in *a* = 'will bless thee', as indeed we find εὐλογήσει σε in *β*. Perhaps an element of necessity may lurk in the phrase.

[1] Of course the use of ἔχω with an infinitive in the sense of *possum* is Classical as well as Hellenistic.

ἤθελε . . . ἀνελεῖν, T. Reub. i. 7 = 'would have killed'. Here ἄν is omitted as in the passages just discussed. ἐθέλω is here merely used as an auxiliary, and is Classical. Cf. Aesch. *Eum.* 429 οὐ δοῦναι θέλει = οὐκ ἂν δοίη: also Aristophanes, *Vespae* 536. Μέλλω is used in the same way in T. Iss. ii. 2 (*a*).

In the first three passages where the constructions εἶχε τεκεῖν, εἶχον . . . ἀνελεῖν, and εἶχον ἀποθανεῖν occur, we have simply the use of the same idiom in the past tense. To the omission of ἄν in these constructions we have already referred.

III. *Prepositions and particles.*

ἄν is used with the pres. ind., T. Lev. xiii. 9.

ἄν = ἐάν. See Index.

ἵνα with subjunctive as a periphrasis for the imperative, T. Iss. i. 6 ἵνα σχῶ ταῦτα as in N. T. Cf. Eph. v. 33; Gal. ii. 10, &c.

ἐν. This is a very hard worked preposition: it occurs nearly 600 times. In the bulk of these its use is normal. It occasionally expresses the instrument. Two or three times it = εἰς. In a few cases its presence is superfluous, being merely a translation of the Hebrew ב, as after ἐκλέγομαι in T. Reub. vi. 11, or after ἀδικεῖν in T. Sim. v. 4, or after κληρόω in T. Iss. v. 7 (β).

μετά = עם in phrase ποίησον μετ' αὐτοῦ κρίσιν.

σύν apparently = 'like', being a translation of עם in T. Sim. iv. 4.

ὑπὲρ τούτου = περὶ τούτου in T. Gad i. 8 (*hi*).

IV. *Hebraisms.* Only a few are given under this heading. See § 11.

ἀπὸ προσώπου τῆς πονηρίας, T. Lev. x. 3 = מפני הרע.

πᾶς . . . οὐ, T. Jud. xv. 4; T. Iss. vii. 3, 7.

ἐκ τῶν πνευμάτων, T. Dan i. 7 (*a*) = מרוחות 'one of the spirits.'

δύο δύο, T. Ash. i. 4 (v. 1) = שנים שנים, i. e. δισσός.

ἓν κατέναντι τοῦ ἑνός, T. Ash. i. 4 = האחד נגד האחד.

ἐν πρώτοις, T. Benj. x. 8 = בראשונא.

κατὰ τὴν ψυχὴν αὐτοῦ, T. Benj. iv. 5 = כנפשו.

οἷα . . . οὕτως, T. Reub. i. 10, אשר . . . כזאת.

§ 14. The Date of the Original Hebrew.

The date of the groundwork of the Testaments is not difficult to determine. Thus Reuben (T. Reub. vi. 10–11) admonishes his sons: Πρὸς τὸν Λευὶ ἐγγίσατε ἐν ταπεινώσει καρδίας ὑμῶν ἵνα δέξησθε εὐλογίαν ἐκ τοῦ στόματος αὐτοῦ . . . ὅτι ἐν αὐτῷ ἐξελέξατο Κύριος βασιλεύειν ἐνώπιον παντὸς τοῦ λαοῦ. Here a high-priest who is also a king is referred to. Such a combination of offices naturally makes us think of the

Maccabean priest-kings of the second century B. C. The possibility of doubting this reference is excluded by the words that immediately follow: *καὶ προσκυνήσατε τὸ σπέρμα αὐτοῦ ὅτι ὑπὲρ ὑμῶν ἀποθανεῖται ἐν πολέμοις ὁρατοῖς καὶ ἀοράτοις· καὶ ἐν ὑμῖν ἔσται βασιλεὺς αἰώνιος.* A similar statement is made in T. Sim. v. 5. Thus the high-priest is not only a high-priest and civil ruler, but also a warrior. That the Maccabean high-priests are here designed cannot be reasonably doubted. But the identification becomes undeniable as further characteristics of this priestly dynasty come to light. It was to be a new priesthood and to be called by a new name (T. Lev. viii. 14 *ἱερατείαν νέαν . . . ὄνομα καινόν*). Now the Maccabean high-priests were the first to assume the title 'priests of the Most High God'—the title anciently borne by Melchizedek. But the praises accorded in this book could not apply to all the Maccabean priest-kings of the nation. As it was written by a Pharisee, it could not have been composed after the breach arose between John Hyrcanus and the Pharisees towards the close of the second century B. C. Thus the period of composition lies between 153 when Jonathan the Maccabee assumed the high-priesthood and the year of the breach of John Hyrcanus with the Pharisees,—some time, therefore, between 153 and 109. But the date can be determined between closer limits. To one member of the Maccabean dynasty are the prophetic gifts assigned in our text (T. Lev. viii. 15) in conjunction with the functions of kingship and priesthood. Now, in all Jewish history the triple offices were ascribed to only one individual, John Hyrcanus. Hence we conclude that the Testaments were written between 137 and 107. For an attempt to define the date of composition within much closer limits see § 15 in the Introduction to my Translation and Commentary.

§ 15. Date of the Greek Version.

We can only touch on this question here. It will be dealt with in some fullness in my Commentary.

The *α* Version seems to have been translated first, indeed before 50 A. D.; for it is twice quoted by St. Paul. The first passage is in Rom. i. 32 *οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν*, which is taken almost verbally from T. Ash. vi. 2 *ὅτι οἱ διπρόσωποι δισσῶς †κολάζονται* (rd. *ἁμαρτάνουσι*) *ὅτι καὶ πράσσουσι τὸ κακὸν καὶ συνευδοκοῦσι τοῖς πράσσουσιν.* Since *bg* A omit the words *ὅτι . . . πράσσουσιν*, we conclude that, though it is now found in *α*, *adef*, S^1, it was originally wanting in *β* and probably also in H^β. For as we have

already seen (Table on p. xxxix) *aef* were early influenced by *a*, and *d* is conflate in character. Hence in reality the passage was preserved only by *a* originally.

The second passage is the well-known one in 1 Thess. ii. 16 ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ (+ τοῦ θεοῦ DEFG Itala, Vulg. Gothic) εἰς τέλος, which is borrowed from T. Lev. vi. 11 ἔφθασεν δὲ (+ ἐπ' β) αὐτοὺς ἡ ὀργὴ τοῦ θεοῦ εἰς τέλος. Here β reads Κυρίου for τοῦ θεοῦ. The ἐπί is omitted by α through a simple scribal error.

On the ground of the above quotations we assume, therefore, that α was used by St. Paul, and that H^{α} was therefore translated into Greek at latest before 50 A. D.

When H^{β} was translated we have no definite means of determining. It was in all likelihood done subsequently to H^{α}. The translator of H^{β} appears to have had the translation of H^{α} before him, and to have followed it, unless where there were manifest divergencies between H^{α} and H^{β}.

The wide influence that the Testaments had on the New Testament writers will be treated at length in my Commentary.

§ 16. Title of the Book.

The general title was probably Διαθῆκαι τῶν Πατριαρχῶν. So they are designated in A. But it varies in the different authorities. In α, *bd* it appears as Διαθῆκαι τῶν δώδεκα Πατριαρχῶν τῶν (*hi*, *d* om.) υἱῶν Ἰακώβ (+ τοῦ Πατριάρχου *a*); *a* αἱ δ. τῶν ιβ' πατρ. πρὸς τοὺς υἱοὺς αὐτῶν; *c* om., *f* δ. σὺν θεῷ τῶν ιβ' υἱῶν τοῦ Ἰακώβ. In the Stichometry of Nicephorus, the Synopsis of Athanasius, and the anonymous list of books edited by Montfaucon, Pitra, and others, the book is simply called Πατριάρχαι.

The title of the individual Testaments is very differently given in the MSS. α uniformly gives:—

διαθήκη Ῥουβὴμ τοῦ πρωτοτόκου (πρώτου *i*) υἱοῦ Ἰακὼβ (*c* om. τοῦ . . . Ἰακὼβ) καὶ Λείας,
διαθήκη Συμεὼν τοῦ δευτέρου υἱοῦ Ἰακὼβ καὶ Λείας,
διαθήκη Λευὶ τοῦ τρίτου υἱοῦ Ἰακὼβ καὶ Λείας,
διαθήκη Ἰούδα τοῦ τετάρτου υἱοῦ Ἰακὼβ καὶ Λείας,
διαθήκη Δὰν τοῦ ἑβδόμου υἱοῦ Ἰακὼβ καὶ Βάλλας,

and so with the necessary changes in number and name of mother. In β, A, the matter is more complex. *a* gives simply the name of the patriarch. A fuller form is generally found in *befg*, while the title in *d* is generally conflated from *befg* and α. Hence we may, I think, neglect *ad* in this matter. In *f* there are generally additions

containing the interpretation of the name. These additions may also here be neglected. *g* takes a line of its own. Thus the title of Reuben is δ. Ῥ., of Issachar δ. Ἰσ. ϵʹ, and of Joseph ιαʹ. Only that of Simeon agrees with *b*. In all the rest it takes a line of its own. Hence on the whole we may ignore it at present. In *bef* then we find the following, ignoring peculiar additions in *ef*:—

διαθήκη Ῥουβὴμ περὶ ἐννοιῶν,

διαθήκη Συμεὼν περὶ φθόνου,

διαθήκη Λευὶ περὶ ἱερωσύνης καὶ ὑπερηφανείας,

διαθήκη Ἰούδα περὶ ἀνδρείας καὶ φιλαργυρίας (*e* om. κ. φιλ.) καὶ πορνείας (*f* om. κ. πορν.),

διαθήκη Ἰσαχὰρ περὶ ἁπλότητος (ἀγαθότητος *e f*),

διαθήκη Ζαβουλὼν περὶ εὐσπλαγχνίας καὶ ἐλέους,

διαθήκη Δὰν περὶ θυμοῦ καὶ ψεύδους,

διαθήκη Νεφθαλεὶμ (+ηʹ *b*) περὶ φυσικῆς ἀγαθότητος,

διαθήκη Γὰδ (+θʹ *b*) περὶ μίσους,

διαθήκη Ἀσὴρ (+ιʹ+*b*) περὶ δύο προσώπων κακίας καὶ ἀρετῆς,

διαθήκη Ἰωσὴφ (+ιαʹ *b*) περὶ σωφροσύνης,

διαθήκη Βενιαμὴν (+ιβʹ *b*) περὶ διανοίας (*ef* ἐννοίας) καθαρᾶς.

In A the titles are—

1. A^{aefg} Βίβλος τῶν παραλειπομένων, λόγοι τοῦ Ῥ. διαθήκη (+αʹ A^{efg}), but A^{h} reads δ. Ῥ. υἱοῦ Ἰακὼβ υἱοῦ Ἰσαὰκ υἱοῦ Ἀβραάμ.
2. A^{abhk} δ. Συμεὼν υἱοῦ Ἰακὼβ υἱοῦ Ἰσαὰκ υἱοῦ Ἀβραάμ, A^{b*cdfg} δ. Συμεὼν (+περὶ φθόνου A^{fg}).
3. δ. Λευὶ περὶ ἱερωσύνης (+καὶ ὑπερηφανείας A^{β}).
4. δ. Ἰούδα τοῦ τετάρτου περὶ ἀνδρείας (A^{hk} δικαιοσύνης) καὶ φιλαργυρίας καὶ πορνείας.
5. δ. Ἰσαχάρ.
6. δ. Ζαβουλὼν (+υἱοῦ Ἰσραὴλ υἱοῦ Ἰσαάκ A^{ab}).
7. δ. Δὰν περὶ ὑπερηφανείας καὶ ψεύδους.
8. δ. Νεφθαλεὶμ περὶ φυσικῆς ἀγαθότητος (A^{d} om. περὶ . . . ἀγαθ.).
9. δ. Γὰδ περὶ μίσους.
10. δ. Ἀσὴρ περὶ διπλόης καὶ ἀρετῆς.
11. δ. Ἰωσὴφ περὶ φθόνου (A^{b*cd} om. π. φθ.).
12. δ. Βενιαμήν ιβʹ.

When we compare *bef* and A, we discover that they agree in the titles of Judah, Naphtali, Gad, Asher, and with A^{β} in Levi, but that they are wholly or in part different in Reuben, Issachar, Zebulun, Dan, Joseph, Benjamin, and in most MSS. in Simeon. Since, therefore, within β there is a great variety of attestation, and since further,

even where there is unity in β as in *bef*, we find that A is more often at variance with *bef* than in agreement with them, we may conclude that the part of the titles particularizing special virtues or vices are really later additions. Hence the original title in Greek of the Testament of Reuben may have had one of two forms: either simply διαθήκη Ῥουβήμ or this with the addition τοῦ πρωτοτόκου υἱοῦ Ἰακὼβ καὶ Λείας as in *a*, and similarly with regard to the rest of the Testaments. The short title in *a* which gives merely the name of the patriarch is not original, but merely due to the desire for brevity which characterizes the work of the scribe of this MS.

The Hebrew form was צוואת ראובן. Compare Hebrew Test. Naph., p. 239.

§ 17. Jewish Additions to the Text.

A large body of these additions can be classed under one head as interpolated at a certain period and written with a well-defined object. The period is about 70–40 B.C., and the object of the additions is the overthrow of the Maccabean high-priesthood, which in the first century had become guilty of all lewdness and baseness. The additions in question are:

(1) *First century* B.C. *Additions.*

T. Lev. x, xiv–xvi.
T. Jud. xvii. 2–xviii. 1 (?), xxi. 6–xxiii, xxiv. 4–6.
T. Zeb. ix.
T. Dan v. 6–7, vii. 3 (?).
T. Naph. iv.
T. Gad viii. 2.
T. Ash. vii. 4–7.

These passages are more or less closely bound together by sharing in a common aim, i. e. the denunciation of the present evil state of things under the later Maccabees, T. Lev. x, xiv–xvi; T. Jud. xxii; T. Zeb. ix. 4–5; they condemn the nation as again guilty of apostasy, T. Zeb. ix. 9; T. Naph. iv. 4; T. Gad viii. 2; T. Ash. vii. 5–6; they predict a second captivity, T. Jud. xxiii. 3; T. Naph. iv. 5; an ultimate redemption either by God Himself or through the agency of a Messiah from Judah, T. Lev. xvi. 5; T. Jud. xxiv. 4–6; T. Naph. iv. 5; and a blessed return to their own land, T. Jud. xxiii. 5; T. Ash. vii. 7; T. Zeb. ix. 9.

In all the above characteristics these first century B. C. passages agree with the Psalms of Solomon. In fact, the language in T. Lev. xiv–xvi. and T. Jud. xxiii. almost verbally agrees in some instances

with that of these Psalms. With them, too, the hope of a Messiah from Judah is put forward afresh, and the certainty of an ultimate redemption prophesied. All the old glories of the Maccabees are forgotten, and no doubt the expectation of a Messiah from Levi, which was so fondly cherished by the faithful in the latter half of the second century, was now regarded as no better than a delusion of the evil one.

Another characteristic of these additions is their frequent citation of the Book of Enoch, as in T. Lev. x. 5, xiv. 1, xvi. 1; T. Jud. xviii. 1; T. Dan v. 6; T. Naph. iv. 1. Only in two other passages is this book quoted, i. e. in T. Sim. v. 4, and T. Benj. ix. 1. In the latter case this reference is omitted by A and may safely be regarded as an interpolation, and in all probability the former is also an interpolation, although it is attested by all existing authorities. From this frequent reference to Enoch, we may reasonably conclude the existence of certain sections in that literature which have not been preserved in the 1 Enoch (the Ethiopic Enoch), but have been republished in the later 2 Enoch (the Slavonic Enoch).

(2) *Other additions of various dates.* There are a few other additions which cannot be brought under the first head. They are of various dates and spring from various sources.

T. Reub. ii. 3–iii. 2. This passage is dealt with fully in the notes in my Commentary, and is there shown to have been derived ultimately from the doctrine of Stoicism. It is manifestly at variance with its present context. It is difficult to determine when it was incorporated. The fact of its appearing both in α and β, A, S^1 is in favour of its having been interpolated in the original Hebrew; but more likely it was first added in α and then copied into β. The chief reason against accepting the former hypothesis is the difficulty of explaining πνεῦμα, which is here used repeatedly with a meaning confined to the Stoics, as that of a sense, organ, or appetite. רוח was never, so far as I can ascertain, used with this signification. Yet it is possible to assume that some Jew did violence to the usual meanings of this word and used it, in the absence of any other possible word, as a rendering of the Stoic word πνεῦμα. This is constantly done by Greek Jews when translating from Hebrew. Some such document then as T. Reub. ii. 3–iii. 2 may have existed in Hebrew and have been added to the original text of the Testaments by some Jewish scribe.

T. Lev. xvii. 1–9. An addition from a Hebrew source.

T. Reub. vi. 7; T. Lev. xviii. 5^d; T. Iss. v. 4^c, 5^b. Scribal additions. The first passage relates to Levi only.

T. Zeb. vi. 4–6, vii–viii. 3. See Introduction to my Commentary, § 18.

T. Naph. v. 5. A dittograph from ver. 3.

T. Gad vi. 5. Probably originally a marginal gloss.

T. Jos. x. 5–xviii. It is not improbable that this large section either displaced part of the original Testament or was added in the Hebrew. It was written in Hebrew as the rest of the Testaments. In addition to the grounds enumerated in p. 172 of my Commentary we should observe that, whereas the duty of truthfulness is emphatically laid down throughout the Testaments, yet in x. 5–xviii Joseph lies several times to screen his brethren, xi. 2, 3, xiii. 6–9, xv. 2–3, xvi. 6. Further, the style of i–x. 4 is poetical, that of x. 5–xviii is prosaic.

§ 18. Christian Additions to the Text.

These additions are found in nearly all the Testaments and were made at different periods.

T. Sim. vi. 5 *ὡς ἄνθρωπος*. The passage without this addition describes simply a Theophany, references to which are frequent in the Testaments, T. Lev. ii. 11, v. 2, viii. 11; T. Jud. xxii. 2; T. Zeb. ix. 9; T. Naph. viii. 3; T. Ash. vii. 3.

vi. 7^c^ *ὅτι ὁ θεὸς σῶμα λαβὼν καὶ συνεσθίων ἀνθρώποις ἔσωσεν ἀνθρώπους.* A manifest Christian interpolation.

vii. 2^b^ *θεὸν καὶ ἄνθρωπον.*

vii. 2^c^ *σώσει [πάντα τὰ ἔθνη καὶ] τὸ γένος τοῦ Ἰσραήλ.* So *a*, *β*. The bracketed words are a Christian addition. The author can look forward to the salvation of the Gentiles, but he would not set their salvation before that of Israel. See note below on T. Jos. xix. 11. A speaks here only of the salvation of mankind. The same interpolation recurs in T. Jos. xix. 11 (*c*, *β*) *σώζων [πάντα τὰ ἔθνη καὶ] τὸν Ἰσραήλ*, where A has simply *ἡ σωτηρία τοῦ Ἰσραήλ.*

T. Lev. iv. 1^h^ *ἐπὶ τῷ πάθει τοῦ ὑψίστου.* This Christian addition transforms an account of the Judgement into a description of the events accompanying the Crucifixion. The addition moreover was made by a Patripassianist.

iv. 4^bc^ *ἕως ἐπισκέψεται κύριος πάντα τὰ ἔθνη ἐν σπλάγχνοις*
[υἱοῦ] αὐτοῦ ἕως αἰῶνος
[πλὴν οἱ υἱοί σου ἐπιβαλοῦσι χεῖρας ἐπ' αὐτὸν τοῦ
ἀνασκολοπίσαι αὐτόν].

The Christian interpolations here transform an account of God's coming to dwell with men (cf. v. 2 *ἕως ἐλθὼν κατοικήσω ἐν μέσῳ τοῦ Ἰσραήλ*) into a prediction of God's sending His Son, and of His crucifixion by the priests.

x. 2 εἰς τὸν Σωτῆρα τοῦ κόσμου χριστόν. The context deals with the wickedness of the high-priests in the first century B.C.

xiv. 1. Here *a* alone, by the addition of the words ἐπ' αὐτόν, transforms a purely Jewish passage into a Christian one.

2. οἵτινες ἐπιβαλοῦσι τὰς χεῖρας αὐτῶν ἐπὶ τὸν Σωτῆρα τοῦ κόσμου. An addition from the same hand as iv. 4^c^.

xvi. 3. This verse may refer to the murder of some Jewish worthy. See my notes *in loc.* Otherwise it is a Christian addition.

xvii. 2 καὶ ἐν ἡμέραις χαρᾶς αὐτοῦ ἐπὶ σωτηρίᾳ κόσμου αὐτὸς ἀναστήσεται. This may or may not be an interpolation. It is unintelligible in its present context.

xviii. 7 ἐν τῷ ὕδατι. This slight addition changes a description of the glorification of John Hyrcanus into a description of the baptism of Christ.

xviii. 9 ὁ δὲ Ἰσραὴλ ἐλαττωθήσεται ἐν ἀγνωσίᾳ
καὶ σκοτισθήσεται ἐν πένθει.

An anti-Jewish Christian addition.

T. Jud. xxiv. 4. Possibly a Christian interpolation.

T. Iss. vii. 7^f^. According to some of the MSS. this line is Christian. See notes.

T. Zeb. ix. 8. This verse in *a*, *aef*, A, S[1] describes a Theophany in very startling words—'Ye shall see Him (i. e. God) in Jerusalem.' But these words are found in the genuine text of Ps. lxxxiv. 7 as in the LXX ὀφθήσεται ὁ θεὸς ἐν Σιών. So also the Syriac and Vulg. This very phrase is found in T. Naph. viii. 3. In *bdg*, however, we have the Christian addition ἐν σχήματι ἀνθρώπου.

T. Dan v. 10 ἐκ τῆς φυλῆς ['Ιούδα καὶ] τοῦ Λευί. Here the interpolator is clumsy. He ought to have changed φυλῆς to φυλῶν. Besides, the order betrays the interpolator's hand. In the original Testaments, when the two tribes are mentioned together, Levi always precedes Judah. See T. Sim. vii. 1; T. Gad viii. 1; T. Jos. xix. 11.

13 Κύριος ἔσται ἐν μέσῳ αὐτῆς [τοῖς ἀνθρώποις συναναστρεφόμενος] καὶ ὁ Ἅγιος Ἰσραὴλ βασιλεύων ἐπ' αὐτῆς [ἐν ταπεινώσει καὶ πτωχείᾳ καὶ ὁ πιστεύων ἐπ' αὐτῷ βασιλεύσει ἐν τοῖς ἀνθρώποις ἐν ἀληθείᾳ]. The text describes a Theophany as it does frequently elsewhere (see note above on T. Sim. vi. 5). The Christian additions transform it into a prophecy of Christ.

vi. 7. *β*, S[1] add Σωτήρ against *a*, A.

vi. 9 ἵνα δέξηται ὑμᾶς ὁ Σωτὴρ τῶν ἐθνῶν· ἐστὶ γὰρ ἀληθὴς καὶ μακρόθυμος, πρᾷος καὶ ταπεινός, καὶ ἐκδιδάσκων διὰ τῶν ἔργων τὸν νόμον Κυρίου. In its present form this is undoubtedly Christian.

T. Naph. viii. 2 διὰ γὰρ τοῦ †Ἰούδα ἀνατελεῖ ἡ σωτηρία τῷ Ἰσραήλ,
καὶ ἐν† αὐτῷ εὐλογηθήσεται Ἰακώβ.

viii. 3 διὰ †τοῦ σκήπτρου αὐτοῦ† ὀφθήσεται ὁ θεὸς [κατοικῶν ἐν ἀνθρώποις] ἐπὶ τῆς γῆς.

In my Text and Commentary I have, with Bousset, emended τοῦ Ἰούδα into αὐτῶν, since the preceding words are ἐντείλασθε τοῖς τέκνοις ὑμῶν ἵνα ἑνοῦνται τῷ Λευὶ καὶ τῷ Ἰούδα. τοῦ Ἰούδα would thus be due to a Christian scribe who likewise changed αὐτοῖς into αὐτῷ and τῶν σκήπτρων αὐτῶν into τοῦ σκήπτρου αὐτοῦ. Perhaps, however, the singular is right throughout, and Λευί stood originally instead of Ἰούδα, but T. Jos. xix. 11 is against this.

T. Ash. vii. 3 ἕως οὗ ὁ ὕψιστος ἐπισκέψηται τὴν γῆν, καὶ αὐτὸς ἐλθὼν [ὡς ἄνθρωπος μετὰ ἀνθρώπων ἐσθίων καὶ πίνων] καὶ συντρίβων τὴν κάραν τοῦ δράκοντος ἐπὶ τοῦ ὕδατος, οὗτος σώσει τὸν Ἰσραὴλ καὶ πάντα τὰ ἔθνη [θεὸς εἰς ἄνδρα ὑποκρινόμενος].

The original text described God's coming to earth and destroying the primeval dragon in the waters (Ps. lxxiv. 13) and saving Israel and all mankind, as the chief prophets taught. The Christian additions are obvious.

T. Jos. xix. 8. For a full treatment of this passage see notes *in loc.*

xix. 11 (*a*, β) ἀνατελεῖ ὑμῖν [ὁ ἀμνὸς τοῦ θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου], σώζων [πάντα τὰ ἔθνη καὶ] τὸν Ἰσραήλ.

The method of the interpolator becomes manifest if we compare the above with the text of A, i. e. ἀνατελεῖ ἡ σωτηρία τοῦ Ἰσραήλ. The order ἔθνη καὶ . . . Ἰσραήλ betrays the hand of the Christian interpolator. See also next passage.

T. Benj. vii. 8 (*c*, β, S[1]) περὶ τοῦ ἀμνοῦ τοῦ θεοῦ καὶ σωτῆρος τοῦ κόσμου. This is a Christian interpolation as well as the last words of the verse ἐν αἵματι διαθήκης ἐπὶ σωτηρίᾳ ἐθνῶν καὶ τοῦ Ἰσραὴλ καὶ καταλύσει Βελίαρ καὶ τοὺς ὑπηρέτας. Observe the order 'Gentile . . . Jew'. A omits both passages.

ix. 3–5. Obviously Christian. This is the only passage where A has admitted Christian interpolations in T. Benj.

T. Benj. x. 7 (*c*, β) ἡμεῖς ἀναστησόμεθα . . . προσκυνοῦντες τὸν βασιλέα τῶν οὐρανῶν [τὸν ἐπὶ γῆς φανέντα ἐν μορφῇ ἀνθρώπου ἐν ταπεινώσει, καὶ ὅσοι πιστεύσωσιν αὐτῷ ἐπὶ τῆς γῆς χαρίσονται σὺν αὐτῷ]. A omits the interpolation. The hand of the interpolator is obvious.

x. 8 (*c*, β) κρινεῖ Κύριος ἐν πρώτοις τὸν Ἰσραὴλ περὶ τῆς ἀδικίας [ὅτι παραγενόμενον θεὸν ἐν σαρκὶ οὐκ ἐπίστευσαν αὐτῷ]. A omits the interpolation.

x. 9 (*c*, β) καὶ τότε κρινεῖ πάντα τὰ ἔθνη [ὅσα οὐκ ἐπίστευσαν αὐτῷ ἐπὶ τῆς γῆς φανέντι]. A omits the interpolation.

xi. Here the interpolators have been hard at work. While one interpolator transformed the original, which spoke only of Benjamin,

into a prophecy of Christ (*c*), the other transformed it into a prophecy of St. Paul (β). The original text is preserved in A. See notes *in loc.*

§ 19. Midrash Wajjissau containing Hebrew Fragments of the Testament of Judah.

It is not necessary to dwell on this subject. Only the part of the Midrash, which has preserved fragments of the Testament of Judah is here given. The Midrash is reprinted in Appendix I from Jellinek's *Bet ha-Midrasch* iii. 1–3. The questions naturally arise: Is the Midrash based on the Testament of Judah? or, Are both works so far as they relate to Judah based on a common original? A comparison of both works with Jub. xxxiv. 1–9 will, I think, make it clear that in the middle of the second century B. C. there existed an account of the war of the Amorite kings against Jacob and his sons. This account both Jubilees and the Testaments laid under contribution, the latter more fully than the former. Further elements of this early history are contained in the Midrash just mentioned; for these help to explain the over-abbreviated descriptions in both Jubilees and the Testaments. On the other hand, later elements have entered on a large scale into the section of the Book of Jashar which deals with this subject.

§ 20. Late Hebrew Testament of Naphtali.

I have printed this Testament in Appendix II. My text follows the Oxford MS., which I designate as A. I have used Gaster's[1] collation of P, which is a twelfth-century MS. now in Paris, and borrowed from his edition some readings which he in turn has taken from Wertheimer's edition (printed at Jerusalem in 1890). Furthermore, for the sake of convenience, I have adopted the division into chapters which appears in Kautzsch's *Apokr. und Pseudep.* ii. 489–492. For the division into verses the present editor is responsible.

Dr. Gaster, to whose text reference has just been made, is of opinion that in the Hebrew text which is printed in our Appendix 'we have undoubtedly the original version of the Testament, free from any interpolation'. Further, he adds: 'In comparing this (the Hebrew Testament) with the Greek Version, we are struck by the great disparity between the two. In the Hebrew version, whole chapters of the Greek are missing, whilst in the Greek, the whole of the Hebrew is condensed into four-and-a-half chapters, the contents

[1] Gaster, 'The Hebrew Text of one of the Testaments of the XII Patriarchs,' *Proceedings of the Society of Biblical Archaeology*, Dec. 1893; Jan. 1894.

transposed and mangled almost beyond recognition. The Greek counterpart of the Hebrew makes no sense and has no meaning at all; whilst the Hebrew is rounded off and complete, and perfectly clear.' These theses of Dr. Gaster have not been accepted in the world of scholarship. Almost universally, scholars who have worked on this field of literature deny the validity of his conclusions. In the first place, the style of the Hebrew is late. In the next place, even if it were early, it could lay no claim to being the original of the Greek 'Testament'. All that could be urged is that the two texts possess an exiguous[1] amount of common material. In all other respects they diverge, and the evidence points to the conclusion that the Hebrew text is, in fact, based directly or indirectly on the primitive Hebrew text from which the Greek Testament was translated.

On the following grounds we cannot accept the present Hebrew text as the original Testament of Naphtali.

(1) The Hebrew Testament does not end as all the Testaments do in the patriarch taking leave of his children.

(2) There is throughout the Hebrew Testament a strong personal feeling of hostility to Joseph. Thus his brethren complain that they have been exiled through his being a bond servant in Egypt (i. 10). Furthermore not a single word in favour of Joseph's personal character is uttered.

On the other hand, in the Greek Testaments, wherever Joseph as an individual is mentioned, he is praised either explicitly or implicitly.[2] And this is true in the single personal reference to him in the Greek Testament of Naphtali i. 8. Where the name Joseph stands for Northern Israel, as in T. Naph. v. 7, vi. 6, &c., the matter is different, and the attitude to Joseph in this relation is the same in both the Greek and Hebrew Testaments.

(3) The account of the senses and powers of man in x. 6 of the Hebrew Testament could not be the original of ii. 8 in the Greek Testament. There are four Hebrew lists of the senses, including that in the Hebrew Testament (see notes *in loc.* in my Translation), and the last is the most remote from the Greek Testament, which can be best explained from the list in Berakoth 61[ab].

(4) The conceptions of Michael in the two Testaments do not agree. In the Hebrew (viii. 4) he is represented as the head of the

[1] The text in my Appendix amounts to five pages. The verbal coincidences in these five pages with the Greek Testament amount to about one-third of a page. In one or two passages, however, it is helpful in explaining corruptions in the Greek text, as I have shown in my notes.

[2] T. Reub. iv. 8; T. Sim. iv. 4, 6; T. Lev. xiii. 9; T. Zeb. viii. 4, &c., &c.

seventy angels, who instructed the seventy families that sprang from Noah in the seventy languages. Michael's duty is to be the bearer of God's commands to men. But in the original Testaments Michael plays a loftier rôle. He is not merely the angelic patron of Israel, but the intercessor for the righteous of all nations, their protector against Beliar, and the Mediator between God and Man.

(5) The late and conflate character of this late Hebrew *réchauffé* is shown by the fact that it contains two phrases drawn from two other Testaments, i. e. in i. 4 ('my silver . . . my gold . . . all my substance') from T. Jos. xi. 6, and in i. 8 (' the Lord and I are witnesses') from T. Lev. xix. 3.

§ 21. Aramaic and Greek Fragments containing Phrases and Clauses from an original source of the Testament of Levi and the Book of Jubilees.

Of the Aramaic texts which are printed in Appendix III, the Cambridge fragments were first discovered by Mr. H. L. Pass in the Geniza collection of the University Library, and identified by him as a part of the Testaments of the XII Patriarchs. He subsequently published them in the *J. Q. R.*, xii. 651 sqq. The Oxford fragment was found some time later by Mr. Cowley among the Geniza fragments in the Bodleian Library, and briefly described in the Catalogue, No. 2835, 27. The two fragments were written on vellum by the same hand, and not later, in the opinion of Mr. Pass, than the eleventh century.

Both the above fragments were recently published in the *J. Q. R.* 1907, 566–83, by Mr. Cowley and the present editor. The deciphering and translation of the Oxford fragment were almost wholly the task of Mr. Cowley, my part being limited to occasional suggestions or corrections, and attempts at getting behind the Aramaic and Greek fragments to the original presupposed by them.

The Greek fragment was found by me in a tenth century MS. of the Testaments, which Professor Lake photographed for me on Mount Athos, and which is denoted by the letter *e* in this edition. This fragment is interpolated in the midst of a verse in the Testament of Levi, i. e. xviii. 2. This fragment is unique in Greek literature, just as the Aramaic fragments are likewise unique in Aramaic. It is very remarkable that these Greek and Aramaic fragments agree word for word, where they coexist. Into their mutual relations I shall enter presently. So far as the Greek corresponds with the Aramaic, it is printed in parallel columns with it in the article in the *J. Q. R.* just referred to. These Aramaic and Greek fragments

are reprinted with additional notes in Appendix III of my Text, and likewise another Greek fragment, to which there is no corresponding Aramaic. The last is now printed on pp. 250–52.

There is also a small Syriac fragment of the same work, which was reprinted by Mr. Pass from Wright's *British Museum Catalogue*. This I have given on p. 254, and corrected by a fresh collation of the MS. the mistake that occurs in the Catalogue and passed from the *Catalogue* into Mr. Pass's reprint.

The fragments—a source of the Testaments. A short study of the fragments serves to show that they are not derived from the Testaments, but are part of a work which formed a common source both of the Testaments and of the Book of Jubilees.

We must now study the relations of the Greek and Aramaic fragments and, in case we discover that both are versions, determine the original language of the work.

The Aramaic and Greek fragments are versions of a common original, neither being a translation of the other.

We shall now study these fragments alike in their relation to each other and to the Testaments. First then we will show that both the Aramaic and the Greek are translations, not originals, and that neither is a translation of the other.

The Aramaic is a translation and not an original work. The first evidence in favour of the Aramaic being a translation is the appearance of a dittograph in ver. 69.

The text twice states the reason for which Levi called his son's name Merari. 'And I was greatly distressed regarding him (מר לי עלוהי לחרה) because as soon as he was born he died' (מית). This statement is nonsense; for Merari did not die. But the true text—a duplicate one for the most part—immediately follows: 'And I was greatly distressed regarding him (הווה מריר לי עלוהי סגיא) because he was like to die' (ימות). The simplest explanation of this dittograph is that we have here two renderings, one incorrect and the other correct, of the same Hebrew original. The difference in the word used for 'greatly' (סגיא and לחרה) in the two cases is noteworthy. The second and correct rendering is supported by the Testament of Levi xi. 7 ἐκάλεσα αὐτὸν Μεραρεῖ, ὅ ἐστι πικρία μου ὅτι καίγε αὐτὸς ἀπέθνησκεν (*was like to die*).

Again, the peculiar style of the Aramaic fragment is against its being an original production, since it embodies Hebrew words, two of these being artificially Aramaised, two or more Syriac words, and words belonging to different types of Aramaic. To the explanation of some of these peculiarities we shall address ourselves later.

Finally, we might draw attention to the non-Aramaic use of דין in ver. 13 in the sense of 'privilege' or 'right'; for the context shows that דין כהנותא is a rendering of משפט כהנים in Deut. viii. 3.

The Aramaic is not a translation of the Greek fragment. This is at once evident if we compare the Aramaic of ver. 22 with the Greek; for where the former = ἀπὸ σκώληκος καὶ τότε λαβὲ αὐτά· οὕτως γὰρ εἶδον τὸν Ἀβραὰμ τὸν πατέρα μου προσέχοντα, the Greek has merely ἀπὸ παντὸς μολυσμοῦ. In ver. 23 the Greek is again defective over against a full Aramaic text. Again, the Aramaic in verses 17, 25, 31 could not be derived from the corrupt text of the Greek. Nor could the correct Aramaic (= σὺ γυναῖκα) in ver. 17 be derived from the impossible Greek σὺ †πρῶτος, nor in ver. 20 the Aramaic (= πᾶν τοῦτο) from the Greek ὁλοκάρπωσιν, nor in 32 where it = ταύρῳ βοῶν and the Greek has ταύρῳ τῷ δευτέρῳ. The above instances, which could be multiplied, will suffice. Finally, the comparative list of the trees in ver. 24 proves in itself the impossibility of the Greek being the source of the Aramaic.

The Greek is a translation and not an original work. The possibility of the Greek being the original is precluded by the fact that it exhibits several Semitic idioms such as ὧν ἐστιν ὁ καπνὸς αὐτῶν (= עשנם . . . אשר), ἐκκαίειν ἐν αὐτοῖς (בער בם), μεγάλη ἀπὸ πάσης σαρκός (גדולה מכל בשר), πρόσεχε σεαυτῷ ἀπὸ παντός (השמר לך מכל). Several of its corrupt or unintelligible passages, moreover, can be explained by retranslation into Hebrew. See notes, verses 13, 49 (i. e. κρίσιν), 17. Likewise the dittograph in ver. 17 (see note 13) points to the Greek being a translation.

The Greek fragment is not a translation of the Aramaic. For in ver. 17 where the Aramaic = γυναῖκα, the Greek has πρῶτος: in ver. 19 where Aramaic = ἐν οἴκῳ θεοῦ, the Greek has ἐν τοῖς ἁγίοις: in 20 where Aramaic = πᾶν τοῦτο, the Greek has ὁλοκάρπωσιν: in 32 where Aramaic = ταύρῳ βοῶν, the Greek has ταύρῳ τῷ δευτέρῳ. Again, in ver. 27, where the Aramaic has an unintelligible expression, the Greek has ἐπὶ τῆς κεφαλῆς αὐτῆς. Finally, the list of trees in the Greek (ver. 24) could not be derived from that in the Aramaic.

Now that it is clear that the two versions are derived from a Semitic original we have next to determine of what language this original was. The determination of this question is complicated by the fact to which we have already drawn attention, namely, the presence in the text of Hebrew words and of Syriac words.[1] There

[1] Owing to the presence of the Syriac words in the text, Fraenkel (*Theol. Litteraturzeitung*, 1907, No. 17, col. 475) maintains that the Aramaic is 'undoubtedly' a translation from the Syriac. But the facts adduced above show that the evidence in favour of his contention is extremely weak in comparison with that in favour of a Hebrew original.

are two Syriac words in the Aramaic, and with these we shall at once deal. The words in question, are דפרנא and נשיפא. To the presence of these in the text we drew attention in our article in the *J. Q. R.*, where we summed up in favour of a Hebrew original. First, though דפרנא is a Syriac word, it may likewise have been used in the other Aramaic dialects. However this may be, it is found in the Book of Jubilees xxi. 12—a book universally acknowledged by scholars to have been written in Hebrew. There it appears in the form *dêfrân*[1]. Its appearance, therefore, in the present text need cause us no further trouble. In ver. 4 there is another word which can be best explained from Syriac affinities, but the word itself is not found in Syriac. Thus there remains only the one undoubted Syriac word נשיפא. If there was no counterbalancing evidence in favour of a Hebrew original, the presence of this word might form a presumption in favour of a Syriac original, but nothing more. But the evidences in favour of a Hebrew original are very strong. They are as follows:—

(1) *Five Hebrew words are found in the text.* These are רחע, פר, חדשא, משפחה, הרת. Here רחע is simply an artificial Aramaised form of the Hebrew רחץ. It is found four times in verses 20, 21, 26, 28. How can we explain the presence of this Hebrew word unless on the supposition that the translator had a Hebrew original before him? If he had a Syriac original, its presence here is inexplicable. On that supposition he should have transliterated the Syriac word before him by סחא or אשיג. חדשא (ver. 72) is a like artificial formation from the Hebrew חדש. Why did the translator use such a word, if he did not find it in the text before him? The translator, who, it is clear, was most careless and slovenly or ignorant, knew quite well the Aramaic word for 'month'; for ירחא is found in verses 68 and 70. Again, הרת (='conceived') which occurs twice (66, 70) is a pure Hebrew word. Even a kindred root is not found in any Aramaic language. משפחה (='clan', ver. 17) is also a Hebrew word and not found in any Aramaic language in this sense. Finally פר (='bullock', ver. 32) is a pure Hebrew word, and could not have been found in a pure Syriac original. A good translator would have rendered it by תור in Aramaic.

[1] On the other hand it is to be observed that the list of trees in the Greek corresponding to Bodleian col. *c* shows several transliterations of Aramaic names of trees. But this argument is not conclusive. For it would not be unnatural to use, even in a Hebrew document in the second century B.C., the popular Aramaic names of trees, where a large number is given. Moreover, in certain cases the Hebrew name may either have been forgotten or have become so unfamiliar as to make it advisable to give the ordinary names which these trees bore even amongst the minority who knew Hebrew.

(2) *A paronomasia which was manifestly intended is discovered by retranslation into Hebrew.* In ver. 67 Levi calls his second son Kohath because that 'to him would be the gathering of all the people'. Here the Aramaic words are קהת . . . כנשת. Now, if these are given in Hebrew we have an obvious paronomasia קהת . . . קהלת. To prove that this is no mere imagination, it is only necessary to point to the fact that in the case of Levi's first son Gershom, and his third and fourth children Merari and Jochebed, and of Kohath's son Amram (ver. 76), the paronomasia is manifest even in the Aramaic translation. But it was impossible to render the play on Kohath in Aramaic. It is equally impossible in Syriac.

(3) *Divergencies between the two versions, difficult expressions and corrupt passages can be explained by retranslation into Hebrew.* In ver. 32 the Aramaic has פר תורין, whereas the Greek has τῷ ταύρῳ τῷ δευτέρῳ. The former = פר השור (cf. Judges vi. 26), the latter הפר השני. Thus this confusion could easily arise in Hebrew.

We have already drawn attention to the peculiar expression in ver. 19 κρίσιν ἱερωσύνης or דין כהנותא. Neither κρίσις nor דין can bear here legitimately the meaning the context requires. The phrase is a rendering of משפט הכהנים (Deut. xviii. 3). It cannot be explained from a Syriac background.

In ver. 17 the corruption in the Greek σὺ †πρῶτος . . . λαβὲ σεαυτῷ, where for πρῶτος the Aramaic rightly reads γυναῖκα (אנתתא) can be explained by retroversion into Hebrew, but not into Syriac. πρῶτος = ראשון, a corruption of אשה. In ver. 27 we have the converse corruption, where the Aramaic reads אשה corrupt for ראשה, i. e. רישא = κεφαλή. In the same verse we have another passage which cannot be explained except on the hypothesis of a Hebrew original, μὴ βεβηλώσῃς τὸ σπέρμα σου μετὰ †πολλῶν, a corruption of πορνῶν, as the Aramaic (זניאן) shows. But in T. Levi ix. 10 we find ἀλλοφύλων ἐθνῶν, and this is the sense required by the context, and especially by Jubilees, that the priestly line was not to be defiled by foreign marriages. The text of the Testaments presupposes זרות which must have been corrupted to זונות (or זנות) from which the Aramaic reading is derived.

In ver. 37 the corrupt form ἀποδεδείκτω comes from ἀποδείκνυμι = הורה. Here either the 2nd or 3rd sing. fut. is required, i. e. יוֹרֶה. But this can also mean 'cast' or 'sprinkle', the meaning the context requires here.

In ver. 20 the Aramaic reads πᾶν τοῦτο, and the Greek ὁλοκάρπωσιν. Here the latter = עולות, which may have been corrupted into כל־זאת = πᾶν τοῦτο. But this is unlikely.

CORRIGENDA

PAGE 1. l. 3 of notes. For 'συνθῶ' read 'σὺν θεῷ'.
l. 7 of notes. For '*ag* read δ. Ῥουβίμ (Ῥουβ (*sic*) *g*)' read '*a* reads Ῥουβίμ, *g* δ. Ῥουβ.'
l. 11 of notes. For 'Σ' read 'Ῥ'.
6. l. 7. For 'συνιὼν' read 'συνίων'.
7. n. 99. For 'Eden' read 'Eder'.
11. n. 58. For 'S' read 'S^1'.
15. For 'Συμεών' in title read 'Συμεὼν'.
19. l. 9. Underline ὀγκοῦμαι and add *hi*, *β* κακοῦμαι in margin.
25. l. 7 in marg. For 'λυθρωθήσεσθέ' read 'λυτρωθήσεσθε'.
n. 57. For '*a* reads' read '*c. hi* read'.
26. n. 22. For 'Jos. xix. 7' read 'Jos. xix. 11'.
n. 28. For 'ὅπως καί' read 'οὕτως. καί'.
n. 1. For 'S' read 'S^1'.
27. l. 20 in marg. For '*cfg*' read '*efg*'.
n. 5. For '*d* =' read '*d* adds', and add 'S^1' after 'A'.
28. n. 23. For 'adds ... ἐπί' read 'reads τοῖς τοίχοις for τείχους'.
32. l. 7. In A^a add 'σοι' after 'δειχθέντων'.
n. 2. For 'στυγνός' read 'δεινός'.
34. Delete n. 45.
37. n. 15. For '*c*, *dh. abef*' read '*c*, *d. h*, *abef*'.
38. l. 9 ab imo. Delete '*h*'.
45. n. 80. For '*c*' read '*a*'.
46. n. 8. After 'A^β' add 'S^1'.
47. n. 44. For '*af*' read '*a*, *f*'.
55. At end of n. 14 add '*a* om. ἐπὶ Κύριον'.
56. l. 8. Middle column. Delete '†' before 'ὑπέρ'.
57. l. 19 in marg. Delete '*a*, A^β om. κατὰ . . . ἐπαιρόμενοι'.
61. XVIII. 2^b. For 'ᾧι' read 'ᾧ'.
81. l. 14, col. 1. For 'τὴν μητρὸς' read 'τῆς μητρός'.
87. l. 12 in marg. For 'νυμφηθεῖσαν' read 'νυμφευθεῖσαν'.
99. l. 2. For ⌜ ⌝ read [ ].
n. 5. After 'A' add 'S^1'.
105. n. 2. For '*a*.' read '*a*,'.
107. n. 53. For 'προχωρεῖ⌝ (προσχωρεῖ *af*' read 'προεχώρει⌝ (προσχωρεῖ *af*, προχωρεῖ *b*'.
108. n. 5. After '*abef*' add 'S^1'.
110. l. 4. For '*Οὐ' read 'Οὐ'.
112. l. 8. For 'μὲ' read 'μὴ'.
116. In marg. after '*β*–*g*' add 'A'.
n. 1. For '*abef*' read '*bef*'.
117. n. 27. Add '*β*' after 'A'.

120\. l. 11. For '$\delta\grave{\epsilon}$' read '⌜δὲ⌝'.
124\. l. 16. For '⌜*σύνεσιν καὶ' read '*σύνεσιν ⌜καὶ'.
125\. l. 4 in marg. For '*a, af*' read '*a, f*', and for 'VII–VIII. 2' read 'VII–VIII. 3'.
n. 5. For '*bd, g* reads' read '*b. d* reads κρυφίως, *g*'.
133\. n. 27. For '*c, e* read εἰς μίσους' read '*c, e* read εἰς (ἐν *e*) μίσους', and delete ('ἐνμίσως *e*)'.
149\. l. 6 in marg. For '*β–g*' read '*β–d*'.
150\. l. 9 ab imo in notes. For 'G' read '*aβ*'.
151\. n. 16. For 'Ps. lxix. 10, 23' read 'Ps. lxix. 10'.
153\. l. 5 read ἀρμενίζον (smooth breathing with *c, def.*). *b* (*ag* ?) give the rough breathing.
156\. n. 8. For 'T. Jos. xix. 7' read 'T. Jos. xix. 11'.
n. 32. Emendation suggested not necessary. Take ἄν as ἐάν.
160\. n. 69. For 'κατὰ πάντα' read 'καὶ πάντα', and for 'ὅθεν καί. *d*, A add πάντα' read 'ὅθεν καὶ πάντα'.
162\. n. 21. For '*c*' read '*c*, A'.
163\. n. 12. For 'κριθῇ' read 'κριθῇ καί'.
n. 16. Delete '(*a* αὐτῷ)'.
167\. l. 8. Add in marg. '*β*AS ὑμῶν'.
169\. n. 13. For 'ἐνκαταλειφθήσῃ' read 'ἐγκαταλειφθήσῃ'.
170\. l. 2. Add * before 'ἐὰν'.
173\. n. 42. After '*c* (reading προσκολλόμενος)' add '*h* reads προσκολλᾶται'.
174\. ver. 4 (A). For 'εἴσιν' read 'εἰσὶν'.
n. 1. For '*a.*' read '*a*,'.
176\. l. 15 in marg. For '*β*, S^1' read '*β*, A, S^1'.
177\. n. 27. For *ab*, S^1' read '*b*, S^1'.
182\. n. 1. For '*abef*, S^1 read' read '*a* read Ἰωσήφ, *bef* S^1'.
183\. ver. 5[c]. For 'Καὶ' read 'καὶ'.
n. 23. For '*af*' read '*aef*'.
n. 24. For '*beg*' read '*bg*'.
192\. l. 6. For 'συγγενῇ' read 'συγγένῃ', and likewise in n. 16.
193\. n. 58. For 'αὐτῆς' read 'αὐτοῦ'.
195\. n. 37. For תַּאֲוֹת read תַּאֲוַת.
208\. l. 11. Read 'Ἡλιουπόλεως'.
211\. ll. 5–7, col. 2. For '[καὶ οἱ ἔλαφοι] . . . αὐτῶν' read '[καὶ οἱ ἔλαφοι . . . αὐτῶν]'.
213\. n. 30. For 'T. Asher viii. 2' read 'T. Asher viii. 1'.
216\. ver. 6, l. 3. For 'αὑτὸν' read 'αὐτὸν'.
217\. n. 14. For מצוקה read מצוק and for להציקה read להציק.
222\. l. 3. Underline 'πλάνης'.
223\. n. 43. For 'διπλοῦς' read 'διπλᾶ'.
224\. n. 12. Delete this note and the obeli before 'ἀπώλεια' in the three versions in ver. 2.
n. 16. Delete the suggestion and see the discussion of this passage in the Introduction, § 10.

BRACKETS AND ABBREVIATIONS USED IN THIS EDITION.

H denotes the lost Hebrew original, of which, however, small fragments have been preserved.

H^{α} denotes the first Hebrew recension.

H^{β} denotes the second Hebrew recension.

α denotes the Greek translation of H^{α}, and is represented by the Greek MSS. *chi*.

β denotes the Greek translation of H^{β}, and is represented by the Greek MSS. *abdefg*.

abcdefghi denote the nine Greek MSS. of the Testaments.

A denotes the Armenian Version.

A^{α} denotes the first recension of the Armenian Version, and is represented by the Armenian MSS. A^{abh}.

A^{β} denotes the second recension of the Armenian Version, and is represented by the Armenian MSS. $A^{b*cdefg}$.

A^{abcde}, &c. denote the Armenian MSS.

S^1 denotes the first Slavonic recension.

S^2 denotes the second Slavonic recension.

hmt. = homoioteleuton.

⌜ ⌝ The use of these brackets in the text means that the words so enclosed are not found in A.

( ) Words so enclosed are supplied by the Editor.

† † Words so enclosed are corrupt.

[ ] Words so enclosed are interpolated.

THE TEXT. The printed Greek text represents α except in a few cases. Where words are printed in thick type the reader is to understand that the text of β differs, and that this is found in the margin. Only the chief variants are thus denoted.

ΔΙΑΘΗΚΑΙ ΤΩΝ ΔΩΔΕΚΑ ΠΑΤΡΙΑΡΧΩΝ ΤΩΝ ΥΙΩΝ ΙΑΚΩΒ ΤΟΥ ΠΑΤΡΙΑΡΧΟΥ

Διαθήκη Ῥουβὴμ τοῦ πρωτοτόκου υἱοῦ Ἰακὼβ καὶ Λείας[1].

I. Ἀντίγραφον[2] διαθήκης Ῥουβήμ[3], ὅσα[4] ἐνετείλατο τοῖς υἱοῖς[5] αὐτοῦ, ⌜*πρὶν ἢ[6] ἀποθανεῖν αὐτόν, *ἐν ἑκατοστῷ[7] *εἰκοστῷ πέμπτῳ[8] ἔτει τῆς ζωῆς αὐτοῦ⌝. 2. *Μετὰ ἔτη δύο τῆς τελευτῆς[9] Ἰωσὴφ ⌜τοῦ ἀδελφοῦ αὐτοῦ⌝[10], ἀρρωστήσαντος[11] Ῥουβήμ[12], συνήχθησαν[13] *ἐπισκέψασθαι αὐτὸν[14] υἱοὶ[15] αὐτοῦ καὶ υἱοὶ[16] τῶν υἱῶν αὐτοῦ[17]. (β–d, A, S^1 Ἰωσήφ.)

3. Καὶ[18] εἶπεν αὐτοῖς[19]· Τέκνα[20] μου, *ἰδοὺ ἐγὼ[21] ἀπο-

General Title. α, *bd* as in text (save that *h* prefixes αἱ, and *bd* om. τοῦ πατρ. and *d* om. τῶν [20]). *a* reads αἱ δ. τῶν ιβ′ πατρ. πρὸς τοὺς υἱοὺς αὐτῶν, *f* δ. συνθῶ τῶν ιβ′ υἱῶν τοῦ Ἰακώβ, *g* δ. τῶν υἱῶν Ἰακὼβ ἤγουν τῶν δώδεκα πατρ. *e* om. A = διαθῆκαι τῶν πατριαρχῶν.

[1] Title of Testament. *h* as in text, but with Ῥουβίμ. *c* reads δ. Ῥουβὴμ καὶ Λίας (*sic*). A comparison of the titles of two other Testaments shows that *h* is right. *ag* read δ. Ῥουβίμ (Ῥουβ (*sic*) *g*), *bef* δ. Ῥουβὴμ (*f* Ῥουβὴν) περὶ ἐννοιῶν (+ Ῥουβὴμ υἱὸς πρωτότοκος Ἰακὼβ καὶ Λίας *e*), *d* α′ δ. Ῥουβὴμ α′ υἱοῦ . . . , *f* adds ἑρμηνεύεται Ῥουβὴν πνᾱ θῡ. A^{aefg} = βίβλος τῶν παραλειπομένων, λόγοι τοῦ Ῥ. διαθήκη (+ α′ A^{efg}), A^b = διαθήκη καὶ λόγοι Ῥ. ἀπὸ τῶν παραλειπομένων βίβλου, A^h διαθήκη Σ. υἱοῦ Ἰακὼβ υἱοῦ Ἰσαὰκ υἱοῦ Ἀβραάμ, A^c = διαθήκη α′ Ῥ. [2] *a* reads ἀντίγραφα, and in other Testaments. [3] *c*, *bdef*. *h*, *ag* read Ῥουβίμ. [4] *h* reads ὅς. A^{ab} = ὡς. [5] *g* reads τοὺς υἱούς. [6] α, *aef*. *bg* read πρίν, *d* πρὸ τοῦ. [7] *g* reads ἐν τῷ ρ′. *d* reads ἀρρωστήσαντος γὰρ αὐτοῦ ἐν τῷ ἑκατοστῷ. [8] *e* reads κε′ *g* ι′. [9] This peculiar construction is found elsewhere first (?) in Plut. *Coriol.* 11, μεθ′ ἡμέρας ὀλίγας τῆς τοῦ πατρὸς τελευτῆς. A perfectly analogous construction with πρό appears in LXX, Amos i. 1; iv. 7; 2 Macc. xv. 36; John xii. 1; Joseph. *Ant.*, xv. 11. 10. For ἔτη δύο τῆς τελ. *g* reads δὲ ἔτη τελ. [10] α, *d*. β–*d*, A, S om. [11] α, A. *abef* read ἀρρωστοῦντι. *g* ἀρρωστῶν. *d* om. [12] *ef*. α, *a* read Ῥουβίμ. A αὐτοῦ. *g* οὗτος. *bd*, S^1 om. [13] *g* reads συνῆξε. *h* συνηχθησαι (*sic*). *d* adds οἱ ἀδελφοὶ αὐτοῦ. [14] *g*, A^a om., while $A^{bb*cdefg}$ trs. after υἱῶν αὐτοῦ. [15] *c*. *h*, *abe* read οἱ υἱοί. *d* om. with next six words. *e* om. next word (αὐτοῦ). *g* reads τοὺς υἱούς. [16] c^1, *b*. c^2h, *adef* read οἱ υἱοί *g* τοὺς υἱούς. [17] *g* reads αὐτῶν. [18] *d* adds προσκαλεσάμενος τοὺς υἱοὺς αὐτοῦ. A^{b*} add οὗτος ἀναστὰς ἐκάθισεν καί. A^b add Ῥουβήμ. [19] A^a om. *d* adds ἀναστήσατέ με ἀδελφοί μου καὶ λέξω ὑμῖν· Γνωστὸν ὑμῖν ἔστω.

θνήσκω καὶ πορεύομαι ὁδὸν[22] τῶν[23] πατέρων μου[24]. 4.
*Ἰδὼν δὲ[25] ⌜ἐκεῖ⌝ *Ἰούδαν καὶ Γὰδ καὶ Ἀσήρ[26], τοὺς
ἀδελφοὺς αὐτοῦ, εἶπεν αὐτοῖς· Ἀναστήσατέ[27] με[28], ὅπως
εἴπω τοῖς *ἀδελφοῖς μου καὶ τοῖς τέκνοις[29] μου, ὅσα ἔχω
ἐν τῇ καρδίᾳ μου κρυπτά[30]. *ἰδοὺ γὰρ ἐκλείπω ἀπὸ τοῦ
νῦν ἐγώ[31]. 5. *Καὶ ἀναστὰς[32] κατεφίλησεν αὐτοὺς καὶ
*εἶπεν αὐτοῖς[33]. Ἀκούσατε, *ἀδελφοί μου καὶ υἱοί μου[34], ἐνω-
τίσασθε[35] Ῥουβὴμ[36] τοῦ πατρὸς ὑμῶν ὅσα ⌜ἐγὼ⌝[37] ἐντέλλομαι
ὑμῖν[38]. 6. Καὶ[39] *ἰδοὺ ἐπιμαρτύρομαι ὑμῖν τὸν Θεὸν τοῦ
οὐρανοῦ σήμερον[40], *ὅπως μὴ πορευθῆτε[41] ἐν ἀγνοίᾳ νεότητος[42]
⌜καὶ πορνείᾳ⌝, *ἐν ᾗ[43] ἐξεχύθην ἐγὼ καὶ ἐμίανα[44] κοίτην[45]
τοῦ πατρός μου Ἰακώβ[46]. 7. *Λέγω δὲ ὑμῖν[47] ὅτι *ἔπληξέ

β-dg, A, S^1 με, ἀδελφοί μου (f, A S^1 om.).
β-d, A, S^1 κλαύσας εἶπεν.
β-dg, A^{b*deg} ἀδελφοί μου.

S adds λόγον μετανοίας καί. [20] c, bg read τεκνία. [21] α, A. abefg, S^1 read ἐγώ, d ὅτι ἐγώ. [22] d om. but adds τὴν ὁδόν in marg. A = μετὰ πατέρας μου but զկնի (= μετά) is probably corrupt for զուղի = ὁδόν. [23] abf om. [24] g om. all ver. 4 and first seven words of ver. 5. [25] α, af. be, A read καὶ ἰδών. For Καὶ ἰδὼν . . . τοῖς τέκνοις μου d reads ταῦτα εἰπὼν ἀνεστέναξε καὶ εἶπεν· Ἀκούσατε ἀδελφοί μου καὶ τέκνα μου. [26] e reads Γ. καὶ Ἀ. καὶ Ἰ. [27] e reads αναστησαται. [28] β–dg, A, S^1 add as in margin. [29] a reads υἱοῖς with ἀδελφοῖς above it. [30] A trs. before ἐν τῇ καρδίᾳ. [31] h, af. bde^1, A, S (save that A εἰμὶ ἐγώ) read ἐκλείπων (b ἐκλιπὼν) γὰρ ἐγώ (d om.) εἰμι ἀπὸ τοῦ νῦν. d supports text save that it om. ἐγώ. c om. entire clause. e^2 reads ἐκλείπω γὰρ ἐγὼ ἰδοὺ ἀ. τ. ν. [32] d reads προσκλαύσας. [33] α, d (save that h om. καί and d om. αὐτοῖς). β–d, A, S^1 read as in marg. [34] α, A^c, S^1 (save that α om. μου[10]). β–dg, A^{b*defg} read ἀδελφοί μου, d, A^{ab} τέκνα (+μου d). g om. [35] g om. d, A insert καί before ἐνω. d adds τοὺς λόγους. f υἱοί. [36] α, a read Ῥουβίμ. [37] c, aef. h, bdg, A, S^1 om. [38] g om. [39] α, dg om. [40] β, A^{abcdeg}, S^1 (save that A^b om. σήμερον and A^{cdeg} trs. it before τὸν Θεόν). α reads τὸν Θεὸν τοῦ οὐρ. καὶ τῆς γῆς προτειθημοι (sic) ὑμῖν (for προτ. ὑμῖν h reads σήμερον). προτίθεμαι may here = הערכתי corrupt for העידתי = ἐπιμαρτύρομαι. β could mean 'I call to witness against you the God of heaven' (הַעִידֹתִי בָכֶם אֶת־אלהים הש׳). Cf. Deut. iv. 26. But the context requires 'I charge you by the God, &c.' Hence we should expect (as in VI. 9 of this Testament) ὁρκῶ ὑμᾶς τὸν Θεὸν τοῦ οὐρανοῦ τοῦ μὴ πορευθῆναι = הִשְׁבַּעְתִּיכֶם באלהים אשר לא תתהלכו. As a corruption of השבעתי we might explain שַׂמְתִּי = προτίθεμαι, the reading in α. [41] α. β reads τοῦ μὴ πορευθῆναι. [42] For following καί d reads ἐν ὑμῶν. $A^{ab*cdeg}$ = ἐν νεότητι. A^b om. [43] d om. [44] β adds τήν. [45] e reads κύτην. [46] d trs. before τοῦ πατρός. [47] α. β reads λέγω γὰρ ὑμῖν, A διὰ τοῦτο καὶ λέγω ὑμῖν, S ἥμαρτον σὺν Βάλλᾳ τῇ δούλῃ τοῦ πατρός μου. [48] α, dg. ef read ἔπληξέν με. a ἐξέπληξέ με. b ἐνέπληξέ με. d adds κύριος, e ὁ θεός. [49] α, ag. bdef read πληγὴν μεγάλην. A^{b*deg} = μεγάλως, but A^{abc} support text.

με[48] *πληγῇ μεγάλῃ[49] *ἐπὶ τῆς λαγόνος[50] μου ἕως[51]
μῆνας[52] ἑπτά· καὶ εἰ μὴ *ὁ πατήρ μου Ἰακὼβ[53] προσηύξατο[54]
*περὶ ἐμοῦ πρὸς Κύριον[55] ἤθελε[56] Κύριος[57] ἀνελεῖν με.
8. Ἤμην γὰρ[58] ἐτῶν τριάκοντα ὅτε ἔπραξα τὸ πονηρὸν
ἐνώπιον Κυρίου[59]· καὶ ἐμαλακίσθην *μῆνας ἑπτὰ[60] ἕως
θανάτου. 9. Καὶ *μετὰ τοῦτο[61] ἐν προαιρέσει ψυχῆς μου h, β, S
*ἑπτὰ ἔτη[62] μετενόησα *ἐνώπιον Κυρίου[63]. ἐγευ-
10. Καὶ[64] οἶνον καὶ σίκερα οὐκ ἔπιον, καὶ κρέας[65] σάμην.
οὐκ εἰσῆλθεν *ἐν τῷ στόματί[66] μου· καὶ πᾶν[67] ἄρτον ἐπι- β, S^1 καὶ οὐ μὴ
θυμίας[68] οὐκ ἔφαγον[69] *ἀλλ' ἤμην[70] πενθῶν ἐπὶ τῇ ἁμαρτίᾳ γένηται.
μου[71], μεγάλη γὰρ ἦν, *οἷα οὐ γέγονεν ἐν Ἰσραὴλ οὕτως[72]. β, A, S ἀνθρώπου
II. Καὶ νῦν[1] ἀκούσατέ μου, τέκνα μου[2], ἃ[3] εἶδον περὶ τῶν ἀπὸ τοῦ
ἑπτὰ[4] πνευμάτων τῆς πλάνης ἐν τῇ μετανοίᾳ μου[5]. 2. Ἑπτὰ Βελίαρ.
οὖν[6] πνεύματα ἐδόθη[7] κατὰ τοῦ ἀνθρώπου[8] καὶ ταῦτά[9] εἰσιν[10] β–fg, A^a, S
*αἱ κεφαλαὶ[11] τῶν ἔργων τοῦ νεωτερισμοῦ. κεφαλή.

e adds ὁ Θεός. [50] α, *af*. *bdeg* read ἐν (*deg* ἐπὶ) ταῖς (*g* τοῖς) λαγῶσι. [51] α. β reads ἐπί. [52] A = ἐνιαυτούς, but զամսն is corrupt for զամիսն = μῆνας. [53] α, *e*. *dg*, A read Ἰ. ὁ πατήρ μου, *abf*, S^1 Ἰ. ὁ π. ἡμῶν. For the order followed in the text see also last verse. [54] *eg* read ηὔξατο. [55] *ag* read πρὸς Κ. περὶ ἐμοῦ. *h*, A^b om. περὶ ἐμοῦ. [56] *g* reads ἠθέλησεν. Before this word *bef* add ὅτι against α, *adg*. If the ὅτι is genuine here, it is as Sinker suggests a rendering of כִּי. Cf. 1 Sam. xiv. 30: also Exod. xxii. 22; Is. vii. 9. [57] *d* adds ὁ Θεός. [58] α, *abef*, A^{abdeg}, S^1. *dg*, A^{b*c} read δέ. [59] α adds καὶ τοῦ πατρός μου. [60] α, *g*. β–*g*, A, S^1 read ἑπτὰ μῆνας and β, A, S^1 trs. these words before ἐμαλακίσθην. [61] α, A. β, S om. [62] $A^{abb*deg}$ trs. after Κυρίου. [63] *h* om. Κυρίου and next six words. [64] *c*, A. β, S^1 om. [65] α, *defg* read κρέα. [66] α. β reads εἰς τὸ στόμα. [67] α, *b*. *adefg* read πάντα. S om. [68] S om. [69] *c*, A. *h*, β, S read as in margin. [70] α, *d* (but *d* reads καὶ for ἀλλ'). β–*d*, A, S om. [71] *g* om. rest of verse. [72] *c* (save that for Ἰσραήλ it reads Ἰλημ). *c* alone preserves the Hebrew idiom. Thus οἷα . . . οὕτως = אשר ' ' כזאת. A = καὶ οὔποτε ἐν Ἰσραὴλ γέγονεν τοιαύτη. All the other Gr. MSS. make the sentence future. *abdef*, S read καὶ οὐ μὴ γένηται ἐν (+ τῷ *b*) Ἰσραὴλ οὕτως. *h* ἀνταμοιβὴ γένοιτο ἐν Ἰσραὴλ οὕτως.

II. [1] *d* om. *g* om. next four words. [2] α, A^{abb*cd}. β, A^{efg} om. S reads Ῥουβὴμ τοῦ πατρὸς ὑμῶν. *c* adds καὶ διηγήσομαι ὑμῖν. *h* om. next twelve words. [3] S^1 = ὅς. [4] *g* om. For περὶ τῶν ἑπτὰ πνευμάτων S reads τὰ ἑπτὰ πνεύματα. [5] *g* adds ἀρκεῖ μοι εἰς διδασκαλίαν ὑμῶν and om. to III. 9 inclusive. [6] α. β, S om. A = γάρ. [7] *de* read ἐδόθησαν. [8] α. β, A, S add as in marg. [9] α, *d*. *abef* read αὐτά. [10] α, *ef*. Other MSS. εἰσί. [11] α, *f*, A^{bb*cd}. *abde*, A^a, S κεφαλή. [12] α. A = αὖθις. β, S om.

[3. Καὶ ἕτερα[12] ἑπτὰ πνεύματα ἐδόθη[13] ⸢αὐτῷ⸣[14] *ἐπὶ
α om. τοῦ εἶναι . . . ὁράσεως through hmt.
τῆς κτίσεως[15] τοῦ εἶναι ˋἐν αὐτοῖς πᾶν ἔργον ἀνθρώπου.
4. Πρῶτον πνεῦμα ζωῆς, μεθ' ἧς ἡ σύστασις[16] κτίζεται.
Δεύτερον πνεῦμα ὁράσεως, μεθ' ἧς γίνεται ἐπιθυμία. 5.
Τρίτον πνεῦμα ἀκοῆς μεθ' ἧς γίνεται[17] διδασκαλία. Τέταρτον
πνεῦμα[18] ὀσφρήσεως, μεθ' ἧς *γίνονται γεύσεις δεδομέναι[19]
*εἰς ὁλκὴν[20] ἀέρος καὶ ἀναπνοῆς[21]. 6. Πέμπτον πνεῦμα[22]
λαλιᾶς, μεθ' ἧς γίνεται γνῶσις. 7. Ἕκτον πνεῦμα γεύσεως
μεθ' ἧς *γίνεται βρῶσις[23] *βρωμάτων τε καὶ πομάτων[24], καὶ
ἰσχὺς ἐν αὐτῷ[25] κτίζεται *ὅτι ἐν βρώμασίν ἐστιν ἡ ὑπό-
στασις τῆς ἰσχύος[26]. 8. Ἕβδομον πνεῦμα σπορᾶς καὶ
συνουσίας[27], μεθ' ἧς συνέρχονται[28] διὰ τῆς φιληδονίας[29]
ἁμαρτίαι[30]. 9. Διὰ τοῦτο *ἔσχατόν ἐστι τῆς κτίσεως[31]
καὶ πρῶτον τῆς νεότητος, ὅτι *ἀγνοίας πεπλήρωται[32], καὶ
β-bg, A νεωτερισμόν.
αὕτη τὸν νεώτερον[33] ὁδηγεῖ ὥσπερ[34] τυφλὸν ἐπὶ βόθρον καὶ
ὡς κτῆνος ἐπὶ κρημνόν[35].
III. *Ἐπὶ πᾶσιν δὲ[1] τούτοις ὄγδοον[2] πνεῦμα[3] τοῦ ὕπνου

The section II. 3—III. 2 which relates to the senses is bracketed as an interpolation. [13] *d* reads ἐδόθησαν. [14] *h*, β, S. *c* trs. after κτίσεως. A om. [15] A corrupt = ἐπὶ πάντων κτισμάτων. *c* adds αὐτῷ. α om. rest of verse and first eleven words of ver. 4 through hmt. [16] *bd*, S^2. *aef* read ἡ κίνησις. *d* adds τοῦ ἀνθρώπου. A = πάντα τὰ κτίσματα. S^1 = τὰ θελήματα. [17] α, *ab*, S. *def* read δέδοται. A = ἀκούεται. [18] A = τό. [19] α and A, save that *h* reads γίνεται. *abef*, S read ἐστὶν (ἐστὶ *ab*) ἡ (*b* om.) γεῦσις δεδομένη. *d* εὐωδία διδομενης (*sic*). [20] α, *af*. *be* read εἰς συνολκήν. *d* συνολκεῖν. [21] α. β, A read πνοῆς. Perhaps we should read ἐκπνοήν. [22] *h* om. next seven words through hmt. [23] *h* reads γένοιτο βρώσεις. [24] α, *a*. be^1, S read βρωτῶν τε καὶ ποτῶν. *d* βροτῶν καὶ πόσεως. e^2f βρωμάτων τε καὶ ποτῶν. A = βροτῶν (cf. *d*) τε καὶ ποτόν. [25] α, *aef*. *d* reads αὐτῇ. *b* αὐτοῖς. A = αὐτῷ or αὐτῇ. [26] There appears to be a doublet or a marginal gloss here. A = ὅτι τὸ βρῶμά ἐστι ἰσχύς. [27] *d* reads συνουσιασμοῦ. [28] α. *afd*, S read συνέρχεται. *b* συνεισέρχεται. *e* γίνεται. A adds wrongly εἰς ἀλλήλους. [29] A^{ab} loosely = α, β but $A^{b*cdefg}$ corrupt. A^{b*} wrongly adds ἐν ᾗ. [30] α. β, S read ἡ ἁμαρτία. [31] A = μετὰ πάντα ταῦτα τὰ κτίσματα—a loose rendering of our text. [32] *h* reads αγνοι πεπληρισατο. [33] α, *b*, S. *adef*, A read as in margin. [34] α. β reads ὡς. [35] *c*, *d* read κρυμνον, *e* κρεμνον.

III. [1] α. *aef*, A read καὶ ἐπὶ πᾶσι. *bd*, S ἐπὶ πᾶσι. [2] *abf*, A, S. *e* reads η', *h* ἕβδομον. *c*, *d* om. [3] *h*, *d* add τό. [4] *h* om. [5] *c* reads ὤν. [6] *a* reads ἐσκοτίσθη. [7] *c* prefixes ἡ. A = στάσις, ὑπόστασις or στερέωμα. For φύσεως A^{ab} read by internal corruption οἰκήσεως and om. next four

ἐστί[4], μεθ' οὗ[5] ἐκτίσθη[6] ἔκστασις[7] φύσεως καὶ εἰκὼν τοῦ θανάτου.

2. *Τούτοις τοῖς[8] πνεύμασι συμμίγνυται[9] *τὰ πνεύματα[10] *τῆς πλάνης[11].]

3. Πρῶτον[12] *τὸ τῆς πορνείας πνεῦμα[13] ἐν τῇ φύσει[14] καὶ[15] *ταῖς αἰσθήσεσιν[16] ἔγκειται[17]. *Δεύτερον πνεῦμα[18] ἀπληστείας[19] γαστρός[20]. 4. Τρίτον πνεῦμα[21] μάχης ἐν τῷ ἥπατι καὶ ἐν[22] τῇ χόλῃ. Τέταρτον[23] πνεῦμα ἀρεσκείας[24] καὶ μαγγανείας[25], ἵνα διὰ[26] περιεργείας[27] ὡραῖος[28] ὀφθῇ[29]. 5. Πέμπτον πνεῦμα ὑπερηφανείας[30] ἵνα καυχᾶται[31] καὶ μεγαλοφρονῇ[32]. *Ἕκτον πνεῦμα[33] ψεύδους[34] †ἐν ἀπωλείᾳ καὶ ζήλῳ†[35] τοῦ *πλάττειν λόγους καὶ κρύπτειν λόγους[36] ⌜αὐτοῦ⌝[37] *ἀπὸ γένους[38] καὶ οἰκείων[39]. 6. Ἕβδομον πνεῦμα *ἀδικίας, μεθ' ἧς[40]

words. [8] A = τούτοις τοῖς οὖν ἑπτά. [9] *h*, *a* read συμμίγνυνται. [10] α, *aef*. *bd*, A, S read τὸ πνεῦμα. [11] *h* reads τοῖς πλάνοις. [12] *h* reads καὶ πρῶτον. [13] α, *ae*, A. *b*, S read τὸ τῆς πορ. *d* τὸ πν. τῆς πονηρείας. *f* τὸ τῆς πονηρίας πν. [14] A^{abe} = οἰκήσει. [15] *ad*, A read καὶ ἐν. [16] A = τοῖς (A^{ab} om.) αἰσθητοῖς. [17] *c* reads ἔγγηται. *e* ἔγκιται. *h* ἔγκυται. A ἐστί. [18] *c* reads δύο πνεύματα. [19] *bd*. *h*, *af* read ἀπληστίας, *e* ἀπλιστείας, *c* ἀπληστεία. [20] α. *af* read ἐν γαστρί. *bde*, A, S read ἐν τῇ γαστρί. [21] α om. [22] α, *d*, A. β–*d* om. [23] *h* reads τρίτον. [24] α reads ἀρεσκίας. *d* αὐταραισκῖας. [25] *c*, *b* read μαγγανίας. *h* illegible. A = ἐν μαγγανείαις and om. ἵνα διὰ περιεργείας, but մեքենագործութեանն seems to be a corrupt compression of եւ մեքենայս զի գործողութեամբ = καὶ μαγγανείας ἵνα διὰ περιεργείας. [26] *d* reads δή. [27] *c*, *bf*. *ae* read περιεργίας. *d* περιεργασις. *h* περιεργείᾳ. On A see note 25. [28] *h* om. [29] *h*, a^2. Other MSS. ὠφθῇ. [30] *b*. *af* read ὑπερηφανίας. *c*, *de* ὑπεριφανείας. *h* ὑπερηφανεία. [31] *b* reads κινῆται. For καυχᾶται καί A reads καυχώμενος. [32] a^1be. α, *df* read μεγαλοφρονεῖ. a^2 μεγαλαυχεῖ. [33] *c* om. [34] *de* read ψεῦδος. A (corrupt) = σκληρολογίας. Read ստախօսութեան. [35] This phrase is corrupt. The context requires a parallel to ἀπὸ γένους καὶ οἰκείων. ἐν ἀπωλ. καὶ ζήλῳ = בשואה וקנאה which I take to be corrupt for לשׂונא וּמְקַנֵּא = ἐχθρῷ καὶ ἀντιζήλῳ, 'to an enemy and rival.' For ἀπωλείᾳ c^1, *def* give the form ἀπολείᾳ, *h* reads ἀπειλίας. For ζήλῳ A^{ab*cd} read ἐν ζήλῳ. [36] *h*, *af*, A^{abcd} (save that *h* adds μαγγανίας after $λόγους^{10}$ and A^{abcd} imply ἔργα for $λόγους^{20}$). So also *e* (save that λόγους καὶ κρύπτειν is a marginal addition by the original hand). A^{b*}, S^2 support text but A^{b*} om. $λόγους^{10}$ and S^2 om. $λογ.^{20}$ *c*, *b*, S^1 om. καὶ κρύπτειν λόγους. *d* reads κρύπτειν λόγους καὶ πράττειν αὐτούς. [37] *d*, A, S^2 om. *d* adds ὡς. *c* om. next four words. [38] *h* reads ἀπὸ συγγενῶν αὐτοῦ. S = διὰ τὸν οἶκτον. [39] *d*, S prefix τῶν. A adds αὐτοῦ. [40] *c* reads ἀδικία καί. *e* καὶ κλοπαί. [41] α, *ae* (over erasure) *f*. *b*, A, S read κλοπή. *d* κλοπῆς.

β–g, A, Sποιήσῃ. κλοπαί[41] καὶ γρηπίσματα[42], ἵνα ἐμπλήσει[43] φιληδονίαν καρδίας
αὐτοῦ. Ἡ γὰρ ἀδικία συνεργεῖ[44] *τοῖς λοιποῖς[45] πνεύμασιν
διὰ τῆς δοσοληψίας[46]. [7. Ἐπὶ[47] πᾶσι δὲ[48] τούτοις *τὸ
β, S[1] ὕπνου, τὸ ὄγδοον πνεῦμα. πνεῦμα[49] τοῦ ὕπνου[50] συνάπτεται[51] *ὅ ἐστι[52] *πλάνης καὶ
φαντασίας[53].] 8. Καὶ οὕτως ἀπόλλυται πᾶς νεώτερος[54],
σκοτίζων[55] τὸν νοῦν ⌜αὐτοῦ⌝[56] ἀπὸ τῆς ἀληθείας, καὶ μὴ
α, ae, πλάνη καὶ φαντασία. *συνιὼν ἐν[57] τῷ νόμῳ τοῦ θεοῦ[58], μήτε[59] ἀκούων[60] νουθεσίας[61]
πατέρων αὐτοῦ[62] ὡς[63] κἀγὼ ἔπαθον[64] ἐν τῷ νεωτερισμῷ
μου. 9. Καὶ νῦν, τέκνα μου[65], τὴν ἀλήθειαν ἀγαπᾶτε[66]
be, A ὑμᾶς· διδάσκω ὑμᾶς. καὶ αὕτη[67] *φυλάξει ὑμᾶς[68]. Ἀκούσατε ⌜λόγους⌝[69] Ῥουβὴμ
τοῦ πατρὸς ὑμῶν[70].

10. Μὴ[71] προσέχετε[72] ὄψει[73] γυναικείᾳ[74]
μήτε[75] συνδιάζετε[76] μετὰ *θηλείας ὑπάνδρου[77]
α ὄψιν. μήτε[78] περιεργάζεσθε[79] πρᾶξιν[80] γυναικῶν.

[42] *e* (over erasure) *f*. *ab*, S[2] read γρυπίσματα. α γρηπιάσματα. *d* ἁρπαγῆς. A = γρήπισμα, S[1] = συκοφαντεία. [43] α (*h* reading -σῇ) = ישׂביע. β–*g*, A, S read ποιήσῃ (ποιήσει *f*) = יעשׂה. [44] *a* reads συνεργεῖται. *d* αὐτοῦ συνεργεῖ. [45] A = πᾶσι τοῖς. [46] α, *af*, A. *d* reads δωροληψείας ἢ προσωποληψίας. *e* δωροληψίας. *b*, S[1] δολολειψίας. [47] *d* reads ἐν. Ver. 7. This verse may be the model on which III. 1, 2 were composed, or it may be due to the same hand. [48] α, A. β om. S[1] reads καί before ἐπί. [49] *d* reads τῷ πνεύματι. [50] β, S[1] add as in margin against α. For τὸ πνεῦμα τοῦ ὕπνου τὸ ὄγδ. πν. A gives τῷ ὀγδόῳ πνεύματι ἄλλο πνεῦμα. [51] *e* reads συνέπεται. [52] *c*, *af*, A. *h*, *e* ᾧ ἐστι. *bd*, S om. [53] A[ab*cdeg]. α, *ae* read πλάνη καὶ φαντασία. *b*, S πλάνῃ καὶ φαντασίᾳ. *d* τῆς πλάνης καὶ τῆς φαντασίας. *f* πνεῦμα καὶ φαντασία. A[b] πλάνη τῶν ἀφανῶν. [54] A = νεότης. S[1] om. [55] *c* reads σκορπίζων. [56] α. β, A, S[1] om. [57] = בֵּן ב. *c* om. preceding μή. [58] A[c] = κυρίου. [59] *d* reads μηδέ. [60] α. *abef*, S read ὑπακούων. *d* εἰσακούων. For ἀκούων . . . πατέρων A[cdeg] read νουθετούμενος ὑπὸ πατέρων. [61] *c* reads νουθεσίαν. [62] *e* om. [63] *c*, *af*. *bde* read ὥσπερ. *h* om. [64] A = ἐπατήθην (?). Cf. IV. 1 note 13. [65] α, *de*, A. *abf*, S om. [66] α. *abdef*, A, S read ἀγαπήσατε. [67] S = οὕτως. [68] *h* reads φυλάξατε. *be* (but obelized in *e*) A[ab] add (+ἐγὼ A[b]) διδάσκω ὑμᾶς. A[bcd] = καὶ διδάσκω ὑμᾶς. A[b*] = καὶ οὖν διδ. ὑ. Perhaps this clause was omitted by α, *adfg* through hmt. S[1] om. rest of verse. [69] α, *aef*. *bd*, A om. [70] *d* adds καὶ ἐνωτίσασθε ἃ διδάσκω ὑμᾶς. [71] *h*, A read καὶ μή. [72] *c*, *abd*, S[2]. *h* reads προσέχητε. *e* προσέχεται. *f* πρόσχετε. S[1] = ὁρᾶτε. [73] *c*. *h* reads ὄψιν. *adefg* εἰς ὄψιν. *b* ἐν ὄψει. [74] *c* though in the form γυναικίᾳ. *h*, A read γυναικῶν. *af* γυναικείαν. *bdeg*, S γυναικός. [75] α, *adf*. *beg* read μηδέ. [76] α. The usual form would be συνδυάζετε. β–*dg*, S[1] read ἰδιάζετε. *d* ἰδιάζεσθε. *g* πλησιάζεται. A = 'do not be advisers of' or 'do not confer with'—a rendering which supports α. *h* om. next five words. [77] *d* reads θηλύας ὑπάρδρου.

11. Εἰ μὴ γὰρ εἶδον ἐγὼ[81] Βάλλαν λουομένην[82] ἐν σκεπινῷ[83] β, S^1
τόπῳ, οὐκ *ἂν ἔπιπτον[84] εἰς τὴν ἀνομίαν[85] τὴν μεγάλην. ἀπόντος.
12. Συλλαβοῦσα γὰρ ἡ διάνοιά μου τὴν γυναικείαν[86] γύμ- β, S ἡμῶν.
νωσιν[87] οὐκ εἴασέ[88] με ⸢ὑπνῶσαι⸣[89], ἕως οὗ[90] ἔπραξα τὸ β-*g*, S^1B.
βδέλυγμα[91]. 13. Ἀπιόντος[92] γὰρ Ἰακὼβ[93] τοῦ[94] πατρός ἦν μεθύ-
μου[95] πρὸς Ἰσαὰκ τὸν πατέρα αὐτοῦ, ὄντων ἡμῶν ἐν Γαδὲρ[96] ουσα καί.
πλησίον[97] Ἐφραθὰ[98] *ἐν Βηθλεέμ[99], *ἦν ἡ Βάλλα μεθυσθεῖσα β-*g*, S^1 κἀγὼ εἰσ-
καὶ ἦν κοιμωμένη ἀκάλυπτος[100] ἐν τῷ κοιτῶνι ⸢αὐτῆς⸣[101]. ελθὼν καὶ ἰδών.
14. *Εἰσελθὼν οὖν ἐγὼ καὶ θεασάμενος[102] τὴν γύμνωσιν αὐτῆς β, A, S^1
ἔπραξα τὴν ἀσέβειαν, ⸢μὴ αἰσθανθείσ(ης) αὐτῆς⸣[103], καί, καταλιπὼν ἀσέβειαν.
αὐτὴν κοιμωμένην, ἐξῆλθον. 15. *Καὶ εὐθέως[104] ἄγγελος β, A, S^1 μου
*τοῦ θεοῦ[105] ἀπεκάλυψεν τῷ πατρί μου[106] περὶ τῆς ἀσεβείας Ἰακώβ.
μου· καὶ ἐλθὼν[107] ἐπένθησεν[108] *ἐπ' ἐμοὶ[109], μηκέτι *αὐτῆς β, A, S^1
ἁψάμενος[110]. ἐπένθει.

A = θηλειῶν ὑπάνδρων. For θηλείας *c*, *e* read θηλίας. [78] *c*, *dg*. a^1be, S^1 read μηδέ. a^2f μή. [79] a^2e read περιεργάζεσθαι. [80] *abf*. *de*, A^{abcdeg} read πράξεις. α ὄψιν. *g* ποτε πρόσωπον. A^{b*} κάλλος καὶ πράξεις. Text doubtful. [81] *a* om. [82] *g* om. next three words. [83] *b*. *a* reads σκιπινῷ, *c*, *f* σκηπινῷ. *d* σκεπενῷ. *e* σκεπεινῷ. *h* σκοτεινῷ. Cf. Jub. xxxiii. 2 in loco occulto. [84] α, *df*. *abg*, S^1 read ἐνέπιπτον. *e* ἔπιπτον. [85] *d* adds ἐκείνην. *e* ταύτην. [86] *a* reads τῆς γυναικός. [87] *h* reads γυμνίαν (sic). [88] *c*, *e* read ἔασεν. [89] A om. [90] *h*, *fg* om. [91] *h*, *abfg*. *c*, *e* read βδέλλυγμα. *d* βδέλλυμα· *d* adds ἐνώπιον κυρίου. [92] *c*, A and Jub. xxxiii. 1 Et abiit ad patrem suum Isaac. β, S^1 read ἀπόντος. *g* compresses this verse and first ten words of the next as follows: τοῦ πατρὸς γὰρ Ἰ. ἐν τῷ οἴκῳ μὴ παρόντως, εὗρον Β. μεθυονταν κ. κοιμωμένην, εἰσελθὼν ἔπρ. τὴν ἀ. μετ' αὐτῆς. [93] α prefixes τοῦ. A trs. after πατρός μου. [94] *h* reads καί. [95] α, A. β, S^1 read ἡμῶν. [96] *d* reads Γάδ. See Gen. xxxv. 21. [97] *e* reads πλησίων. [98] *c*, *be*, $A^{bb*cdeg}$. *af* read Εὐφρανθά. *d* Εὐφραθά. *h* Ὑφραθά. A^a Ἀφραταί, S^1 Ἐφφρατά. [99] α, *af*, S^1 *b* reads οἴκου Βηθ. *de* καὶ Βηθλεέμ. Cf. Jub. xxxiii. 1, 'The tower of Eden of Ephrath,' and xxxii. 34, 'Ephrath that is Bethlehem.' Cf. Gen. xxxv. 19. A = ἐν Βενιαμείν. [100] α (*h* prefixing καί), A. *abef*, S^1 read Β. ἦν μεθύουσα καὶ κοιμ. (+ καὶ *f*) ἀκάλυπτος (-ως *ae*, ἀκάλυφος *b*) κατέκειτο. *d* Βαλλὰν ἦν μεθύ. καὶ κοιμ. ἀκάληπτα κατέκοιτο. [101] α. β, A, S^1 om. [102] α. *abdef*, A, S^1 as in margin. [103] *c*. *h* reads μὴ αἰσθείσης αὐτῆς. β, A, S om. [104] *a* reads καὶ εὐθύς. *d* εὐθέως δὲ ἅμα τὸ πρᾶξαί με τὴν ἀνομίαν ταύτην. [105] *adg*, A read κυρίου. [106] *d* om. β, A, S^1 add Ἰακώβ which A trs. before τῷ πατρί. A adds ἣν ἔπραξα. [107] A adds Ἰακώβ. [108] α. *abg*, A, S^1 read as in margin. *def* ἐπένθη (sic). [109] *bdeg*, A (?). *af* read ἐμέ. *h* με. *c* om. [110] α. β–*g*, S^1 read ἁψά. αὐτῆς. *g* ἀψά. αὐτήν. A = ἀψά. Βάλλαν.

β–d, A, S^1 προσέχετε.
β, S^1 καὶ ἀποπλανώμενοι.
β–de, S^1 Ἰακώβ.
β, S^1 ἁμαρτίας.
β–dg, A, S^1 ὅτι.

IV. Μὴ οὖν προσέχετε, ⌜τέκνα μου⌝[1], κάλλος[2] γυναικῶν[3], μηδὲ ἐννοεῖσθε[4] τὰς πράξεις αὐτῶν· ἀλλὰ πορεύεσθε ἐν[5] ἁπλότητι καρδίας, ἐν φόβῳ κυρίου[6], καὶ μοχθοῦντες[7] ἐν ἔργοις *καλοῖς, καὶ[8] *ἐν γράμμασι, καὶ ἐν τοῖς ποιμνίοις[9] ὑμῶν, ἕως οὗ[10] *ὁ κύριος δώῃ ὑμῖν[11] *σύζυγον, ἣν αὐτὸς θέλει[12], ἵνα μὴ πάθητε[13], ὡς κἀγώ[14]. 2. Ὅτι[15] ἄχρι[16] τελευτῆς τοῦ πατρός μου[17] οὐκ εἶχον[18] παρρησίαν ἀτενίσαι[19] εἰς *τὸ πρόσωπον αὐτοῦ[20], ἢ λαλῆσαί *τινι τῶν ἀδελφῶν[21] μου[22], διὰ[23] τοὺς ὀνειδισμούς[24]. 3. *Καὶ ἕως[25] νῦν ἡ συνείδησίς[26] μου[27] συνέχει[28] με περὶ τῆς ἀσεβείας[29] μου. 4. Καίγε πολλὰ[30] *παρεκάλεσέν[31] με[32] ὁ πατήρ μου[33], καὶ[34] ηὔξατο περὶ ἐμοῦ *πρὸς κύριον[35], ἵνα παρέλθῃ[36] *ἀπ' ἐμοῦ[37] ἡ ὀργὴ κυρίου[38], καθὼς καὶ[39] ἔδειξέ[40] μοι[41] κύριος. Ἀπὸ δὲ[42] τότε

IV. [1] α, *d* (save that *c* om. μου). β–*d*, A, S om. [2] *adef* read κάλλει. [3] *g* reads γυναικός. *d* om. next five words. [4] *c* adds εἰς. [5] *af* om. [6] α, β–*ag*, A, S. *ag* read θεοῦ. [7] *b* reads μοχθῶντες. A = μοχθεῖτε. [8] *c*. But A = δικαιοσύνης καὶ ζητεῖτε and so, though conflate and loose, supports it. *h* reads καί. β, S καὶ (+ μὴ S^1) ἀποπλανώμενοι. *c* om. next three words through hmt. (?) Here *c* καλοῖς καί = יְשָׁרִים ו which was corrupted into וְשׁרים = καὶ ἀποπλανώμενοι. [9] A = διδασκαλίαν καὶ τὸ ποιμενικὸν ἔργον. For γράμμασι S^1 reads μέθῃ. [10] α, *dg*. *abef* om. [11] *h*, β, A, S save that *d* om. ὁ before κύριος and *de* read δωει for δώῃ. *c* reads δοη ὑμῖν κύριος. For the nine words that follow *c* reads εἰς τὸ ἐπισκέψασθαι ἡμᾶς. [12] *d* reads συζύγους εἰς γυναῖκας ἃς αὐτὸς θελήσει. [13] *c*, β–*e*, A. *e* reads ἀπατηθηται. *h* απωθανητε. [14] A adds ἔπαθον. [15] α, β–*bd*, A. *b*, S^1 om. *d* reads λέγω γὰρ ὑμῖν ὅτι. [16] α, *g* add τῆς. [17] α, de^1g, A. abe^2f, S^1 read ἡμῶν. *d* adds Ἰακώβ. [18] *g* reads εἶχα. [19] *d* reads τοῦ ατενηναι. *e* ατενεισαι [20] α, *d*. *abfg*, S^1 read πρόσωπον Ἰακώβ. *e* τὸ πρόσ. τοῦ πατρὸς Ἰακ. A = τὸ πρόσ. Ἰακ. τοῦ πατρός μου. [21] A = παρρησίᾳ τοῖς ἀδελφοῖς. [22] α, *de*, A. *abf*, S^1 om. [23] *g* reads περί. [24] *h* adds αὐτοῦ. A ἐμοῦ. [25] α, *bfg*, S^1. *d* reads ἀλλὰ καὶ ἕως τοῦ. *a* καὶ ἕως τοῦ. A ὅτι ἕως. *e* om. together with next four words. [26] *d* reads σύνησις. [27] *h* om. [28] *e* reads συνέχειν. *h* om. [29] α. β, S^1 read as in margin. A may = either. [30] α. A = πολλάκις. β, S^1 om. [31] α, β–*g*. *g* reads ἠλέησεν. [32] β, A, S. α om. [33] A adds καὶ εἶπεν. *g* adds βλέπων με συνπεπτωκωτα. [34] α, *dg*. *abef*, A, S^1 read ὅτι. [35] α, β, A^{b*d}, S^1. A^{abceg} om. α om. next seven words through hmt. [36] *g* reads ἀπέλθῃ. [37] A = ἀπό σου but ի քէն is corrupt for յինէն = ἀπ' ἐμοῦ. [38] *eg* read τοῦ θεοῦ, but *g* trs. it before ἡ ὀργή. [39] *c*, A^{b*}. *h*, β, A^{abcdeg}, S^1 om. [40] *e* reads ἔδειξεν. *d* ἐμαλάκισε. [41] *d* reads με. *c* adds ὁ, *g* αὐτὸς ὁ. [42] α, A. β, S om. *g* adds καί before ἀπό. [43] α. This is at all events an ancient reading. But there are two other varieties.

*ἕως νῦν[43] παρεφυλαξάμην[44], καὶ οὐχ ἥμαρτον. 5. Διὰ τοῦτο[45] *τέκνα μου[46], *⸢λέγω ὑμῖν⸣[47], φυλάξατε[48] ⸢πάντα⸣[49] ὅσα ἐντέλλομαι[50] ὑμῖν, καὶ οὐ μὴ ἁμάρτητε[51]. 6. *Βόθρος γάρ ἐστι ψυχῆς ἡ ἁμαρτία τῆς πορνείας[52], χωρίζουσα ἀπὸ[53] θεοῦ καὶ προσεγγίζουσα *τοῖς εἰδώλοις[54], ὅτι αὕτη *ἐστὶν ἡ[55] πλανῶσα τὸν νοῦν *καὶ τὴν διάνοιαν[56], καὶ κατάγει[57] νεανίσκους εἰς ᾅδην, οὐκ ἐν καιρῷ αὐτῶν.

7. Καὶ γὰρ πολλοὺς ἀπώλεσεν ἡ πορνεία· ὅτι κἂν *γέρων ᾖ τις[58], κἂν[59] εὐγενής, ⸢κἂν πλούσιος, κἂν πένης⸣[60], *ὀνειδισμὸν ἑαυτῷ φέρει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων καὶ †πρόσκομμα τῷ Βελίαρ[61]. 8. *Ἠκούσατε γὰρ περὶ Ἰωσὴφ πῶς ἐφύλαξεν ἑαυτὸν ἀπὸ[62] γυναικός, καὶ τὰς ἐννοίας ἐκαθάρισεν[63] ἀπὸ πάσης[64] πορνείας, ⸢καὶ⸣[65] εὗρεν χάριν ἐνώπιον θεοῦ[66] καὶ ἀνθρώπων. 9. *Καὶ γὰρ[67] πολλὰ ἐποίησεν αὐτῷ ἡ Αἰγυπτία, καὶ μάγους προσεκαλέσεν[68] καὶ *φάρμακα αὐτῷ προσήνεγκε[69].

dg, A μετανοῶν. β–*g*, A, S^1 μου. β, A, S^1 ὄλεθρος. *bdg*, A, S^1 πορνεία. *de*, A, S^1 ὄνειδος ἑαυτὸν ποιεῖ καὶ γέλωτα παρὰ τῷ (τοῦ *de*) Β. καὶ τοῖς υἱοῖς τῶν ἀνθρώπων. β, A, S^1 ἐπειδὴ γὰρ ἐφύλαξεν ἑαυτὸν Ἰωσὴφ ἀπὸ πάσης. β, A, S^1 κυρίου.

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aef ἕως ἐννοιῶν. *b* νῦν. *dg*, A μετανοῶν (A = ἐν μετανοίᾳ). S^1 = οὖν. [44] *c* reads ἐφυλαξάμην. A^{abcdeg} = καὶ ἐφυλαξάμην or καὶ παρεφυλ. A^{b*} = ἔζων καὶ ἐφυλ. or παρεφυλ. [45] α adds οὖν. [46] *d* trs. after ἐντέλλομαι ὑμῖν. *g* reads τεκνία μου. [47] α. *g* reads παρακαλῶ ὑμᾶς. β–*g*, A, S om. [48] *b* reads φυλάξασθε. [49] *d* trs. after ὅσα. *e*, A om. [50] *e* reads ἐνετειλάμην. [51] α, *afg*. *b*, S^1 read ἁμαρτήσητε. *de* αμαρτειτε (-ειται *e*). [52] α. So also *af* (save that *af* read ἡ διὰ τῆς πορνείας for τῆς πορνείας). *bde*^{1}*g*, S^1 read ὄλεθρος γὰρ ψυχῆς (*d* om.) ἐστιν (*g* ἐστὶ ψυχῆς) ἡ πορνεία. A = ὄλεθρος (A^{ab} τελευτὴ) γὰρ φθάσει ἐπὶ ψυχήν, καὶ ἡ πορνεία. *e*^{2} reads ὄλεθρος γὰρ ψυχῆς ἐστιν ἡ ἁμαρτία ἡ διὰ τῆς πορνείας and is thus a conflate text. It is possible that βόθρος and ὄλεθρος may be different renderings of שחת. [53] α, *dg*. *abef* om. [54] *d* reads τῷ Βελίαρ. *g* εἰδώλοις. [55] α, β–*bg*, A. *bg* read ἐστί. [56] *g* reads τῆς διανοίας. [57] *d* reads κατάγουσα. [58] α, *d*. β–*dg*, S^1 read κἂν ᾖ τις γέρων. *g* εἴτις γέρων ὤν. [59] α, *d*. β–*d* read ᾖ. *g* adds εἴη after εὐγενής. [60] α. β, A, S^1 om. [61] α. *af* read ὀνειδισμὸν ἑαυτῷ ποιεῖ παρὰ τῷ (τὸν *f*) Β. καὶ τοῖς υἱοῖς τῶν ἀνθ. *bg* ὄνειδος αὐτὸν (αὐτῶν *g*) ποιεῖ καὶ γέλωτα παρὰ τῷ Β. καὶ τοῖς υἱοῖς τῶν ἀνθ. *de*, A, S read as in margin save that A^{b*cdeg} om. ἑαυτόν. πρόσκομμα = מוֹקֵשׁ a corruption (?) of שְׂחוֹק (or משׂחק) = γέλωτα. [62] α (save that *h* adds τοῦ after περί). β, A, S^1 read as in margin (save that for ἐπειδὴ γάρ A reads τοίνυν γάρ). [63] *af*. *c* reads ἐκαθάρησεν. *b* (*g*?) ἐκαθαίρισεν. *de* ἐκαθέρισεν. *h* om. [64] A^{ab} om. [65] α. β, A, S om. [66] α. β, A, S^1 read as in margin. [67] A^{b*cdeg} om. [68] *c*. *h*, β read παρεκάλεσεν. *e* adds καὶ φαρμακούς. A^b ἡ Αἰγυπτία περὶ Ἰωσήφ. [69] α, β–*de* (save that *h* reads αὐτοῦ for αὐτῷ). *d* reads αὐτῷ διάφορα επινεγκε π̄ρ φίλτρον αὐτῆς διεγεῖραι τοῦτον βουλομένης. *e* αὐτῷ φιλημάτων προσήνεγκεν. *g*, A προσήνεγκεν αὐτῷ.

καὶ[70] οὐκ ἐδέξατο[71] τὸ διαβούλιον τῆς ψυχῆς αὐτοῦ[72] ἐπιθυμίαν πονηράν.

β–d, Aβ, S^1 ὁρατοῦ καί.

10. Διὰ τοῦτο[73] ὁ θεὸς τῶν πατέρων ὑμῶν[74] ἐρρύσατο αὐτὸν ἀπὸ παντὸς πονηροῦ[75] κεκρυμμένου θανάτου.

β, A, S^1 κατισχύσει.

11. Ἐὰν γὰρ μὴ κατισχύσει[76] ἡ πορνεία[77] *τὴν ἔννοιαν[78] ὑμῶν[79], οὐδὲ ὁ[80] Βελίαρ *δύναται κατισχῦσαι[81] ὑμῶν[82].

β, S^1 ὅτι μὴ ἔχουσαι. β, A, S^1 δυνάμεως . . . καταγωνίσασθαι.

V. Πονηραὶ ⌈γάρ⌉[1] εἰσιν αἱ γυναῖκες, τέκνα[2] μου, *καὶ ἐν τῷ μὴ ἔχειν αὐτὰς[3] ἐξουσίαν *ἢ δύναμιν[4] ἐπὶ *τὸν ἄνδρα[5], δολιεύονται[6] ἐν σχήμασιν[7] ὅπως[8] αὐτὸν[9] *πρὸς ἑαυτὰς[10] ἐπισπάσονται[11]. 2. Καὶ[12] ὃν[13] διὰ *τοῦ σχήματος[14] οὐκ ἰσχύουσιν[15] καταγοητεύσασθαι[16], τοῦτον[17] δι'[18] ἀπάτης καταγωνίζονται[19]. 3. ⌈[γ]Ὅτι⌉ καίγε[20] *περὶ αὐτῶν[21] εἶπέν[22]

[70] A = ἀλλά. α adds αὐτός. [71] *h* reads κατεδέξατο. [72] *h* trs. before τῆς ψυχῆς. α adds ἤ. [73] α adds οὖν. [74] *c*. *h*, A, S^1 read ἡμῶν. β μου. [75] α = רע or רשׁע. This apparently was corrupted into רָאוּי. Hence β, A^{b*cdeg}, S^1 which read ὁρατοῦ καί (*g* om.). *d* ἀοράτου. A^a = ἀνδρὸς ἀοράτου καί. A^b ἀνδρὸς ἀπὸ ἐκείνου ὁρατοῦ καί. S^1 adds πονηροῦ and om. κεκρυμμένου. [76] *c*, *defg*. *h*, *ab* read κατισχύσῃ. [77] A = ἡ πονηρία. [78] α, *bef*. *a* reads τῆς ἐννοίας. *d* ἐν ταῖς ψυχαῖς. *g*, A^{b*ceg} τῆς καρδίας. A^{abd} = τὰς ἐννοίας. [79] *h*, β–*ab*. *ab*, S^1 om. *c*, A^{ab*d} read ἡμῶν. *d* ἡμῶν καὶ ἐν τῇ διανοίᾳ. A^b = τῶν ἀνθρώπων. [80] *bg* om. [81] α. β, A, S read κατισχύσει. [82] A = ἡμῶν.

V. [1] α. β, A, S^1 om. [2] *g* reads τεκνία. [3] α, A (save that for αὐτάς *c* read αὐτούς and *h* αὐταῖς). β, S^1 read as in margin. [4] A^{b*cdeg} om. For ἐξουσίαν . . . ἐπί *g* reads δυν. κ. ἐξουσίαν πρός. [5] α. A = ἄνδρας. *abefg*, S^1 read τὸν ἄνθρωπον, *d* τῶν ἀνθρώπων. [6] *d* reads δειλιεύονται. [7] *d* adds πάντα τρόπον ἐπινοούμεναι. [8] α, *d*. β–*d*, S^1 read πῶς. [9] α, β–*d*. *d*, A read αὐτούς. [10] *c*, *df*. *h*, *beg* read πρὸς αὐτάς. *a* ἐπ' αὐτάς. [11] α, β–*fg*. *f* reads ἐπισπάσωνται. *g* περισπάσονται. A = ἰσχύσουσιν ἐπισπάσασθαι. [12] *h* om. [13] *d* reads ὧν τινων. [14] α. β, A, S^1 read δυνάμεως. α alone gives the right sense. σχῆμα means 'anything that appeals to the senses' in the text. Hence α may = הוד corrupted into הון or און = β, A, S^1. [15] *e* $A^{bb*cdeg}$. *c* reads ἴσχυον. *abfg*, S^1 ἰσχύει. *h*, A^a ἰσχύσονται. *d* κατισχύσωσι. [16] *c*. *h* reads γοητεύσασθαι. β, A καταγωνίσασθαι. It is noteworthy that though A = β here it uses a different word for the καταγων. following. Possibly καταγοητεύασθαι = לְנַבֵּל which may have been corrupted into ליכלת = καταγωνίσασθαι. But καταγοητεύσασθαι may be simply a corruption of καταγωνίσασθαι. [17] *d* reads τούτων. [18] *d* adds τῆς ματαίας καὶ κενῆς. [19] *c*, *df*, A. *abg*, S^1 read καταγωνίζεται. *h* ἀγωνίσονται. *e* ἡττῶσιν. [20] α. β–*dg*, S^1. *d* reads καί. *g* γάρ. A καί, which with next two words it trs. after μοι. [21] A = περὶ τούτου. [22] A adds καὶ περὶ τούτου. [23] *d* adds οὕτως εἰπών. *g* ἀκούσατε. [24] *g* om. *c* adds καίγε. [25] *h* om,

μοι ὁ ἄγγελος τοῦ Θεοῦ, καὶ ἐδίδαξέ με[23], ὅτι[24] αἱ[25] γυναῖκες
ἡττῶνται[26] *τῷ πνεύματι τῆς πορνείας[27] *ὑπὲρ τὸν ἄνδρα[28],
καὶ *ἐν καρδίᾳ[29] μηχανῶνται[30] *κατὰ τῶν ἀνθρώπων[31], καὶ[32]
*διὰ τῆς κοσμήσεως[33] πλανῶσιν ⌜αὐτῶν⌝[34] τὰς δια- β, A, S^1
νοίας[35], *καὶ διὰ[36] τοῦ βλέμματος *τὸν ἰὸν[37] ἐνσπείρουσιν[38], πρῶτον
καὶ τότε *τῷ ἔργῳ[39] αἰχμαλωτίζουσιν[40]. 4. Οὐ γὰρ τάς.
δύναται γυνὴ *ἄνδρα βιάσαι εἰς πρόσωπον ἀλλ' ἐν σχήμασι β, A, S^1
πορνικοῖς τοῦτον πανουργεύεται[41]. 5. *Λοιπὸν φεύγετε ἄνθρω-
τέκνα μου τὴν πορνείαν[42], *καὶ προστάσσετε[43] ταῖς γυναιξὶν πον βιά-
ὑμῶν[44], καὶ ταῖς θυγατράσιν ⌜ὑμῶν⌝[45], ἵνα μὴ κοσμῶσι[46] σασθαι.
τὰς[47] κεφαλὰς αὐτῶν[48] καὶ τὰς ὄψεις[49] *πρὸς ἀπάτην
διανοίας[50], ὅτι πᾶσα γυνὴ[51] δολιευομένη ἐν τούτοις εἰς κόλασιν[52]
αἰώνιον[53] τετήρηται[54]. 6. Οὕτως γὰρ[55] ἔθελξαν τοὺς
Ἐγρηγόρους[56] ⌜τοὺς⌝[57] πρὸ τοῦ κατακλυσμοῦ· *ἐκεῖνοι γὰρ[58] β, A, S^1
συνεχῶς[59] ὁρῶντες ⌜αὐτὰς⌝[60] ἐγένοντο[61] ⌜καὶ⌝[62] ἐν[63] ἐπιθυμίᾳ κἀκεῖνοι.

[26] *g* reads πλέον ἡττ. A^b = πλέον. A^a om. S^1 = ἐμπίπτονται. [27] α, *abd*, A. *e* reads τῷ πάθει τῆς πορ. *f* τὸ πνεῦμα τῆς πονηρίας. *g* ἐν τῷ περὶ τῆς πορνείας. S^1 = εἰς τὴν πορνείαν. [28] α. *abe²f*, S^1 read ὑπὲρ τὸν ἄνθρωπον. *e¹* ὑπὲρ τῶν ἀνθρώπων. *d*, A ὑπὲρ τοὺς ἄνδρας. *g* reads as *abef* but puts immediately after ἡττῶνται. [29] *g* reads διὰ τοῦτο. [30] *e* reads μηχανοῦνται. *h* μηχανίζονται. S^1 = ἐγείρονται. [31] α, *bdef*. *a* reads κ. τῶν ἀνθρώπων πνευμάτων both in same hand with ἀνθ. above πν. *g* κ. τοῦ ἀνθρώπου. A = κατὰ τῶν ἀνδρῶν. S^1 ἐπὶ τὸν ἄνδρα. [32] *c* om. [33] *d* reads διὰ μὲν τ. κοσμ. A reads զհարդ զոր (= πῶς τινας) which is corrupt for զարդուք = διὰ τῆς κοσμήσεως. [34] *a* reads αὐτόν. A om. β, A, S^1 add πρῶτον which *g* trs. before αὐτῶν. [35] *a* adds αἰχμαλωτίζουσαι. [36] *d* reads διὰ δέ. A = (+ καί, A^{eg}) πρῶτον γὰρ διά. [37] *h* reads τοῦ ἰοῦ. [38] *c²h*, *beg*, A, S. *c¹*(?), *af* read ἐνσπείρουσαι. *d* ἐπισπείρουσιν and omits rest of verse. [39] *c*, *be*, A, S^1. *afg* read τὸ ἔργον. *h* ἔργον. [40] *a* om. *e* adds αὐτούς. [41] α (save that *c* reads πορνικῆς for πορνικοῖς). β, A, S^1 read as in margin. [42] α (save that *h* trs. φεύγ. after μου). β–*g*, A, S^1 read φεύγ. οὖν τὴν πορ. τ. μου. So also *g*, save that it om. μου and trs. τέκνα before τὴν πορ. [43] *d* reads καὶ ἐντέλλεσθε. *g* προστάττετε δὲ καί. [44] *h* om. *fg* om. next four words. [45] *c*, *de*. *h*, *ab*, A, S om. [46] *c*. *h* reads κοσμήσονται. β–*e* κοσμῶνται. *e* κοσμήσωσιν. [47] *h* om. [48] α, A. β, S^1 om. [49] β, S^1 add αὐτῶν. [50] α, β–*b* (save that *d* adds τῆς before διαν.), A, S. *b* om. [51] *h* adds μή. [52] A^b add κακίστην. [53] α. *d* reads αἰωνίαν. β–*d* τοῦ αἰῶνος. [54] *h* reads τηρίζονται. [55] *g* om. [56] *b* reads Ἐγγρ. [57] β, A, S om. [58] α, *d*. β–*d*, A, S read κἀκεῖνοι. [59] *c* trs. after ὁρῶντες. [60] *h*, β, S. *c* reads τὰς γυναῖκας. A om. [61] α, β–*e*. *e* reads ἐπεγίνετο. A = ἐγείροντο. [62] α. β, A, S^1 om. [63] *eg* om. [64] $A^{bb*cdeg}$.

αὐτῶν[64], καὶ συνέλαβον[65] τῇ διανοίᾳ *τὴν πρᾶξιν[66]· *μετεσχηματίζοντο γὰρ[67] εἰς ἄνδρα[68] καὶ ἐν τῇ συνουσίᾳ τῶν ἀνδρῶν *αὐτῶν συνεφαίνοντο αὐταῖς[69]. 7. *Κἀκεῖναι ⌈δὲ⌉[70] ἐπιθυμοῦσαι *τῇ διανοίᾳ τῆς φαντασίας[71] αὐτῶν ἔτεκον[72] γίγαντας. Ἐφαίνοντο γὰρ αὐταῖς[73] *οἱ Ἐγρήγοροι[74] *ἕως τοῦ οὐρανοῦ φθάνοντες[75].

VI. Φυλάξατε[1] οὖν[2] ἀπὸ τῆς[3] πορνείας, καὶ *ἔστε καθαρεύοντες[4] τῇ διανοίᾳ· *φυλάξατε καὶ[5] *τὰς αἰσθήσεις ὑμῶν[6] ἀπὸ γυναικῶν[7]. 2. Κἀκείνας[8] δὲ[9] ἐντέλλεσθε[10] μὴ συνδιάζειν[11] ἀνδράσιν[12], ἵνα καὶ αὐταὶ καθαρεύωσι[13] τῇ διανοίᾳ[14]. 3. *Αἱ γὰρ συνεχεῖς συντυχίαι[15], κἂν μὴ πραχθῇ[16] τὸ ἀσέβημα, αὐταῖς[17] μέν ἐστι νόσος ἀνίατος[18], ἡμῖν[19] δὲ *εἰς ὄλεθρον Βελίαρ καὶ ὄνειδος αἰώνιον[20]. 4. Ὅτι ἡ[21] πορνεία *οὔτε

α, β–g, S^1 ἀλλήλων. β, A, S^1 ἀνθρώπους. β, A, S^1 εἰ θέλετε καθαρεύειν τῇ διανοίᾳ, φυλάξασθε. h, β, S^1 πάσης θηλείας. β, S^1 ὄνειδος τοῦ Βελίαρ αἰώνιον.

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g reads μετ' αὐτῶν. α, β–g, S^1 ἀλλήλων (ἀλλήλοις e). A^a om. [65] d reads συλλαβόντες. [66] g reads τῇ πράξει [67] c. h reads κατεσχηματίζοντο. β, A, S^1 καὶ (d om.) μετεσχηματίζοντο. [68] α. β, A, S^1 read ἀνθρώπους. [69] d reads τῶν συναφραινάντων αὐτοῖς. [70] α. β–b, A, S^1 read κἀκεῖναι. b κἀκεῖνοι. [71] c, af, A. be, S^1 τῇ δ. τὰς φαν. d τὰς φαν. g τὰς διανοίας καὶ φαν. h τῇ δ. καὶ φαντασίᾳ. [72] e reads ἔτικτον. [73] f reads αὐτοῖς. g om. [74] b reads Ἐγγρήγορες. g adds ἐκεῖνοι. [75] c, β–d, S^1. A = ὡς φθάνοντες εἰς οὐρανόν. For φθάν. d reads φαίνοντες. h φθάσοντας.

VI. [1] α. β–bg read φυλάξασθε. bg, S^1 φυλάσσεσθε. [2] g, S^1 add τέκνα. h adds ἑαυτούς. [3] g om. [4] α (save that I have emended ἔσται into ἔστε). β–e, S^1 read εἰ θέλετε καθαρεύειν. e ἐὰν θέλεται καθαροὶ εἶναι. a adds ἐν. [5] α. aef read φυλάξασθε. bd, S^1 φυλάσσετε. g φυλάσσεσθε. [6] c, adf, A^{b*cdeg}. h, beg, S^1 read τὰς αἰσθήσεις. A^{ab} τὰς ψυχὰς ὑμῶν καὶ τὰς αἰσθ. [7] c. A = πασῶν γυναικῶν. h, β, S^1 read πάσης (h om.) θηλείας (g φιλίας). [8] α, f. β–f read κἀκείναις. [9] d om. [10] α, g. β–eg, S^1 read ἐντείλασθε. e παραγγέλλεται. [11] α, de. a reads συνδοιάζειν. bfg συνδυάζειν. A^{ab} read մերկ բանալ. A^{b*cd} մերկանալ = γυμνοῦσθαι which are corrupt possibly for միայյանալ = συνδυάζειν. A^{efg} read երկբայանալ = ἐνδοιάζειν. S^1 reads μετὰ ἀνθρώπων for μὴ . . . ἀνδράσιν. [12] α. A = ἀνδράσιν αὐτῶν. β reads ἀνθρώποις. [13] c, abg. d reads καθαρεύουσαι. e καθαραί εἰσιν. h, f καθαρεύουσιν. [14] d adds εἰρήνην ἔχουσιν. [15] α, β–de. So d but om. συνεχεῖς. e reads ἐν γὰρ ταῖς συνεχεῖς (sic) συντυχίαις. [16] h, β–g, A, S^1. c reads δεχθῇ. g προελθει. [17] g reads αὐτοῖς. [18] A^{b*} = μυσαρά. Other Armenian MSS. = μεγάλη. [19] c, bdf, A^{ab}, S^1. h, aeg, $A^{b*cdefg}$ read ὑμῖν. [20] α (save that c reads ὄλεθρος τῷ). β, S^1 read as in margin, save that d adds παρά before τοῦ. A = ὄνειδος μέγα. [21] c reads πᾶσα. [22] A reads և ոչ մի ինչ (= καὶ οὐδέν) which is corrupt for ոչ միտս և ոչ = οὔτε σύνεσιν

σύνεσιν οὔτε[22] †εὐσέβειαν[23] ἔχει ἐν ἑαυτῇ καὶ[24] πᾶς[25] ζῆλος
κατοικεῖ[26] ἐν τῇ ἐπιθυμίᾳ αὐτῆς[27].
5. Διὰ τοῦτο ⌜οὖν λέγω ὑμῖν⌝[28] ζηλώσετε[29] ⌜τοὺς υἱοὺς β–*d*, A, S^1
τοῦ[30] Λευὶ⌝ καὶ ζητήσετε[31] ὑψωθῆναι ὑπὲρ αὐτούς[32], ἀλλ'[33] διὰ
οὐ ἰσχύσετε[34]. 6. Ὁ γὰρ Θεὸς[35] ποιήσει[36] τὴν ἐκδίκησιν[37] τοῦτο. β δυνή-
αὐτῶν ⌜* ὑμεῖς δὲ ἀποθανεῖτε[38] θανάτῳ πονηρῷ⌝. 7. Τῷ γὰρ[39] σεσθε.
Λευὶ ἔδωκεν * ὁ Θεὸς[40] τὴν ἀρχὴν[41] [καὶ τῷ Ἰούδᾳ * μετ' αὐτοῦ[42],
* ἐμοὶ δὲ[43] καὶ * τῷ Δὰν[44] καὶ τῷ[45] Ἰωσήφ[46], * τοῦ εἶναι εἰς[47] β, A, S
ἄρχοντας]. 8. Διὰ τοῦτο[48] ἐντέλλομαι ὑμῖν ἀκούειν τοῦ[49] κυρίου.
Λευί, * ὅτι αὐτὸς γνώσεται[50] νόμον θεοῦ[51], καὶ * διαστελεῖ *h*, A δια-
εἰς[52] κρίσιν καὶ θυσιάσει[53] ὑπὲρ τοῦ[54] Ἰσραὴλ μέχρι τελειώ- τελεῖ. β, A, S
σεως χρόνων[55] * ἀρχιερεὺς χριστός[56], ὃν[57] εἶπεν[58] ὁ[59] Κύριος. παντός.

οὔτε. [23] = חסידות which may be corrupt for חכמה, or εὐσέβειαν is corrupt for εὐλάβειαν as in Mic. vii. 2; Sir. xi. 17. [24] *h* reads ἀλλά. [25] *c* reads πρός. [26] *f* reads οἰκεῖ. [27] α, β, A^{b*}, S^1. A^{abcdeg} = αὐτῶν. [28] α (but *h* reads δέ for οὖν). *d* reads οἶδα ὅτι. A καὶ ὑμεῖς. β–*d*, A, S^1 om. [29] *a*, S^1. α, *bg*, A read ζηλώσατε. *d* ζηλοῦτε. *ef* ζηλώσητε. [30] α. β om. [31] *afg*, S^1. *h*, *be*, A read ζητήσατε. *c*, *d* ζητεῖτε. [32] β, A. α reads αὐτῶν. [33] A adds κἂν ζητήσητε. [34] Em. from *c* ἰσχύσητε. *h* ἰσχύσατε. *adeg* read δυνήσεσθε. *b* δυνήσασθε. *f* δυνήσησθε. A adds ὑπὲρ αὐτούς. [35] *g* reads κύριος. [36] β. α reads ποιεῖ. A = ἐποίησε. [37] A = ἐκλογὴν ἐξ. [38] α. β, S^1 read καὶ ἀποθανεῖσθε (+ ὑμεῖς *g*). A om. together with next two words. [39] A = δέ. [40] α, *ae*. *bg*, S^1 read κύριος. *f* ὁ κύριος. *d* κύριος ὁ θεός. [41] *d* reads χάριν. The rest of the verse is spurious. [42] α, *ef*. *ag*, A read μετ' αὐτόν (which A trs. before τῷ 'I.). *b* μετ' αὐτῶν. *d* μετ' αὐτῷ. S^1 om. [43] α, *d*. β–*d* read κἀμοί. *d* om. next three words. [44] *h*. *c* reads τῷ Γάδ. β–*d* Δάν. [45] *c*, *d*. *h*, β–*d* om. [46] *d* adds καὶ τῷ Δάν. [47] α, β–*b*. *b* reads τοῦ εἶναι ἐπί. A^{abb*cd} = μετ' αὐτούς. So also A^{eg} save that they prefix καί. [48] *c* adds οὖν. [49] *d* reads τῷ. [50] *h* reads ὅταν διαγνώσατε. For γνώσεται A reads γνωρίσει. S^2 συνίησι. [51] α. β, A, S as in margin. [52] *c*, β–*bg* (save that *d* om. εἰς), S. Here διαστελεῖ (= יַזְהִיר) εἰς = 'he will admonish in respect of judgement.' *h*, *g*, A read διατελεῖ εἰς 'will fulfil in respect of.' *b* διαστέλλει εἰς. All these readings appear unsatisfactory. Perhaps δια(σ)τελεῖ εἰς is corrupt for διατελέσει. Hence διατελέσει κρίσιν = יעשה משפט. In other words the civil authority of Levi (i. e. of the Maccabees) would be referred to here. Possibly διαστελεῖ may be used (uniquely?) as διατελεῖται 'he will issue ordinances.' A adds καὶ εἰς δίκας. [53] α (*c* θυσιαση), *e*, A, S^2. *af* reads θυμιάσει. *b*, S^1 θυσίας. *d* θυσίαν. *g* θύσει. [54] α. β, A, S read as in margin. [55] *d* reads χρόνον. [56] Emended from *h* which reads ἀρχιερεὺς χριστοῦ. *c*, β, S read ἀρχιερέως χριστοῦ (*d* κυρίου). A^{bb*cdeg} = τοῦ εἶναι ἱερέα τῆς διαθήκης χριστοῦ (A^g κήρυκος). A^a = τοῦ εἶναι

c λαλεῖν. 9. Ὁρκῶ ὑμᾶς τὸν Θεὸν τοῦ οὐρανοῦ[60] τοῦ[61] ποιεῖν[62] ἀλήθειαν
*ἕκαστος πρὸς τὸν πλησίον αὐτοῦ[63] *καὶ ἀγάπην ἔχειν
ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ[64]. 10. Καὶ πρὸς τὸν[65]
Λευὶ ἐγγίσατε[66] ἐν ταπεινώσει καρδίας ⸢ὑμῶν⸣[67], ἵνα *δέξησθε
εὐλογίαν[68] ἐκ τοῦ[69] στόματος αὐτοῦ. 11. Αὐτὸς γὰρ[70]
εὐλογήσει τὸν Ἰσραὴλ καὶ τὸν Ἰούδαν· *ὅτι ἐν αὐτῷ[71]
β–f, S^1 ἐξελέξατο Κύριος[72] βασιλεύειν[73] ἐνώπιον[74] *παντὸς τοῦ
πάντων λαοῦ[75]. 12. Καὶ προσκυνήσατε[76] *τὸ σπέρμα[77] αὐτοῦ,
τῶν
λαῶν. ὅτι[78] ὑπὲρ ὑμῶν[79] ἀποθανεῖται[80] ἐν πολέμοις ὁρατοῖς καὶ[81]
ἀοράτοις. καὶ *ἐν ὑμῖν ἔσται[82] *βασιλεὺς αἰώνιος[83].
VII. *Καὶ ἀπέθανε Ῥουβίμ, ἐντειλάμενος τοῖς υἱοῖς
αὐτοῦ ταῦτα[1]. 2. *Καὶ ἔθεντο[2] αὐτὸν ἐν σορῷ, *ἕως

ἱερέα τῆς διαθήκης. I take it that the original text referred to Ps. cx. 4 or to the thought therein implied which was current at the time. [57] *ef* read ὧν. [58] A^a add ἐκείνῳ. [59] α, *f*, $A^{bb*cdeg}$. β–*f*, A^a, S om. [60] *c* adds καὶ τῆς γῆς. [61] α. β om. [62] *h*. β, S read ποιῆσαι. *c* λαλεῖν, a reading possibly due to Zech. viii. 16 (cf. Eph. iv. 25). A = περιπατῆσαι ἀλήθειᾳ. [63] α, *bdef* (save that *e* reads μετὰ τοῦ πλ.), A, S^1. *ag* read ἕκαστον πλησίον αὐτοῦ. [64] α, *aef* (save that *aef* om. ἔχειν, *af* read ἕκαστον and *e* μετὰ τοῦ ἀδελφοῦ). *dg* read ἀγάπην ἐχέτω (+ὁμοίως ἕκαστος πρὸς τ. ἀδ. αὐτοῦ *g*). *b*, S^1 om. entire clause. A = ἀγάπην ἔχετε πρὸς τοὺς ἀδελφοὺς ὑμῶν. [65] A^b reads τοὺς υἱούς. [66] *d* trs. to beginning of clause and for καί reads δὲ καί. [67] α, *g*. *d* reads ἡμῶν. β–*dg*, A, S om. [68] *h* reads δείξητε ἐν λόγῳ (?) [69] *aef* om. [70] *d* om. [71] *d* reads διότι αὐτόν. [72] *h* prefixes ὁ. [73] α, *aef*. *bdg*, S^1 read βασιλεῦσαι. [74] *c*. *h* reads ἐπί. β, S^1 om. [75] α (save that *h* om. τοῦ), A. β–*f*, S^1 read πάντων (+τῶν *bg*, S) λαῶν. *f* πάντα τὸν λαόν. [76] *h*, *b*, S. *aef* read προσκυνήσετε. *c* προσκυνησειται. *d* προσκυνῆσαι. *g* προσκυνήσητε. A = text or *aef*. [77] *c*, β–*bd*. *h*, *bd* read τῷ σπέρματι. [78] *d* om. next three words. [79] *h*, *ef*, $A^{ab*cdeg}$, S^1. *c*, *abg*, A^b read ἡμῶν. *d* om. [80] α, β–*d*, A^b, S^1. $A^{ab*cdeg}$ read ἀποθανοῦνται. *d* om. [81] *d* reads τε καί. [82] α. β, S^1 read ἔσται ἐν ὑμῖν (ἡμῖν *d*). A = ἔσονται ἐν ὑμῖν. [83] α, *d*. β–*d*, S^1 read β. αἰώνων. A = βασιλεῖς αἰώνιοι. Here S makes a large Christian addition. See Appendices.

VII. [1] α, *af*, A. So also *be* save that they omit ταῦτα. *dg* read ταῦτα (καὶ *g*) ἐντειλάμενος Ῥουβὶμ τοῖς υἱοῖς αὐτοῦ ἐτελεύτησε (ἀπέθανε *g*), and add πρεσβύτης καὶ πληρις (sic) ἡμερῶν, ὑπάρχων ἐτῶν ρκε. S^1 = καὶ οὕτως εἰπὼν ἀπέθανε Ῥ. ὁ πρῶτος τοῦ Ἰ. υἱός, καὶ ἔζησε ἔτη ρκέ. S^2 ταῦτα λέξας ἀπέθανε ὁ Ῥ. ὁ πρωτόγονος τοῦ Ἰ. ἔζη δὲ 125 ἔτη καὶ ἀπέθανε. [2] *d* reads κατέθετο δέ [3] *h*, *bef*, A, S. *c* reads καί. *ad* ἕως ὅτου (*d* οὗ). *g* ἕως. [4] *c* reads ἐξενέγκοντες. *g* ἐξενέγκαντες. [5] α, *d*, A. β–*d*, S^1 om. [6] *e* reads ἐν σορῷ Χ. καί. A om. [7] *g* om. [8] β–*e*, A, S^1 add τῷ διπλῷ, *e* τὸ διπλοῦν. [9] *h*.

ὅτε[3] ἀνενέγκαντες[4] αὐτὸν ἐξ Αἰγύπτου ἔθαψαν αὐτὸν[5] ⌜ἐν Χεβρών⌝[6], ἐν τῷ[7] σπηλαίῳ[8] *ὅπου ὁ πατὴρ αὐτοῦ[9].

Διαθήκη Συμεὼν τοῦ δευτέρου υἱοῦ Ἰακὼβ καὶ Λίας[1].

I. *Ἀντίγραφον λόγων[2] Συμεών, ἃ[3] ἐλάλησε τοῖς υἱοῖς αὐτοῦ[4], *πρὸ τοῦ ἀποθανεῖν[5] αὐτὸν[6] *ἐν ἑκατοστῷ εἰκοστῷ ἔτει[7] τῆς ζωῆς αὐτοῦ[8] *ἐν ᾧ χρόνῳ[9] ἀπέθανεν Ἰωσὴφ ⌜ὁ ἀδελφὸς αὐτοῦ⌝[10]. 2. *Ἀρρωστοῦντος τοῦ Συμεὼν ἦλθον ἐπισκέψασθαι αὐτὸν οἱ υἱοὶ αὐτοῦ[11] καὶ[12] ἐνισχύσας ἐκάθισε[13], καὶ κατεφίλησεν[14] αὐτοὺς καὶ εἶπεν[15].

II. Ἀκούσατε[1], *τέκνα μου[2], Συμεὼν τοῦ πατρὸς ὑμῶν ⌜καὶ ἀναγγελῶ ὑμῖν⌝[3] ὅσα ἔχω *ἐν τῇ καρδίᾳ μου[4].

β, A, S^1 σπηλαίῳ τῷ διπλῷ. bedg, A οἱ πατέρες αὐτοῦ. β–eg, A, S^1 ἔτει. b, A^{b*}, S^1 εἶπεν αὐτοῖς. β–e, A, S^1 τέκνα, ἀκούσατε. β, A^{cdefg}, S^1 ὅσα.

af. So practically *c* μετὰ τοῦ πατρὸς αὐτοῦ. *be* read ὅπου οἱ πατέρες αὐτοῦ. *g*, A ὅπου οἱ πατέρες αὐτῶν. *d* ὅπου καὶ οἱ πατ. αὐτοῦ κατετέθησαν. S^1 = τοῦ πατρὸς αὐτοῦ. *f* adds Ῥουβὴν υἱὸς Ἰακὼβ α′ υἱὸς Λίας α′ ἔζησεν ἔτη ρκε. See note 1 for like addition in S.

I. [1] α (save that *h* adds τοῦ before Ἰακώβ). *a* reads Συμεών. *bfg*, A^{fg}, S^1 read διαθ. Συμ. β′ (*f* om.) περὶ φθόνου (φθόνον *f*) *d* is conflate διαθ. Συμ. υἱοῦ Ἰακὼβ καὶ Λίας δευτέρ. περὶ φθόνου: also *e* διαθ. Συμ. περὶ φθόνου· Συμεὼν υἱὸς Ἰακὼβ καὶ Λίας β′. A^{abh} = διαθ. Συμ. υἱοῦ Ἰακώβ, υἱοῦ Ἰσαάκ, υἱοῦ Ἀβραάμ. A^{b*cd} διαθ. Συμ. [2] *h*, *abfg*, S^1. *c* reads διαθήκη. *de*, A^{ab} ἀντίγραφον διαθήκης. A^{b*cdeg} ἀντίγ. λόγων διαθήκης. [3] α, *bfg*. *a* reads ὧν. *de* ὅσα. [4] α, *d* om. next ten words through hmt. [5] β–*bd*, $A^{b*cdefg}$. *b* reads πρὸ τοῦ θανεῖν. A^{abh} = ὅτε ἔμελλε ἀποθανεῖν. [6] *af* om. [7] *abef* (save that *be* om. ἐν), A^{b*cd}. *g*, A^{abefg}, S^1 read ἐν τῷ ἑκατοστῷ ἔτει καὶ κε′ (A^{eg} κζ′). [8] A^{ab} add καὶ δευτέρῳ ἔτει. [9] α. *abdf*, A, S^1 read ἐν ᾧ ἔτει. *e* ἐν ἔτη (sic) ὅ. *g* om. together with next verse. [10] α, *d*. β–*d*, A, S^1 om. [11] α, *af*, save that *h*, *af* om. τοῦ and *f* reads ἀρρωστοῦντι. *be*, S^1 read ἦλθον γὰρ ἐπισκέψασθαι αὐτὸν ἀρρωστοῦντα οἱ υἱοὶ αὐτοῦ (*b* om. οἱ . . . αὐτοῦ). A^{abh} = ἦλθον οἱ υἱοὶ αὐτοῦ ἐπισκ. αὐτὸν ἀρρωσ. and so also A^{cdefg} save that they om. οἱ υἱ. αὐτοῦ. A^{b*} = καὶ ἐλθόντες συνήχθησαν οἱ υἱ. αὐτοῦ ἐπισκ. αὐτόν. *d* and *g* give a third form of text. *d* reads ἀρρωστήσας προσκαλεσάμενος τοὺς υἱοὺς αὐτοῦ. *g* ἀρωστήσας (sic) ἐκάλεσεν αὐτούς. Cf. S^2 ἐκάλεσεν υἱούς. S^1 = οἱ γὰρ υἱοὶ ἦλθον ἐπισκέψασθαι αὐτόν. [12] A adds Συμεών. *g* om. the next six words. [13] α, *ef* read ἐκάθησε. [14] *h* reads καταφιλήσας and om. following καί. [15] *g* reads φησί. *b*, A^{b*}, S^1 add αὐτοῖς.

II. [1] *c*, β–*d*, A^{efg}. *d* om. *h*, A^{abb*cd} add μου. [2] α, *d*, A. *g* reads τεκνία μου. β–*dg*, S^1 read τέκνα. √β–*e*, A^{-h}, S^1 add ἀκούσατε. [3] α. β, S^1 om. For A^{ab} see next note. [4] *e* reads ἐπὶ καρδίας μου. *d* adds κρυπτά. A^{ab}

2. Ἐγὼ ἐγεννήθην ἐξ Ἰακὼβ *υἱὸς δεύτερος τῷ πατρί
μου[5],
*καὶ Λία[6] ἡ μήτηρ μου ἐκάλεσέ με[7] Συμεῶνα[8],
ὅτι[9] ἤκουσε Κύριος τῆς δεήσεως αὐτῆς[10].
3. *Δυνατὸς γὰρ ἐγενόμην[11] σφόδρα
οὐκ ἐδειλίασα[12] πρᾶξιν[13]
οὐδὲ ἐφοβήθην *ἀπὸ παντὸς πράγματος[14].
4. Ἡ γὰρ καρδία μου ἦν σκληρά,
καὶ *τὰ ἥπατά[15] μου ἀκίνητα
καὶ τὰ σπλάγχνα μου ἀσυμπαθῆ[16].
5. *Ἐπειδὴ καὶ[17] ἡ ἀνδρεία[18] ἀπὸ[19] ὑψίστου δίδοται[20]
τοῖς[21] ἀνθρώποις, ἐν ψυχαῖς καὶ[22] σώμασιν. 6. *Ἐν γὰρ
τῷ καιρῷ τῆς νεότητός μου πολλὰ[23] ἐζήλωσα[24] τὸν[25] Ἰωσήφ,
ὅτι[26] *ἠγάπα αὐτὸν ὁ πατήρ μου[27] ⸢παρὰ πάντας⸣[28]. 7.
καὶ[29] ἐστήριξα[30] ἐπ'[31] αὐτὸν τὰ ἥπατά μου ὥστε[32] ἀνελεῖν
αὐτόν, *ὅτι ὁ ἄρχων[33] τῆς πλάνης καὶ[34] τὸ πνεῦμα τοῦ ζήλου[35]
ἐτύφλωσέ μου τὸν νοῦν, *μὴ προσέχειν[36] *αὐτῷ ὡς ἀδελφῷ[37],
μηδὲ[38] φείσασθαι *τῷ πατρί μου Ἰακώβ[39]. 8. Ἀλλ' ὁ

bdg, A, S^1 καὶ ἐν τῷ καιρῷ ἐκείνῳ.
β–*a*, S^1 ἡμῶν.
β, A, S ἀποστείλας.

add ἀναγγέλλειν ὑμῖν. A^{b*} λέγειν ὑμῖν. A^{cdefg} om. See preceding note.
[5] *c*. *h* reads δεύτ. υἱὸς τοῦ πατρός μου. β, A, S^1 read τοῦ πατρός μου υἱὸς δεύτ. (δεύτ. υἱός *e*, A^{b*cd}). [6] *ag* read καί. *d* Λία τοίνυν. [7] A^{abb*} τὸ ὄνομά μου. [8] *h*, *ag* read Συμεών. [9] A^{ab} = καί. [10] A^{ab} = τῆς μητρός μου. [11] α. β, $A^{b*cdefg}$, S^1 read δυν. ἐγενόμην. A^{ab} = καὶ ἐγενόμην δυν. [12] *d* adds πᾶσαν. [13] *e* reads πρᾶξαι. [14] S^1 = στάσιν. [15] A^{ab} = ἡ κοιλία. [16] *e* reads ἀσυμπάθητα. [17] α. β reads ὅτι καί. A = καὶ ὅτι. [18] *h* adds μου. [19] *d* reads παρά. *g* ἕως. [20] α, β–*abg* (*c*, *d* giving the form διδωται). *abg*, A, S read δέδοται. [21] *e* reads τοῖς υἱοῖς τῶν. A = πᾶσιν. [22] β, S add ἐν. [23] α. *aef* read ἐν τῷ καιρῷ οὖν ἐκείνῳ τῆς νεότητος ἐν ᾧ. *bdg*, A, S^1 καὶ (+ ἐγὼ A) ἐν τῷ καιρῷ ἐκείνῳ. [24] *h* reads ἐζημίωσα? [25] *h* om. *bd* read τῷ. [26] *d* reads ἐν φθόνῳ διότι. [27] α, A. β–*a*, S^1 read ἠγάπα αὐτ. ὁ πατὴρ ἡμῶν. *a* ἠγαπᾶτο αὐτὸς τῷ πατρί. [28] α. β, A, S^1 om. [29] A^{abefg} om. [30] α, *af*. *be* read ἐστήρισα. *d* ἐσκλήρυνα. *g* ἔστησα. [31] *c* om. [32] α. β reads τοῦ. [33] *d* reads ὁ γὰρ ἄρχων. For ἄρχων $A^{b*cdefg}$ read ἄγγελος. [34] α. *g* om. β–*dg*, S read ἀποστείλας. *d* Σατὰν ἀποστείλας. A^{ah} = ἀπεστάλη ἐπὶ ἐμὲ καί. A^{b} ἐκίνησέ με εἰς ζῆλον καί. A^{cdefg} ἀπέστειλε τὸ πνεῦμα τοῦ ζήλου καί. [35] *ef* read ζήλους. [36] *d* reads τοῦ μὴ προσ. $A^{ahbcdef}$ = μὴ ἀφεὶς (+ με A^{cd}) προσ. A^{b*} = καὶ μὴ ἀφιέναι προσ. A^{b} καὶ οὐκ ἠφίει προσ. [37] *g* reads αὐτὸν ὡς ἀδελφόν and om. rest of verse. [38] α, *d*. β–*d* A, S^1 read καὶ μή. [39] α, A^{ab}. *abef*, $A^{hb*cdeg}$, S^1 read Ἰακ. τοῦ π. μου. *d* Ἰακ. τοῦ π. ἡμῶν. A^{abh} add γηράσκοντος. [40] *dg* om. next four words through hmt. For next word $A^{b*cdefg}$ read αὐτῶν. [41] A^{abh} om. [42] S^2 reads τοῦ πατρός. [43] α. *abefg*,

θεὸς[40] αὐτοῦ καὶ[41] ὁ θεὸς *τῶν πατέρων[42] ἡμῶν[43] *ἀπέστειλε β–d,
τὸν ἄγγελον αὐτοῦ καὶ[44] ἐρρύσατο[45] αὐτὸν ἐκ τῶν χειρῶν A^{abh}, S^1 αὐτοῦ.
μου[46]. 9. Ὡς γὰρ[47] ἐγὼ ἐπορεύθην[48] *ἐν Σικίμοις[49] β, A, S^1
ἐνέγκαι[50] ἄλειμμα[51] τοῖς ποιμνίοις[52] καὶ Ῥουβὶμ[53] εἰς[54] Δο- ἡμῶν.
θαείμ[55], ὅπου[56] τὰ ἐγχρήζοντα[57] ἡμῖν[58] καὶ πᾶσα[59] ἡ ἀπό- β, A, S^1 ἐλθὼν
θεσις ἦν[60], Ἰούδας[61] ὁ ἀδελφός μου[62] ἐπώλησεν αὐτὸν[63] Ῥουβήμ.
τοῖς Ἰσμαηλίταις. 10. Καὶ *ὁ Ῥουβὶμ ἀκούσας ταῦτα[64] β–af, S^1
ἐλυπήθη[65]· ἤθελε[66] γὰρ αὐτὸν[67] ἀπαγαγεῖν[68] πρὸς τὸν πατέρα[69]. διασῶ-σαι.
11. Ἐγὼ δὲ[70] *ταῦτα ἀκούσας[71] ὠργίσθην ἐπὶ[72] τὸν[73] Ἰούδαν[74] β,
⌜σφόδρα⌝[75], ὅτι[76] ζῶντα αὐτὸν ἀπέλυσεν· καὶ *ἐποίησα μῆνας $A^{b*cdefg}$,
πέντε ὀργιζόμενος ἐπ' αὐτόν[77]. 12. Καίγε συνεπόδισέ με S^1 ὠργί-
*ὁ Κύριος[78] καὶ ἐκώλυσεν δρᾶσιν[79] χειρῶν ⌜ἀπ' ἐμοῦ⌝[80]. *ὅτι σθην.
ἡ χείρ μου ἡ δεξιὰ ἡμίξηρος γέγονεν ἐπὶ ἡμέρας ἑπτά[81].

A^{abh}, S^1 read αὐτοῦ. $A^{b*cdefg}$ αὐτῶν. *d*, S^2 μου. A^{abh} add Ἰακώβ, Ἰσαὰκ καὶ Ἀβραάμ (Ἀ., Ἰ. καὶ Ἰακ. A^h). [44] α, A. *abefg*, S^1 read ἀποστείλας τ. ἀγγ. αὐτοῦ. *d*, S^2 om. [45] *a* om. [46] *a* adds ἐξείλατο. [47] *h* reads καί. A = οὖν. [48] *e* reads ἀπῆλθον. [49] *be*. *h*, *adf* read ἐν Σικήμοις. *g* εἰς Σίκημον. *c* om. [50] β (save that *g* reads ἐνεγκεῖν), A. *c* reads ενεγκε. *h* ἤνεγκα. [51] *d* reads ἀλήμματα. A^{abh} = φάρμακον but A^{b*cdeg} agree with text. [52] A^{abh} = τοῖς προβάτοις ποιμνίων ἡμῶν. [53] α, *d*. β–*d* reads Ῥουβήμ. Slightly corrupt in A^{ah}. [54] *c* reads καί. *h* om. [55] *ab*, A^b. *c* reads Δωδαείμ. *d* Δοδαιν. *eg* Δοθεμ. *f* Δοθαημ. *h* om. $A^{b*cdefg}$ = αὐλὴν ἡμῶν, but A^{abh} agrees with text. [56] *c* reads ἤνεγκε. *de*, A add ἦν. [57] β–*d*. *d* read χρεωδη. α reads χρήζοντα. *g* adds ἦν. [58] *d* reads ἡμῶν. [59] *e* om. [60] α. $A^{b*cdefg}$ read ἡμῶν. β om. [61] *c*, *f*, A^{b*cd} add δέ. [62] α. β, A, S^1 read ἡμῶν. [63] A^{ab} = Ἰωσήφ. [64] *c*. *h* is conflate ἐλθὼν Ῥουβὶμ καὶ ἀκούσας ταῦτα. β, A^{b*cd}, S^1 ἐλθὼν Ῥουβήμ (Ρουβίμ *d*). A^{ab} = ἦλθε Ῥ. ὁ ἀδελφὸς ἡμῶν καί. *d* adds καὶ μὴ εὑρὼν αὐτόν. [65] *dg* add σφόδρα. [66] *e* reads ἦλθεν. [67] *h* om. [68] *c*, A^{b*cdeg}. *h*, *af* read διασωθῆναι. *bdeg*, S^1 διασῶσαι. A^{ab} conflate = διασῶσαι καὶ ἀπαγαγεῖν. [69] *d*, $A^{b*cdefg}$ add αὐτοῦ. [70] *g* reads γάρ. [71] α. A^{abh} = ἐλθών. β, $A^{b*cdefg}$ om. [72] *be* read πρός. [73] *def* om. [74] A^{ab} read αὐτόν. A^{b*cdeg} Δάν. [75] α. β, A, S^1 om. [76] *d* reads διότι. [77] α, β (save that for ἐπ' αὐτόν *abdef* read αὐτῷ, *g* αὐτόν). A^{ab} = οὕτως ὠργίσθην ἐπ' αὐτὸν μῆν. πέντε. A^{b*cdeg} καὶ ἦν ἐπ' αὐτὸν ὀργιζόμενος (A^{fg} om.) μ. π. *e*, A^{b*cdeg} add ἐπὶ τῷ λόγῳ τούτῳ, *g* ἐπὶ τοῦτο. *d* περὶ τούτου διότι ἐβουλόμην ἐγὼ ἀποκτεῖναι αὐτόν. [78] α. *adef*, A read κύριος. *bg*, S ὁ θεός. [79] A^b = 'efficacy.' A^{ah} κακίαν. $A^{b*cdefg}$ = 'robbery' (as if from δράσσομαι). [80] β trs. before δρᾶσιν against *a*. A om. *d* adds λέγω γὰρ ὑμῖν before ὅτι. [81] α. *bdg* support text, save that *bg* read ἦν and *d* ἐγένετο for γέγονεν. *aef*, $A^{b*cdefg}$, S^1 also support text, save that they read ἦν for γέγ. (which *e* trs. before ἡμίξ.) and ξ' (ἑξήκοντα *f*) for ζ', while $A^{b*cdefg}$, S^1 read ξηρά,

13. Καὶ ἔγνων, τέκνα[82], ὅτι *περὶ Ἰωσὴφ[83] *τοῦτό μοι συνέβη[84]· καὶ[85] μετανοήσας ἔκλαυσα[86] καὶ[87] ηὐξάμην *Κυρίῳ τῷ Θεῷ[88] ἵνα[89] *ἀποκατασταθῇ ἡ χείρ μου[90] καὶ[91] ἀποσχῶ[92] ἀπὸ *παντὸς μολυσμοῦ καὶ φθόνου[93] ⸢καὶ ἀπὸ πάσης ἀφροσύνης⸣. 14. Ἔγνων[94] γὰρ ὅτι πονηρὸν πρᾶγμα ἐνεθυμήθην ἐνώπιον κυρίου[95] καὶ[96] *Ἰακὼβ τοῦ πατρός μου[97] *διὰ Ἰωσὴφ[98] *τὸν ἀδελφόν μου, φθονήσας αὐτῷ[99].

β-bd κυρίῳ ἵνα ἀποκατασταθῶ.

III. Καὶ νῦν, τέκνα[1] μου[2] ⸢ἀκούσατέ μου καὶ⸣[3] φυλάξασθε[4] ἀπὸ *τοῦ πνεύματος[5] τῆς πλάνης καὶ τοῦ φθόνου. 2. Καὶ γὰρ ὁ φθόνος κυριεύει *πάσης τῆς διανοίας τοῦ ἀνθρώπου[6] καὶ οὐκ ἀφίησιν[7] αὐτὸν ⸢οὔτε φαγεῖν, οὔτε πιεῖν, οὔτε⸣ ποιῆσαί τι[8] ἀγαθόν. 3. Ἀλλὰ[9] *πάντοτε ὑποβάλλει[10] ἀνελεῖν[11] τὸν φθονούμενον· *καὶ ὁ μὲν φθονούμενος πάντοτε ἀνθεῖ, ὁ δὲ φθονῶν μαραίνεται[12]. 4. Δύο ⸢οὖν⸣[13] ἔτη[14] *ἐν φόβῳ

β, A, S omit. β, S¹ τῶν πνευμάτων.

A^{abh} = καὶ ἐξηράνθη ἐπὶ τριάκοντα ἡμέρας. [82] *de*, A add μου. [83] *d* reads διὰ Ἰ. τὸν ἀδελφόν μου. [84] α, β–*e*. *e* reads μοι τοῦτο συνέβη. A^{b*cdeg} συνέβη μοι τοῦτο. A^{abh} = τοῦτο (A^b om.) συνέβη μοι. [85] A^a om. [86] $A^{b*cdefg}$ add ἐδάκρυσα. [87] A^{abh} add δάκρυσι. [88] α, *d*. β–*d*, A^{b*cdeg}, S¹ read κυρίῳ. A^{abh} = τῷ θεῷ. [89] $A^{b*cdefg}$ = καί. *d* adds ἐάν. [90] α, *d*, A^{abh}. *aefg* read ἀποκατασταθῶ. *b*, S¹ ἀποκαταστάσῃ τὴν χεῖρά μου. *d* adds ὡς τὸ πρότερον ὑγιῆ. $A^{b*cdefg}$ = ἀποκατεστάθην. [91] *d* om. [92] α. *beg* ἀπόσχομαι. *ab* (in margin) *df*, S¹ ἀπόσχωμαι. A = ἀπεσχόμην. [93] A^{abh} = ἀπὸ ζήλου καὶ παντὸς μολ. $A^{b*cdefg}$ = ἀπὸ παν. ζήλου καὶ μολ. [94] *d* reads ἔγνω. [95] A^{abh} = θεοῦ. [96] *g* om. [97] *abefg* (save that *bg* om. μου), $A^{abhb*cdefg}$ (save that A^b reads ἡμῶν and A^{abh} trs. Ἰακ. after μου), S¹. *d* reads ἐνώπιον οἴκου τοῦ πατρός μου. α ἐν Ἰακ. τῷ πατρί μου. [98] *g* reads περὶ Ἰωσ. A^{abh} om. [99] α, *bdg* (save that *g* reads τοῦ ἀδ. μου, *h*, *dg* αὐτόν and *d* adds ἀδίκως). *aef*, S¹ read τὸν ἀδ. ἡμῶν, φθονήσας αὐτῷ. A^{abh} = φθονήσας τῷ ἀδ. μου (ἡμῶν A^b) Ἰωσήφ (A^b om.). $A^{b*cdefg}$ = φθον. τοῖς ἀδελφοῖς μου.

III. [1] *g* reads τεκνία. [2] *h*, β–*b*, A. *c*, *b*, S om. [3] α. β, A, S om. [4] A^{abh*} add τὰς ψυχὰς ὑμῶν. [5] α, A, S². β, S¹ read τῶν πνευμάτων. [6] *c* β–*g*, S¹. *h*, *g*, $A^{c*cdefg}$ read πάσας τὰς διανοίας τοῦ ἀνθρώπου. A^{abh} παντὸς ἀνθρώπου. [7] *e* reads ἀφίουσιν. [8] *af* read τό. A^{abh} om. [9] *bg*, S om. [10] α, β–*dg*, S. *d* reads πάντοτε ὑποβ. τῷ φθονοῦντι ἄνω. *g* πάντοτε ὑποβάλλων πρὸς τὸν φθ. A^{abh} = ὑποβάλλει ἀνθρώπῳ πάντοτε. $A^{b*cdefg}$ πάντοτε ὑποβάλλει αὐτῷ. Thus *bg*, A point to the currency of some such reading as that of *d*. [11] A^{abh} add πάντα. [12] α, β (save that *e* reads φθόνον for φθονῶν). $A^{b*cdefg}$ = καὶ ᾧ μὲν φθονοῦσι, οὗτος πάντοτε ἀνθεῖ· ὁ δὲ φθονῶν φθίνων (a dittography) μαραίνεται. A^{abh} καὶ ὁ μὲν μακάριος πάντοτε ὅμοιος ἄνθει, ἐγὼ δὲ φθόνῳ φθίνων ἐμαραινόμην. [13] α. β, A, S¹ om. [14] *h*, β, S¹ add ἡμερῶν. *g* trs. ἡμερῶν after κυρίῳ. [15] *c* om. [16] α, *f*, A. β–*f*, S¹ read ἐν ν. τὴν ψ. μου.

κυρίου[15] ἐκάκωσα *τὴν ψυχήν μου ἐν νηστείᾳ[16]· καὶ ἔγνων
ὅτι ἡ[17] λύσις τοῦ φθόνου διὰ φόβου[18] θεοῦ[19] γίνεται[20].
5. Ἐὰν γάρ[21] τις ἐπὶ Κύριον καταφύγῃ, *ἀποτρέχει τὸ
πονηρὸν πνεῦμα ἀπ' αὐτοῦ[22], καὶ γίνεται ἡ διάνοια[23] κούφη.
6. Καὶ λοιπὸν συμπαθεῖ[24] τῷ φθονουμένῳ[25], καὶ[26] συγγινώσκει[27] *bdg*, A οὐ καταγινώσκει.
*τοῖς ἀγαπῶσιν[28] αὐτόν[29], καὶ οὕτως[30] παύεται τοῦ φθόνου.

IV. *Ἦν δὲ ὁ πατήρ μου ἐρωτῶν[1] ⌈περὶ ἐμοῦ⌉[2] *ὅτι
ἑώρακέ με σκυθρωπόν[3], καὶ[4] ἔλεγον αὐτῷ[5] *ὅτι τὰ ἥπατά μου
ὀγκοῦμαι[6]. 2. Ἐπένθουν γὰρ *παρὰ πάντας[7] ὅτι ἐγὼ
ἤμην[8] αἴτιος *τῆς πράσεως[9] Ἰωσήφ. 3. *Καὶ ὅτε[10]
κατέβημεν εἰς Αἴγυπτον, καὶ[11] ἔδησέ[12] με[13] ὡς κατάσκοπον[14],
ἔγνων ὅτι δικαίως πάσχω[15] καὶ οὐκ ἐλυπούμην[16]. 4. Ἰωσὴφ
δὲ[17] ἦν *ἀγαθὸς ἀνήρ[18], καὶ[19] ἔχων[20] πνεῦμα θεοῦ *ἐν αὐτῷ[21],

[17] *af* om. [18] *h, bdef*, A, S^1. *c, ag* read φόβον. [19] α, *β–d*, S^1. *d* reads κυρίου θεοῦ. A = κυρίου. [20] *g* reads ἐγγίνεται. [21] *b* om. [22] *d* reads τὸ πον. πνεῦμα φεύγει ἀπ' ἀυτοῦ. A^{abhb*} support text, but A^{cdeg} = φεύγει αὐτὸς ἀπὸ τοῦ πον. πνεύματος. A^{abh} om. next fifteen words καὶ γίνεται . . . αὐτόν. But A^{b*cdeg} attest them. [23] *g* adds τοῦ ἀνθρώπου, A^{b*cdfg} αὐτοῦ. [24] *c* reads συμπαθῶν. *f* συμπαθῇ. [25] A^{cde} = ὁ φθονῶν. A^{b*} τῷ φθονοῦντι. [26] *af* om. [27] α, *aef*, S^1. *bg*, A^{b*cde} = οὐ καταγινώσκει, but this gives almost the same sense as the text. Neither seems right. συγγινώσκει = יסלח which may be corrupt for ישמח = 'rejoices' or ישבח 'commends.' *d* = οὐκέτι καταγινώσκει. [28] α, *aef*. *bdg* = τῶν ἀγαπώντων. [29] *d* reads αὐτῶν. [30] A^{b*cd} = οὕτως τότε. A^{ab} om. A^{g} om. last five words.

IV. [1] α. *abdef* read καὶ ἦν (+οὖν *e*) ἐρωτῶν ὁ πατήρ. For *g* see note 3. A^{ab} = ἠρώτησέ με ὁ πατήρ μου. A^{b*cdeg} τότε ἦν ἐρωτῶν ὁ π. μου. [2] S^1 reads ἐμέ. A om. [3] α, *df* (*c* reading ἑόρακεν and *d* omitting με). So also *abe*, save that they read ἑώρα (and *e* adds ὄντα after σκυθ.). *g* gives the verse so far as follows: βλέπων δὲ ὁ πατήρ μου τότε ἐμὲ σκυθρωπὸν ἠρώτα περὶ ἐμοῦ. A^{b} adds διὰ τί εἶ σκυθρωπὸς σφόδρα; A^{b*cdeg} add καὶ ἀπεκρίθην αὐτῷ. [4] *d*, A^{ab} add ἐγώ. [5] *c, d*, A^{b*cdeg}. *h* reads ἐγώ. *abcfg*, A^{abh}, S^1 om. A^{abh} add προφάσει. [6] *c. h, d* read ὅτι τ. ἥ. μου κακοῦμαι. *abefg* τ. ἥ. μου κακοῦμαι ἐγώ. A = τὰ ἄλγη τῶν ἡπάτων μου. *d* adds καὶ διὰ τοῦτό εἰμι σκυθρωπός. S^1 reads μόλις. [7] *a* reads παρὰ πάντα. *d* πάντοτε. A^{abh} add τοὺς ἀδελφούς μου. The verse is thus given in *g* ἐγὼ γὰρ ἀεὶ ἐπένθουν ὡς ὢν αἴτιος τοῦ κακοῦ. [8] *f* adds ὁ. [9] *h, af* add τοῦ. *d* reads παρὰ πάντας εἰς τόν. [10] A^{abh} = ὅτε γάρ. A^{efg} ὅτε. *g* reads καί ὡς and om. next word. [11] A^{b} adds Ἰωσήφ. [12] *h, abde*, A, S^1. *c* reads ἴδεν. *f* ἔδεισεν. *g* ἠδήλωσεν and om. preceding καί. [13] *h* reads μοι. A^{abh} add μόνον. [14] *e*, A^{abh} add καί. A^{cdefg} add διότι. [15] $A^{b*cdefg}$ add τοῦτο. [16] *g* reads ἐλυπήθην. [17] *d* adds ἐπειδή. [18] α. *bdeg*, A, S read ἀν. ἀγ. *af* ἀγαθός. [19] *g* om.

εὔσπλαγχνος καὶ ἐλεήμων ὑπάρχων[22] οὐκ[23] ἐμνησικάκησέν
με[24], ἀλλὰ[25] ἠγάπησέ με * σὺν τοῖς ἀδελφοῖς μου[26]. 5. Φυλά-
ξασθε οὖν ὑμεῖς[27], τέκνα[28] μου, ἀπὸ[29] παντὸς ζήλου καὶ
φθόνου[30] καὶ πορεύεσθε ἐν * ἁπλότητι καρδίας[31], ἵνα δῴ[34]
⌜καὶ ὑμῖν⌝[35] ὁ Θεὸς χάριν καὶ δόξαν καὶ εὐλογίαν * ἐπὶ
τὰς κεφαλὰς ὑμῶν[36], καθὼς[37] ἴδετε[38] * ἐν Ἰωσήφ[39]. 6.
Πάσας[40] τὰς ἡμέρας[41] οὐκ[42] ὠνείδισεν ἡμᾶς[43] * περὶ τοῦ
πράγματος τούτου[44], ἀλλ'[45] ἠγάπησεν ἡμᾶς ὡς τὴν * ψυχὴν
αὐτοῦ[46] καὶ ὑπὲρ τοὺς υἱοὺς αὐτοῦ[47] ἐδόξασεν[48] ἡμᾶς, καὶ[49]
* πλοῦτον καὶ κτήνη καὶ καρπὸν[50] * ἐχαρίσατο ἡμῖν[51]. 7.
* Καὶ ὑμεῖς[52], τέκνα μου[53], ἀγαπήσατε[54] ἕκαστος τὸν ἀδελφὸν[55]
αὐτοῦ[56] ἐν ἀγαθῇ καρδίᾳ, καὶ * ἀποστήσεται ἀφ' ὑμῶν τὸ

β, Aa, S^1 ὡς τοὺς ἄλλους ἀδελφούς. β, A, S^1 ψυχῆς * καὶ ἐν ἀγαθῇ καρδίᾳ[32], ἐννοοῦντες * Ἰωσὴφ τὸν πατράδελφον ὑμῶν[33]. β, S^1 ἐν αὐτῷ. β, A, S^1 πᾶσιν ἡμῖν.

[20] *e* trs. after θεοῦ. [21] α, *df*. *abeg*, $A^{b*cdefg}$ read ἐν ἑαυτῷ. *d* adds καί. [22] α. *a*, A read καί. *bdefg*, S^1 om. [23] *g* reads οὐ γάρ. [24] *bde* read μοι. *g* adds ποτέ. [25] α, *ef*, A. *abd*, S^1 read ἀλλὰ καί. *g* ἀλλὰ μᾶλλον. [26] α. β, A^{abh}, S^1 read ὡς τοὺς ἄλλους ἀδελφούς (+ αὐτοῦ *ef* + μου A^{abh}). A^{b*} = ὡς πάντας τοὺς ἀδ. αὐτοῦ. A^{cdefg} ὡς π. τοὺς ἄλλους ἀδ. αὐτοῦ. [27] *c*. *dg* read καὶ ὑμεῖς and trs. after τέκνα μου. *h*, *abef*, S^1 om. *g* trs. ver. 5 after ver. 6. [28] $A^{b*cdefg}$ = ἀδελφοὶ καὶ τέκνα. [29] *d* reads ἐπί. [30] *d* adds καθὼς καὶ αὐτὸς Ἰωσὴφ ὁ πατράδελφος ἡμῶν ἐφύλαξεν ἑαυτόν. [31] α. *bdeg*, S^1 read ἁπλότ. ψυχῆς. *af*, $A^{ab*cdefg}$ ἁπλότητι. [32] A^{ah} = καθαρᾷ καρδίᾳ. A^b = καρδίᾳ. $A^{b*cdefg}$ = καὶ καθαρᾷ καρδίᾳ. *a* om. next six words. [33] *fg*, A^{abh}, S^1 (save that A^{abh} read ἀδελφὸν ἡμῶν). $A^{b*cdefg}$ read τὸν ἀδελφὸν ἡμῶν Ἰωσήφ. *be* τὸν πατράδελφον ὑμῶν (+ Ἰωσήφ *e*). *d* τὸ ἀμνησίκακον αὐτοῦ καὶ καθὼς οἴδατε ἐν αὐτῷ, οὕτω καὶ ὑμεῖς ποιεῖτε πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν. [34] *h*, *afg*. *c* reads δωει. *bd* δῴη. *e* δώσει. [35] A om. *d* adds κύριος. [36] *g* om. For ὑμῶν *d* reads ἡμῶν. [37] *f* reads καθό. [38] α, *ef*. *abg*, S^1 read εἴδετε. *d* δέδωκε. [39] α. A^{abh} = ἐν Ἰωσ. πραχθέν. β, S^1 read ἐν αὐτῷ. $A^{b*cdefg}$ = αὐτόν. *d* adds τεκνία μου. [40] *c*, *bdg*, A^{abh}. *h*, *aef*, S^1 read καὶ πάσας. A^{b*cde} = πάσας γάρ. [41] *d*, A add τῆς ζωῆς αὐτοῦ. [42] *c* reads ἀλλ' οὐκ. It is possible that ver. 6 should begin with οὐκ ὠνείδ. and that πάσας τ. ἡμέρας belongs to ver. 5. [43] A^{abh} add οὐδὲ ἐποίησεν ἡμῖν. [44] α. β reads περὶ τ. λόγου τούτου. So $A^{b*cdefg}$, but in gen. plur. A^{abh} = κατὰ τοὺς λόγους τούτους, or possibly = α. *g* om. next seven words. [45] *d* adds μᾶλλον. [46] *c* reads ἑαυτοῦ ψ. [47] *b*, $A^{b*cdefg}$ add καί. [48] *h* reads ἐδίδαξεν (?) [49] A^{b*cd} om. [50] α, β, S^1 (save that *c* reads κτηνοι (sic) and β, S^1 καρπούς). A^{abh} = πλοῦτον (+ καὶ A^h) κτηνῶν καὶ καρπῶν. A^{b*cdeg} = πλούτῳ κτηνῶν καὶ καρπῶν. [51] *c* (*h*?). *af* read ἐχ. πᾶσιν ἡ. *be*, S^1 πᾶσιν ἡ. ἐχ. *d* ἡ. ἐχ. *g* πάντα ἡ. ἐχ. A = ἐχ. ἡ. πᾶσιν which A^{abh} trs. before πλοῦτον. [52] *bd*, S^1 add οὖν. *g* om. together with next two words. [53] *h* om. *b* adds ἀγαπητά. A^{abh} om. next nine words.

πνεῦμα τοῦ φθόνου[57]. 8. Ὅτι[58] ἀγριοῖ τοῦτο[59] τὴν ψυχήν[60], καὶ φθείρει *τὸ σῶμα[61], *ὀργὴν καὶ πόλεμον παρέχει τῷ διαβουλίῳ[62], καὶ εἰς[63] αἵματα[64] παροξύνει, καὶ εἰς ἔκστασιν ἄγει[65] *τὴν διάνοιαν[66], καὶ κλόνον[69] παρέχει τῇ ψυχῇ[70] καὶ τρόμον τῷ σώματι. 9. *Ὅτι καὶ[71] ἐν ὕπνῳ *τις ζῆλος[72] κακίας αὐτὸν[73] φαντάζουσα[74] κατεσθίει[75] καὶ[76] πνεύμασι πονηροῖς[77] διαταράσσει[78] τὴν ψυχὴν αὐτοῦ, καὶ ἐκθροεῖσθαι τὸ σῶμα ποιεῖ, καὶ ἐν ταραχῇ διυπνίζει[79] τὸν νοῦν, καὶ ὡς[80] πνεῦμα πονηρὸν *καὶ ἰοβόλον[81], *οὕτως φαίνεται[82] τοῖς ἀνθρώποις[83].

V. Διὰ τοῦτο Ἰωσὴφ ἦν[1] ὡραῖος *τῷ εἴδει[2], καὶ καλὸς *τῇ ὄψει, ὅτι[3] οὐκ ἐνοίκησεν[4] *ἐν αὐτῷ[5] οὐδὲν[6] πονηρόν· ἐκ

β, Aβ, S¹ διάνοιαν ⌈καὶ οὐκ ἐᾷ τὴν σύνεσιν ἐν ἀνθρώποις ἐνεργεῖν⌉[67]. *ἀλλὰ καὶ τὸν ὕπνον ἀφαιρεῖ[68].

β, Aβ, S ἰοβόλον ἔχων.

[54] *g* reads ἀγαπᾶτε. [55] *d* reads πλησίον. [56] *af* read ὑμῶν. [57] α, *g*, A^b*cdefg^. *abdf*, S¹ read ἀποστήσατε κτλ. *e* ἀποστησαται ὑμῶν τὸ πν. τοῦ ζήλου. A^abh^ = ἀπόστητε ἀπὸ πονηροῦ φθόνου. [58] *g* om. [59] α, *abdg*, A^cdeg^, S¹. *e* reads τούτῳ. *f* τούτων. A^abh*^ = φθόνος which A^ab^ trs. before ἀγριοῖ. [60] A^b*cdefg^ = τὸ σῶμα. A^ab^ = τὸν ἄνθρωπον, but text is corrupt. *d* om. next five words. [61] A = τὴν ψυχήν. *g* adds καί. A^abh^ om. next ten words. [62] α, β (save that α reads τῷ διαβόλῳ and *bdg* τὸ διαβούλιον). A^b*cdefg^ = ὅτι ὀργὴ καὶ πόλεμός εἰσι τὰ διαβούλια αὐτοῦ. S¹ supports text save that it om. ὀργήν. [63] A^b*cdeg^ om. [64] *d* reads αἷμα. A^b*cdefg^ = θυμόν. [65] *d* trs. after διάνοιαν. [66] A reads զմարդն = τὸν ἄνθρωπον corrupt for զմիտսն = τ. διάνοιαν. A^abh^ om. rest of chap. and v. 1, 2. [67] A^b*cdefg^ om. For σύνεσιν *g* reads συνείδησιν. *b* om. ἐν and for ἐνεργεῖν *g* reads εἰρηνεύειν. [68] *be*, A^b*cdefg^. *g* reads ἀλλὰ τὸν ὕπνον ἀφαιρεῖται. *af* om. *d* reads ἀλλὰ πάντα ἀβούλως καὶ ἀσκόπως πράττει· ἀφαιρεῖται δέ. [69] *d* reads κλοιόν. *e* κλωνον. [70] *d* reads τὴν ψυχὴν καὶ τὸν ὕπνον. [71] *c*, A^b*cdeg^. *h*, *af* read ὅτι γε. *bde*, S¹ ὅτι καί γε. *g* ὅτι. [72] *c* reads ζῆλον. *d* ζῆλός τις. [73] *c*, *befg*, A^b*cdeg^. *ad* read αὐτῶν. *h* om. For κακίας αὐτὸν φαντ. *d* reads φαντάζων αὐτῶν κακίαν σφοδρῶς. [74] *h*, β-*dg*. *c* reads φαντάζεται. *d* (see preceding note) *g* φαντάζων. A^b*cdefg^ = φαντάζεται καί or φαντάζων. [75] *c* om. A^b*cdefg^ add αὐτόν. [76] β adds ἐν. [77] *g* reads πονηρίας. [78] A^b*cdefg^ = παραπέμπει, but յուղարկէ may be corrupt for յուզէ = διαταράσσει. [79] *c*, *h*, β, S read διυπνίζεσθαι. A^bdeg^ = ἐκθροεῖσθαι ποιεῖ but զարհուրեցուցանէ may be corrupt for զարթուցանէ = διυπνίζει. [80] α, *beg*, A^b*cdefg^, S¹. *af* read ἐν. *d* ὥσπερ. [81] *g* reads εἰσβολήν. β, S¹ add ἔχων. A^b*cdefg^ ἔχων ἐν ἑαυτῷ. [82] *a* reads οὗτος φαίν. ἔχων. [83] *d* adds ὁ τῷ τὸν φθόνον ἁλισκόμενος π͞ν͞ι ὡς ἄ͞ν͞ο͞ς.

V. [1] *d* trs. before Ἰωσ. [2] A^b*cd^ trs. according to Armenian text after ὅτι οὐκ, but not so A^efg^. *g* om. together with next two words. [3] *d* reads τῷ προσώπῳ διότι. [4] *h*(?), *abf*, A^b*cdeg^. *eg* read ἐνοικεῖ. *c*, *d* ἐνίκησεν. [5] *bdeg*, A^b*cdeg^. α reads εἰς αὐτόν. *af* αὐτῷ. [6] *g* trs. after πονηρόν. *d* om.

γὰρ[7] τῆς ταραχῆς τοῦ πνεύματος τὸ πρόσωπον δηλοῖ[8]. 2. Καὶ νῦν, τέκνα μου[9],

Ἀγαθύνατε τὰς καρδίας ὑμῶν[10] ἐνώπιον Κυρίου[11],
καὶ[12] εὐθύνατε τὰς ὁδοὺς ὑμῶν ἐνώπιον τῶν[13] ἀνθρώπων[14]
καὶ ἔσεσθε εὑρίσκοντες χάριν *ἐνώπιον Κυρίου καὶ ἀνθρώπων[15].

β, A, S^1 πάντων τῶν. 3. *Φυλάξασθε οὖν[16] *ἀπὸ τῆς πορνείας[17],
ὅτι *ἡ πορνεία[18] μήτηρ[19] ἐστὶ[20] τῶν κακῶν,
χωρίζουσα[21] *ἀπὸ τοῦ[22] θεοῦ καὶ προσεγγίζουσα[23] τῷ Βελίαρ[24].

β, A, S ἐν Λευί. 4. Ἑώρακα γὰρ ἐγὼ[25] ἐν χαρακτῆρι γραφῆς[26] Ἐνώχ, ὅτι
β, S Λευί. οἱ[27] υἱοὶ ὑμῶν[28] *ἐν πορνείᾳ[29] φθαρήσονται, καὶ *τοῖς υἱοῖς Λευὶ[30] *ἀδικήσουσιν ἐν ῥομφαίᾳ[31]. 5. Ἀλλ' οὐ δυνήσονται πρὸς Λευὶ ἀντιστῆναι[32], ὅτι *πόλεμον Κυρίου πολεμήσει[33]
β, A^{ab} μου Ἰακώβ. καὶ νικήσει ⸢πᾶσαν⸣[34] παρεμβολὴν[35] ὑμῶν. 6. Καὶ ἔσονται ὀλιγοστοὶ[36] ἐπιμεριζόμενοι[37] *ἐν τῷ[38] Λευὶ καὶ *ἐν τῷ[39] Ἰούδᾳ[40] καὶ οὐκ[41] ἔσται ἐξ ὑμῶν *τις εἰς ἡγεμονίαν[42] καθὼς καὶ ὁ πατὴρ ἡμῶν[43] προεφήτευσεν[44] *ἐν ταῖς[45] εὐλογίαις[46].

[7] α. β–d read ἐκ γ. ταραχῆς. d ἐν γ. ταραχῇ. [8] d reads δηλεῖ. [9] a, S^1 om. [10] d reads ἡμῶν. [11] α, β. $A^{b*cdefg}$ = θεοῦ. [12] c om. next five words. [13] h reads θεοῦ καί. [14] dg, $A^{b*cdefg}$ om. next eight words through hmt. [15] α. abf, S^1 read θεοῦ καὶ ἀνθρώπων. e παρὰ θεῷ καὶ ἀνοις. [16] α. β–e, S^1 read καὶ φυλάσσεσθε. e καὶ φυλάξασθαι. A = (+ καὶ A^h) φυλάξασθε. [17] c, A. β read τοῦ μὴ πορνεύειν. h τοῦ πρὸ τῆς πορνείας (?). [18] A^{ab} = αὐτή. [19] g reads μεῖζον. [20] β, A, S^1 add πάντων. [21] e reads ἀποστερίζουσα. [22] c, d. h reads ἀπό. abefg om. [23] d reads ἐγγίζουσα. [24] h, β (save that e reads τοῦ for τῷ), A. c reads τῷ διαβόλῳ. [25] α, A^{abh}. β, A^{b*cd} om. [26] β–g. α, g read γραφίδι. Is γραφίδι a dittographic rendering and γραφῆς an emendation ? [27] ab om. [28] d reads ἡμῶν. g om. afg add μεθ' ὑμᾶς. b, S μεθ' ὑμῶν. d μεθ' ἧς against α, e, A. [29] d reads ἡ πορνεία. [30] α. β–g, A, S read as in margin. g reads ἐλέει. [31] A^{abh} = πορεύσονται ἐν ῥομφαίᾳ (for հրովք is corrupt for սրով). [32] α, A. β, S om. [33] h reads πολεμοῦνται πολέμοις (?). A^{abh} = πολ. κ. ἐπολέμουν. $A^{b*cdefg}$, S^2 πολ. κ. πολεμοῖ. [34] a, A om. [35] c reads προσβολήν. $A^{b*cdefg}$ internally corrupt but A^{abh} right. [36] d reads ολιγοροι. A^{abh} = ἔνδοξοι ὑμεῖς δὲ ὀλιγοστοί. [37] a reads μεριζόμενοι. A^{ab} om. [38] f reads ἐπί. [39] α, af. bdeg om. [40] α, af. bde, A^{abh} read Λευὶ καὶ Ἰούδᾳ. g Λ. καὶ τῷ Ἰ. $A^{b*cdefg}$ = Ἰούδᾳ καὶ Λευί. [41] b om. [42] c. β, S^1 read εἰς ἡγ. h τις ηγεμονει. A = ἡγεμών. [43] α, A. abd read μου. efg, S^1 om. β, A^{abhefg} add Ἰακώβ. A^{b*cd} trs. it before ὁ πατήρ. [44] e trs. after εὐλογίαις. [45] α. abefg, S read ἐν. d om. [46] d adds περὶ Λευὶ καὶ Ἰούδα. A adds αὐτοῦ.

VI. Ἰδοὺ εἴρηκα[1] ὑμῖν πάντα[2], *ὅπως δικαιωθῶ ἀπὸ τῆς ἁμαρτίας ὑμῶν[3]. 2. Ἐὰν δὲ[4] ἀφέλητε[5] ἀφ' ὑμῶν τὸν φθόνον καὶ πᾶσαν σκληροκαρδίαν[6],

Ὡς[7] ῥόδον ἀνθήσει[8] τὰ ὀστᾶ μου[9] ἐν Ἰσραήλ,
καὶ[10] ὡς κρίνον *ἡ σάρξ μου[10] ἐν Ἰακώβ,
καὶ ἔσται[11] *ἡ ὀσμή μου ὡς[12] ὀσμὴ Λιβάνου[13]
καὶ πληθυνθήσονται[14] ἅγιοι[15] *ἐξ ἐμοῦ[16] *ἕως αἰῶνας αἰώνων[17]
καὶ *οἱ κλάδοι[18] αὐτῶν[19] εἰς μακρὰν ἔσονται.
3. Τότε ἀπολεῖται[20] τὸ[21] σπέρμα Χαναάν
*καὶ ἐγκατάλειμμα[22] οὐκ ἔσται ἐν[23] τῷ Ἀμαλήκ,
⌜καὶ ἀπολοῦνται πάντες οἱ Καππαδόκαι⌝[24]
*καὶ πάντες οἱ Χετταῖοι ἐξολοθρευθήσονται[25].
4. Τότε[26] ἐκλείψει[27] *ἡ γῆ[28] Χάμ,
καὶ πᾶς ὁ[29] λαὸς ἀπολεῖται.
Τότε καταπαύσει *πᾶσα ἡ γῆ[30] ἀπὸ ταραχῆς,
*καὶ πᾶσα ἡ[31] ὑπ' οὐρανῶν[32] ἀπὸ πολέμου.

[Margin: β, S^1 προείρηκα. — β–e, S ἁμαρτίας τῶν ψυχῶν. — β, Aβ, S^1 σκληροτραχηλίαν. — β, A, S ὡς κέδροι ἅγιοι. — A^{ab} omit ver. 4.]

α	β, S
5. Τότε[33] †σημεῖον[34] ἐνδοξασθήσεται[35] *μέγα τῷ Ἰσραήλ[36],	5. Τότε[37] †σημεῖον (Σήμ *b d*) ἐνδοξασθήσεται

VI. [1] α, A, S^2. β, S^1 read προείρηκα. [2] *h* reads τοῦτο. S^1 om. [3] α, e^1, A^{b*cdeg} (save that *e* reads πάσης for τῆς and $A^{b*cdefg}$ add ἐγώ after δικαιωθῶ). β–*e*, S support text but add τῶν ψυχῶν after ἁμαρτίας, and *d* reads ἐπί for ἀπό and ἡμῶν for ὑμῶν. e^2 ἀπὸ πάσης ἁμ. τῶν ψ. ὑμῶν. A^{abh} = τὰ σκάνδαλα τῶν υἱῶν ὑμῶν. [4] A^{ab} om. A^h = καί. $A^{b*cdefg}$ = γάρ. [5] *abg*, S^1. α reads ἀφελέσθαι. *d* ἀφελειται. *e* ἀφεληται. *f* ἀφελετε. A^{abh} add τοῦτο. [6] α. β, $A^{b*cdefg}$ read as in margin. A^{abh} om. with four preceding words. [7] *d* reads Τότε ὡς. [8] A^{abh} = ἀνθήσουσιν οἱ υἱοὶ ὑμῶν καί. [9] *h* om. [10] A^{abh} om. [11] A^{b*} = ὀζήσει. [12] *beg*, A (save that A^{ab} om. μου), S^1. *h*, *df* om. *c*, *a* read ὡς. [13] *d* adds ἡ εὐωδία μου. [14] α, *adfg*, A^{b*cdeg}. *h*, *b* read πληθυνθήσεται. *e* πληθυνθήσεσθαι. A^{abh} = τιμηθήσεται. [15] α. β, A, S, read as in margin. [16] *d*, A^{abh} om. [17] α. β, A, S^1 read ἕως αἰῶνος. [18] *h* reads αἱ κοιλάδες. [19] *c*, β–*d*, S. *h*, A^{b*cdeg} read αὐτοῦ. *d* αὐτόν. A^{ab} = Ἰούδα. β–*d* add ἕως. [20] *c* reads απολυται. [21] *bg*, A^{ab} om. [22] *h* om. [23] α. β om. [24] A om. For Καππαδόκαι *bdef* read Καππάδοκες. [25] A^{abh} = καὶ πᾶσιν τοῖς ἔθνεσιν. [26] *h* om. $A^{b*cdefg}$ = καί. [27] *c* reads ἐκλειψη. *def* ἐκλήψει. $A^{b*cdefg}$ = ἐξολοθρευθήσεται. [28] *h* reads ψυχή. [29] α, *defg*. *ab* om. [30] α, *def*, A^{b*cd}. *ab* read ἡ γῆ πᾶσα. *g* πᾶσα γῆ. [31] A^{b*} = ἥ. [32] *c*, *e*. But text may be a corruption of *abdfg*, S^1 οὐρανόν. *h* reads οὐρανούς. [33] καὶ τότε in A^{b*cd}, S^1 and καὶ ὅτε of *g* are secondary. [34] α, *aef*, S^1.

ὅτι Κύριος ὁ Θεὸς φαινόμενος ἐπὶ τῆς γῆς ἥξει[38] [ὡς ἄνθρωπος][39] καὶ σώζων[40] * ἐν αὐτῷ[41] τὸν Ἀδάμ.

A^{b*cdeg}

5. καὶ τότε Σὴμ ἐνδοξασθήσεται
ὅτι Κύριος ὁ Θεός, μέγας τοῦ Ἰσραήλ, [ἐνδοξασθήσεται][42] ἐπὶ γῆς [καὶ] φανήσεται [ὡς ἄνθρωπος].

ὅτι Κύριος ὁ Θεός, μέγας[43] τοῦ Ἰσραήλ, φαινόμενος[44] ἐπὶ[45] γῆς [ὡς ἄνθρωπος]
καὶ σώζων ἐν αὐτῷ[46] τὸν Ἀδάμ.

A^{abh}

5. τότε †Σὴθ ἐνδοξασθήσεται
ὅτι Κύριος ὁ Θεὸς ἡμῶν φανήσεται ἐπὶ γῆς [ὡς ἄνθρωπος]
καὶ σώζει[47] †αὐτὸς πάλιν†.

g om. *bd*, A^{b*cdefg} read Σήμ. A^{abh} Σήθ. S^{2} σημεῖα. It is impossible to determine with any certainty what stood in the original. Σήθ is simply corrupt for Σήμ. Hence the choice lies between σημεῖον and Σήμ. If the latter (which is clear in meaning but less strongly attested) were original, it would be difficult to account for its change into the obscure σημεῖον. On the other hand, while the emendation of σημεῖον into Σήμ is easy, it is hard to see why a Christian scribe should give a more Jewish character to the text. If σημεῖον is original in α, β, σημεῖον ἐνδοξ. may be a rendering of יִכָּבֵד צִיּוֹן which should have been read as יְכַבֵּד צִיּוֹן = δοξάσει Σιών. The subject of the verb would then be μέγας τοῦ Ἰσραήλ. Thus we have: 'The Mighty One of Israel will glorify Zion.' Even if Shem is original, the above change of ἐνδοξασθ. into δοξάσει seems necessary. In favour of Σήμ might be cited Jub. vii. 12, 'God shall dwell in the dwelling of Shem,' and the Onkelos Targum on Gen. ix. 27, 'May He cause His Shekinah to rest in the dwellings of Shem.' [35] Read δοξάσει. See preceding note. [36] α. The text is corrupt for μέγας τοῦ Ἰσρ. which is rightly preserved in β, A^{b*cdefg}, S^{1} though trs. into the next clause. A^{abh} om. this clause. [37] *g* reads καὶ ὅτε and for σημ. ἐνδοξ. reads δοξασθήσεται. [38] α only. Probably interpolated. [39] Christian interpolation, though found in α, β–*a*, S. *a* om. [40] *h* reads σώσει. [41] α, *be*^{1}*fg*. *d* reads ἐν αὐτῇ. *a*, S^{1} ἐν ἑαυτῷ. A^{abh} = αὐτός. The phrase seems in some form to be original. But ἐν αὐτῷ τὸν Ἀδάμ = בו האדם, where I take בו to be corrupt for לו, which should then be rendered ἑαυτῷ or omitted. See T. Lev. ii. 11, note. Τὸν Ἀδάμ is here used of the human race—a use intelligible in a translation from Hebrew but not in a piece of original Greek. The Greek equivalent of the phrase occurs in T. Lev. ii. 11 in the same connexion. [42] A dittography from the preceding line. [43] *g* om. [44] *g* reads φθονούμενος. [45] *g* adds τῆς. [46] *af* read ἑαυτῷ. [47] Possibly

6. Τότε δοθήσεται[48] πάντα τὰ πνεύματα τῆς πλάνης[49] εἰς καταπάτησιν[50]
καὶ οἱ[51] ἄνθρωποι[52] βασιλεύσουσιν[53] τῶν[54] πονηρῶν πνευμάτων[55].

7. Τότε ἀναστησόμαι[56] κἀγὼ[57] ἐν[58] εὐφροσύνῃ
καὶ εὐλογήσω[59] τὸν ὕψιστον ἐπὶ[60] τοῖς θαυμασίοις αὐτοῦ
[ὅτι ὁ[61] Θεὸς σῶμα λαβών, καὶ[62] συνεσθίων ἀνθρώποις
*ἔσωσεν ἀνθρώπους[63]].

VII. Καὶ νῦν, τέκνα[1] μου, ἐπακούσατε[2] τοῦ[3] Λευὶ καὶ τοῦ[4] Ἰούδα[5]
καὶ[7] μὴ ἐπαίρεσθε[8] ἐπὶ τὰς δύο γενεὰς[9] ταύτας,
ὅτι ἐξ αὐτῶν[10] ἀνατελεῖ ἡμῖν[11] τὸ σωτήριον ⌜τοῦ Θεοῦ⌝[12].

2. *Ἀναστήσει γὰρ[13] Κύριος[14] ἐκ[15] τοῦ Λευὶ ὡς[16] ἀρχιερέα
*καὶ ἐκ[17] τοῦ Ἰούδα[18] ὡς[15] βασιλέα[19] [Θεὸν καὶ ἄνθρωπον][20].

h, β (A), S¹ ὑπακούετε τοῦ Λευὶ καὶ ἐν Ἰούδα λυθρωθήσεσθε[6]. β φυλάς.

կեցուցանէ is corrupt for կեցուցէ = σώσει. As a result of the above criticism I propose to restore ver. 5 as follows:

Τότε Σὴμ (or Σιὼν) δοξάσει μέγας τοῦ Ἰσραήλ
ὅτι Κύριος ὁ Θεὸς φανήσεται ἐπὶ τῆς γῆς
καὶ σώσει τοὺς υἱοὺς τοῦ Ἀδάμ.

But μέγας τοῦ Ἰ. may be an interpolation. It is omitted by A^abh. In that case read the first line as follows:

Τότε Σὴμ (or Σιὼν) δοξασθήσεται.

[48] α. β reads δοθήσονται. [49] A^abh add τοῦ Βελίαρ. [50] h reads κατάπαυσιν. g ἕως. A^abh կորուստ = ὄλεθρον corrupt for կոխումն (so A^b*cdefg) = text. [51] ab om. [52] A^ab read արդ (A^a om.) մի = νῦν μή corrupt for մարդիկ = ἄνθρωποι. [53] g reads βασιλεύουσι. d adds ἐπί. [54] A^b*cdefg read πάντων τῶν. [55] e om. [56] A = ἀναστησόμεθα. [57] α reads ἐγώ. β, A, S¹ om. [58] d om. [59] A = εὐλογήσομεν. [60] b reads ἐν. A^a om. with next three words, A^b with next two. [61] bdfg om. g om. next word. [62] A^b*cd add περιπατῶν καί. [63] befg, A^b*cdefg, S¹. α reads ἔσ. αὐτόν. a ἔσ. αὐτούς. d σώσει ἀνθρώπους. A^abh om.

VII. [1] b reads τεκνία. [2] c. h, f read ὑπακούσατε. abde, S¹ ὑπακούετε. g ὑπακούσετε. A^b* add μοι ὅτι. A^cd καὶ ὅτι. S² om. [3] α, ef. a reads τόν. dg, A^befg, S¹ τῷ. b om. A^ab*cd, S² = ἐν. [4] c. h, β, A, S read ἐν. [5] S¹ = Ἰωσήφ. [6] h, β, A^abh, S². c alone om. A^b*cdefg = λυτρωθησόμεθα. A^b add ὅτι ἐκ γένους αὐτοῦ γεννηθήσεται κύριος ὁ θεός. S¹ = ἔσται λύτρωσις. [7] A^ab om. [8] c, e read επερεσθε, h ἐπαιρεσθαι. [9] α. β, S read φυλάς. A = ἀδελφούς. [10] e reads αὐτοῦ. [11] c, df, A. h, abeg, S read ὑμῖν. [12] A om. [13] α, befg A, S. a reads ἀναστήσει. d καὶ ἀναστ. [14] c om. [15] d reads ἐκ μέν. A^ah read τὸν Λευί. [16] dg om. [17] d reads ἐκ δέ.

οὗτος[21] σώσει *[πάντα τὰ ἔθνη καὶ] τὸ γένος τοῦ Ἰσραήλ[22].

3. Διὰ τοῦτο ταῦτα[23] ἐντέλλομαι ὑμῖν[24] ἵνα[25] καὶ ὑμεῖς ἐντέλλεσθε[26] τοῖς τέκνοις ὑμῶν[27], ὅπως[28] φυλάξωσιν αὐτὰ[29] εἰς τὰς[30] γενεὰς αὐτῶν[31].

VIII. *Καὶ ὡς[1] συνετέλεσεν[2] Συμεὼν ἐντελλόμενος[3] τοῖς υἱοῖς[4] αὐτοῦ[5], ἐκοιμήθη[6] *μετὰ τῶν πατέρων αὐτοῦ[7] *ὢν ἐτῶν ἑκατὸν εἴκοσι[8]. 2. Καὶ ἔθηκαν αὐτὸν ἐν *θήκῃ ξυλίνῃ[9], *τοῦ ἀναγαγεῖν τὰ ὀστᾶ αὐτοῦ[10] ἐν Χεβρών. Καὶ ἀνήγαγον[11] *αὐτὰ ἐν πολέμῳ Αἰγυπτίων κρυφῇ[12]. 3. *Τὰ γὰρ ὀστᾶ τοῦ Ἰωσὴφ ἐφύλαττον[13] *οἱ Αἰγύπτιοι[14] ἐν τοῖς μνήμασι[15] τῶν

β καί. β, A, S¹ καὶ ἐκοιμήθη. dg, A ρκέ. β, A^abh, S ξύλων ἀσήπτων. α, d, A^ab εἰς τὸ ἀναγαγεῖν αὐτόν. α αὐτὸν ἐν κρυφῇ τὰ ὀστᾶ. β, A, S¹ ταμιείοις.

[18] c reads θεοῦ. [19] g reads βασιλεύειν. h adds καί. [20] α, β (save that h prefixes καί); A^abhefg (save that A^h prefixes καί), S¹. A^b* = καί ἐστι οὗτος θεός. A^cd = καὶ θεόν. S² = καὶ ἄνθρωπον. Bracketed as a Christian interpolation. [21] α, β–b. b, S reads οὕτως. A^ab = καί. A^b*cdefg = καὶ οὗτος. [22] α, β, S. A = πάντα ἄνθρωπον (γένη A^b*cdefg) καὶ ἔθνη ἀνθρώπων. I have bracketed πάντα τὰ ἔθνη καί as an interpolation. Cf. T. Jos. xix. 7. Our author can look forward to the salvation of the Gentiles, but he would not set their salvation before that of Israel. d adds γνωστὸν οὖν ἔστω ὅτι. [23] c, aef, S². b reads πάντα. A by internal corruption = ἐγώ. h, dg, S¹ om. [24] d adds πάντα ταῦτα. [25] A^b*cdeg om. d reads ὅπως. [26] α, g. a reads ἐντελεῖσθε. b ἐντείλησθε. df ἐντειλεσθε. e ἐντειλασθε. [27] A^b add ἵνα καὶ αὐτοὶ ἐντείλωνται τοῖς τέκνοις αὐτῶν. So also A^a according to Text, but this is probably wrong as A^h om. [28] d reads ἵνα. h ὅπως καί. [29] f reads ταῦτα. A = ταύτας (A^b*cdefg om.) τὰς ἐντολάς. [30] e om. [31] Here S¹ makes a Christian addition and at its close gives a duplicate edition of chap. VII. after recension β. See Appendix.

VIII. [1] c, g, A^b. h, β–dg, A^ab*cdefg, S read καί. d ὡς δέ. [2] S¹ = ταῦτα εἰπὼν ἀπέθανεν. [3] A^abh = τὰς ἐντολὰς ταύτας. A^b*cdefg = τὰς (A^b* om.) ἐντολάς. [4] h, afg read τέκνοις. [5] See note 1. d adds ἐξάρας τοὺς πόδας αὐτοῦ. [6] c, d. h, β–d, A, S¹ read καὶ ἐκοιμήθη. d adds καὶ προσετέθη. [7] S¹ = ἐν τῷ αἰωνίῳ ὕπνῳ. [8] c. h reads ἐτῶν δὲ ρκ. ab, S² ἑκατὸν εἴκοσι ἐτῶν. dg χρόνων (d om.) ὑπάρχων ρκε. ef, S¹ ἐτῶν ρκ. A^abhcdefg = ρκέ (ρκζ g) ἔτει τῆς ζωῆς αὐτοῦ. A^b* = ρκέ ἐτῶν. Here A is wrong throughout. [9] α. d reads ξυλίνῃ θήκῃ. abef θήκῃ ξύλων. g θήκῃ and omits the rest of the Testament, substituting in its stead ἕως ἀνήγαγον αὐτὸν θάψαντες ἐν Χεβρὼν μετὰ τῶν πατέρων αὐτοῦ. β–dg, A^abh, S add ἀσήπτων, d ἀσήπτῳ against α, A^b*cdefg. [10] abef, A^b*cdeg, S. α, d, A^ab read εἰς τὸ (ἕως τοῦ d) ἀναγ. αὐτόν. [11] α, ef. abd read ἀνήνεγκαν. [12] β–d, S. So also A which = αὐτὸν ἐν κρυφῇ ἐν πολ. Αἰγυπτίων. α has here an ungrammatical text αὐτὸν ἐν κρυφῇ τὰ

βασιλέων[16]. 4. Ἔλεγον γὰρ ⌜αὐτοῖς⌝[17] οἱ ἐπαοιδοί[18], ὅτι ἐν ἐξόδῳ τῶν[19] ὀστῶν Ἰωσὴφ[20] ἔσται ἐν πάσῃ *τῇ γῇ[21] σκότος καὶ γνόφος καὶ πληγὴ[22] μεγάλη[23] τοῖς Αἰγυπτίοις, ὥστε μετὰ λύχνου[24] μὴ[25] ἐπιγινώσκειν ἕκαστος[26] *τὸν ἀδελφὸν[27] αὐτοῦ.

IX. *Καὶ ἔκλαυσαν[1] οἱ[2] *υἱοὶ Συμεὼν[3] τὸν πατέρα αὐτῶν[4]. Καὶ ἦσαν *εἰς Αἴγυπτον[5] ἕως ἡμέρας ἐξόδου αὐτῶν[6] *ἐν χειρὶ Μωϋσῆ[7].

β, S^1 Αἰγύπτῳ. β, S^1 αὐτῶν κατὰ τὸν νόμον τοῦ πένθους. β, S^1 αὐτῶν ἐξ Αἰγύπτου. β–ab, A, S αὐτοῦ πρὸ τοῦ ἀποθανεῖν αὐτόν (τῆς τελευτῆς αὐτοῦ cfg, S^1). β–d, S^1 ὤφθη.

Διαθήκη Λευὶ τοῦ τρίτου υἱοῦ Ἰακὼβ καὶ Λίας[1].

I. Ἀντίγραφον λόγων[2] Λευί[3], ὅσα διέθετο[4] τοῖς υἱοῖς αὐτοῦ[5] κατὰ πάντα ἃ[6] ποιήσουσιν[7], καὶ ὅσα συναντήσει αὐτοῖς *ἕως ἡμέρας κρίσεως[8]. 2. Ὑγιαίνων[9] γὰρ[10] ἦν ὅτε ἐκάλεσεν αὐτοὺς πρὸς ἑαυτόν· *ἀπεκαλύφθη δὲ[11] αὐτῷ ὅτι

ὀστᾶ which *d* emends into τὰ ὀστᾶ αὐτοῦ ἐν πολ. Αἰγ. ἐν κρυφῇ. *d* adds καὶ ἔθαψαν αὐτὸν ἐν τῷ σπηλαίῳ τῷ διπλῷ ὅπου καὶ οἱ πατέρες αὐτοῦ ἐτέθησαν. Cf. *g* in note 9. [13] *d* reads ἐφύλαττον δὲ αὐτοῦ. [14] $A^{b*cdefg}$ om. *d* adds τὰ ὀστᾶ Ἰωσήφ. [15] α. *a* reads ταμιείοις. *bf* ταμείοις. *de* ταμίοις. $A^{b*cdefg}$ supports β. A^{ab} = οἰκήμασι. [16] *bg*, $A^{ab(?)}$ read βασιλείων. [17] *d* reads αὐτῶν. *h*, A om. [18] *d* reads αὐτῶν. A^{abh} = οἱ Αἰγύπτιοι καὶ οἱ ἐπαοιδοὶ αὐτῶν. A^{cdefg} οἱ ἐπαοιδοὶ καὶ οἱ μάγοι. [19] α, A. β om. [20] A adds ἐξ Αἰγύπτου. [21] α, $A^{abhcdefg}$. *b*, A^{b*}, S^1 read τῇ Αἰγύπτῳ. The rest of β gives conflate readings. *af* τῇ γῇ Αἰγύπτου. *de* γῇ Αἰγύπτου (Αἰγύπτῳ *d*). [22] A^{ab} trs. before καὶ γνόφος and om. next three words. [23] β adds σφόδρα. $A^{b*cdefg}$ add σφόδρα πᾶσιν. [24] *f* reads λύχνων. [25] *d*, $A^{b*cdefg}$ add δύνασθαι. [26] *af* read ἕκαστον. A^{ab} = τις. [27] *f* reads τῶν ἀδελφῶν.

IX. [1] *d* reads ἔκλαυσαν τοίνυν. [2] *b* om. [3] $A^{b*cdefg}$ = ἀδελφοὶ Συμεὼν καὶ οἱ υἱοί. [4] β, S^1 add as in margin. After πένθους *d* further adds μ' ἡμέρας. καὶ ἐπέστρεψαν εἰς Αἴγυπτον. [5] *d* reads ἐκεῖ. [6] β–*d*, S add ἐξ (ἀπ' *b*) Αἰγύπτου. [7] *d* reads τῷ δὲ θεῷ ἡμῶν δόξα εἰς αἰῶνας. *f*, S add Συμεὼν υἱὸς Ἰακὼβ β' υἱὸς Λίας (+β'. ἔζησεν ἔτη ρκ̄ *f*).

I. [1] α. Attestation of β, A divided. A^{abh} read διαθήκη Λευὶ περὶ ἱερωσύνης. *bf*, A^{cdefg}, S^1 δ. Λ. περὶ ἱερωσύνης καὶ ὑπερηφανείας (+Λευὶ ἑρμηνεύεται ὑπὲρ ἐμοῦ μισθός *f*). *a* Λευί. *de* present conflate texts. *de*, A^{b*} δ. Λ. υἱὸς (υἱοῦ *e*, A^{b*}) τρίτος (*e*, A^{b*} om.) Ἰακὼβ περὶ ἱερ. καὶ ὑπερη. [2] *d* reads διαθήκης. A = ἀποκρίσεων λόγων which seems to be merely a dittographic rendering of λόγων. [3] *h* adds τοῦ τρίτου υἱοῦ Ἰακ. καὶ Λείας, and om. next seven words. A^{b*} om. next five words. [4] A = ἔδωκε. [5] *d* = πρὸ τοῦ ἀποθανεῖν αὐτόν. *efg*, A πρὸ τῆς τελευτῆς αὐτοῦ. [6] *g* reads ὅσα. [7] *a* adds αὐτοί. [8] *h* reads ἐν ἡμέρᾳ κ. A^{abh} om. [9] Ver. 2 is very confused in A^{abh} and

β, Aβ συνελήφθην καὶ ἐτέχθην ἐκεῖ (ἐν Χαρράν Aβ) καὶ μετὰ ταῦτα. β, A, S ὅτε. β, S μετὰ Σ. τὴν ἐκδίκησιν.

μέλλει ἀποθνήσκειν[12]. *Καὶ ὅτε[13] συνήχθησαν[14], *εἶπεν πρὸς αὐτούς[15].

II. Ἐγὼ Λευὶ[1] ἐν Χαρρὰν[2] **ἐγεννήθην**[3] **καὶ**[4] ἦλθον[5] σὺν τῷ πατρί μου[6] εἰς[7] Σίκημα[8]. 2. Ἤμην[9] δὲ[10] νεώτερος[11], ὡς[12] ἐτῶν εἴκοσι, ***καὶ τότε**[13] ἐποίησα[14] ***τὴν ἐκδίκησιν** μετὰ **Συμεὼν**[15] *τῆς ἀδελφῆς ἡμῶν Δείνας[16] *ἀπὸ Ἐμμώρ[17]. 3. Ὡς δὲ ἐποίμαινον[18] ἐν Ἀβελμαούλ[19], πνεῦμα συνέσεως Κυρίου ἦλθεν ἐπ' ἐμέ[20], καὶ *ἐθεώρουν πάντας ἀνθρώπους[21] *ἀφανίσαντας τὴν ὁδὸν αὐτῶν[22], καὶ ***ἐπὶ τείχους οἰκοδομεῖτο ἡ ἁμαρτία καὶ ἐπὶ πύργους ἡ ἀδικία ἐκάθητο**[23]. 4. Καὶ

β, A^{cdeg}, S^1 *ὅτι τείχη* (*adf τεῖχος*) *ᾠκοδόμησεν ἑαυτῇ ἡ ἀδικία καὶ ἐπὶ πύργους ἡ ἀνομία κάθηται.*

defective in A^{b*}. A^{abh} = *καὶ* (A^{ab} om.) *ὅτε ἦν αὐτὸς* (then space in A^b in which կենդանի (= *ὑγιαίνων*) probably stood originally) *ὤφθη* (or *ἀπεκαλύφθη*) *αὐτῷ ὅρασις ὅτι μέλλω* (*μελλεις* A^b). *ἐκάλεσε πρὸς ἑαυτὸν τοὺς υἱοὺς αὐτοῦ. καὶ ὅτε συνήχθησαν πρὸς αὐτόν, εἶπεν π. αὐτούς.* A^{b*} om. *ὑγιαίνων* and the next seven words with the exception of *γάρ*. [10] α, A^{b*defg}. β, S^1 om. [11] α, A^{cdefg}. *d* reads *ἀπεκ. γάρ.* *af ὤφθη δέ.* *beg*, S^1 *ὠ. γάρ.* [12] A^{b*} add *διὰ τοῦτο εἶπεν συνάγειν τοὺς ἀδελφοὺς καὶ υἱοὺς αὐτοῦ.* [13] *f* reads *ὅτε δέ.* $A^{b*cdefg}$ = *καὶ ἐγένετο ὅτε.* [14] A^{abh}, S^1 add *πρὸς αὐτόν.* [15] S^1 reads *περὶ τῆς ὄψεως ἐν τῇ ἱερωσύνῃ καὶ περὶ προφητείας ἔλεξεν πρὶν ἀποθανεῖν.*

II. [1] *de* read *Λευίς.* *d* adds *ὁ πατὴρ ἡμῶν.* [2] *ab.* *c, df* read *Χαρρά.* *h, eg* *Χαρά.* A, S read this *Χαρά* as *χαρᾷ* and A adds *ἐν Χαρράν* also after *ἐγεννήθην.* [3] α, A^{abh}. β reads *συνελήφθην καὶ ἐτέχθην ἐκεῖ* (*ἐκεῖ ἐτέχ.* *f*, *ἐτέχ.* only *g*). $A^{b*cdefg}$ = *συνελήφθην καὶ ἐτέχ. ἐν Χαρράν.* S *ἠρξάμην καὶ ἐγεννήθην.* S^1 adds *καὶ ἦν αὐξανόμενος ἐν τῷ οἴκῳ τοῦ πατρός μου.* [4] α. *g* om. β–*d*, A^{cdefg}, S^2 read *καὶ μετὰ ταῦτα.* S^1 *καὶ ἐπεί.* A^{b*} add *μετὰ ὀκτὼ ἔτη.* [5] *c* reads *ηλθων.* *e ἐλθών.* *g οἰκῶν.* [6] α, *d*, A. *abefg*, S om. [7] *de* read *ἐν.* [8] *h, eg.* *c* reads *Σύκημα.* *ab Σίκιμα.* *d Σικίμοις.* *f Σήκημα.* A^{b*} adds *καὶ ὅτε ἦμεν ἐν Σικίμοις.* [9] *c* reads *εἴμην.* [10] S^1 om. [11] *g* om. [12] α, *def*, $A^{b*cdefg}$. *b* reads *ὡσεί.* *ag* om. [13] α. β, A, S read *ὅτε.* [14] α, β, S. A = *ἐποιήσαμεν.* [15] α. β reads *μετὰ Σ. τὴν ἐκδίκησιν.* A = *τὴν ἐκδίκ. ἐγὼ καὶ Συμεὼν ὁ ἀδελφός μου.* [16] α, β (save that *abef* read *Δίνας*), A^{abhefg}, S. A^{b*cd} = *Δ. τῆς ἀδ. ἡμῶν.* [17] α, *e*. *adfg* read *ἀπὸ τοῦ* (*f* om.) *Ἐμώρ.* *b ἀπὸ τ. Ἐμμώρ.* A = *ἀπὸ τῶν Ἀμορραίων*, which it trs. before *τῆς ἀδελφῆς.* [18] *b* reads *ἐποιμαίνομεν.* A^{abh} = *ἦν ἐν τῷ ποιμνίῳ ἡμῶν*, and om. next eight words. A^b om. v. 3, 4. [19] *abg*, S. α, e^2f read *Ἐβαλμαούλ.* de^1 (?), $A^{b*cdefg}$ *Ἀβελμαούμ.* [20] *c* reads *ἐμοί.* [21] *h*, A. *c* reads *ἐθεώρουν ἀνθ.* β–*d*, S *πάντας ἑώρουν ἀνθ.* *d πάντας ἀνθ. ἐθεώρουν.* [22] α, β–*d*, S. *d* reads *ὄντας ἀφανεῖς τῇ ὁδῷ αὐτῶν.* A = *ἀφανισθέντας* (or *ὅτι ἠφανίσθησαν*) *ταῖς ὁδοῖς αὐτῶν.* A^{abh} om. rest of verse and first nine words of ver. 4. [23] α (save that *h* adds

*ἤμην λυπούμενος[24] *ὑπὲρ γένους τῶν υἱῶν τῶν[25] ἀνθρώπων
καὶ[26] ηὐξάμην *τῷ Κυρίῳ[27] ὅπως σωθῶ[28]. 5. Τότε
ἐπέπεσέ[29] με[30] ὕπνος, καὶ ἐθεασάμην ὄρος[31] ὑψηλὸν *καὶ
ἤμην ἐν αὐτῷ[32].
6. Καὶ ἰδοὺ ἀνεῴχθησαν[33] οἱ οὐρανοί *, καὶ ἄγγελος Κυρίου[34]
εἶπε *πρός με[35]· *Λευί, ⸢Λευί⸣[36], εἴσελθε.

β, A^{b*g}, S τοῦτο ὄρος ἀσπίδος ἐν Ἀβελμαούλ.
β, A, S Λευί.

τούς after the first ἐπί). β, A^{cdeg}, S^1 read as in margin save that *e* om. ὅτι, for ἑαυτῇ, which *af* om., *d* reads ἐν αὐτῇ τῇ ὁδῷ, *e* ἑαυτῆς, *g* ἐν ἑαυτῇ; for ἀδικία *e* reads κακία, *g* εὐδοκία; for ἐπὶ πύργους A^{cdeg} read ὡς πύργος, A^{b*} ὡς ἐπὶ πύργον; for ἀνομία $A^{b*cdefg}$ read ἀδικία, A^{b*} ἐπὶ ἀδικίαν; for κάθηται *e* reads ἐκάθητο. *g* om. ἡ before ἀνομία. Before καὶ ἐπὶ πύργους *e* makes the following long addition. Τότε ἐγὼ ἔπλυνα τὰ ἱμάτιά μου, καὶ καθαρίσας αὐτὰ ἐν ὕδατι καθαρῷ. καὶ ὅλος ἐλουσάμην ἐν ὕδατι ζῶντι. καὶ πάσας τὰς ὁδούς μου ἐποίησα εὐθείας· τότε τοὺς ὀφθαλμούς μου καὶ τὸ πρόσωπόν μου ἦρα πρὸς τὸν οὐρανόν. καὶ τὸ στόμα μου ἤνοιξα καὶ ἐλάλησα· καὶ τοὺς δακτύλους τῶν χειρῶν μου καὶ τὰς χεῖράς μου ἀνεπέτασα εἰς ἀλήθειαν κατέναντι τῶν ἁγίων· καὶ ηὐξάμην καὶ εἶπα· Κύριε γινώσκεις πάσας τὰς καρδίας καὶ πάντας τοὺς διαλογισμοὺς ἐννυῶν (sic)· σὺ μόνος ἐπίστασαι· καὶ νῦν τέκνα μου μετ᾽ ἐμοῦ. καὶ δός μοι πάσας ὁδοὺς ἀληθείας· μάκρυνον ἀπ᾽ ἐμοῦ Κύριε τὸ πνεῦμα τὸ ἄδικον καὶ διαλογισμῶν τῶν πονηρῶν καὶ πορνείαν. καὶ ὕβριν ἀπόστρεψον ἀπ᾽ ἐμοῦ. Δειχθήτω μοι Δέσποτα τὸ πνεῦμα τὸ ἅγιον· καὶ βουλὴν καὶ σοφίαν καὶ γνῶσιν καὶ ἰσχὺν δός μοι ποιῆσαι τὸ (sic) ἀρέσκοντά σοι καὶ εὑρεῖν χάριν ἐνώπιόν σου· καὶ αἰνεῖν τοὺς λόγους σου μετ᾽ ἐμοῦ Κύριε. καὶ μὴ κατισχυσάτω με πᾶς σατανᾶς πλανῆσαί με ἀπὸ τῆς ὁδοῦ σου· καὶ ἐλέησόν με καὶ προσάγαγέ με εἶναί σου δοῦλος καὶ λατρεῦσαί σοι καλῶς· τεῖχος εἰρήνης σοι γενέσθαι κύκλῳ μου. καὶ σκέπη σου τῆς δυναστείας σκεπασάτω ἀπὸ παντὸς κακοῦ. παραδως διὸ δὴ καὶ τὴν ἀνομίαν ἐξάλειψον ὑπὸ κάτοθεν τοῦ οὐρανοῦ· καὶ συντελέσαι τὴν ἀνομίαν ἀπὸ προσώπου τῆς γῆς· καθάρισον τὴν καρδίαν μου Δέσποτα ἀπὸ πάσης καθαρσίας· καὶ πρὸς ἀροῦμαι πρός σε αὐτός· καὶ μὴ ἀποστρέψεις τὸ πρόσωπόν σου ἀπὸ τοῦ υἱοῦ παιδός σου Ἰακώβ. σὺ Κύριε εὐλόγησας τὸν Ἀβραὰμ πατέρα μου καὶ Σαρρὰν μητέρα μου. καὶ εἶπας δοῦναι αὐτοῖς σπέρμα δίκαιον εὐλογημένον εἰς τοὺς αἰῶνας· εἰσάκουσον δὲ καὶ τῆς φωνῆς τοῦ παιδός σου Λευὶ γενέσθαι σοι ἐγγύς, καὶ μέτοχον ποίησον τοῖς λόγοις σου ποιεῖν κρίσιν ἀληθινὴν εἰς πάντα τὸν αἰῶνα, ἐμὲ καὶ τοὺς υἱούς μου εἰς πάσας τὰς γενεὰς τῶν αἰώνων, καὶ μὴ ἀποστήσῃς τὸν υἱὸν τοῦ παιδός σου ἀπὸ τοῦ προσώπου σου πάσας τὰς ἡμέρας τοῦ αἰῶνος· καὶ ἐσιώπησα ἔτι δεόμενος. *a* om. next two verses. [24] α (save that *c* reads εἴμην for ἤμην), A^{cdefg}. β, A^{b*f}, S read ἐλυπούμην. [25] α (save that *c* om. second τῶν), *dfg* (save that they add τοῦ before γένους, and *f* reads περὶ for ὑπέρ). *be*, S read περὶ τοῦ γ. τῶν ἀνθ. $A^{b*cdefg}$ = ὑπὲρ τῶν υἱῶν τῶν ἀνθ. [26] *d* adds ταῦτα θεωρῶν. [27] α. β–*d* read κυρίῳ. *d* πρὸς κύριον. A^{abh} τῷ θεῷ and add καὶ ᾐτησάμην παρ᾽ αὐτοῦ. [28] α, β, A^{abh}. $A^{b*cdefg}$ = σώσῃ αὐτούς (A^{efg} om.). S = σωθῶσιν. [29] *eg* read ἔπεσεν. [30] *c*. *h* reads μοι, β ἐπ᾽ ἐμέ. [31] A adds τι. [32] α. α is supported by A^{abh}

α	A^a	β, $A^β$, S^1
7. *Καὶ εἰσῆλθον τὸν πρῶτον οὐρανὸν καὶ εἶδον ἐκεῖ ὕδωρ πολὺ κρεμάμενον[37]. 8. Καὶ ἔτι εἶδον δεύτερον οὐρανὸν πολὺ φωτεινότερον καὶ φαιδρότερον· *ἦν γὰρ καὶ †ὕψος ἐν αὐτῷ[38] ἄπειρον. 9. Καὶ εἶπον τῷ ἀγγέλῳ· Τί ἐστὶ ταῦτα οὕτως; καὶ εἶπέ μοι ὁ ἄγγελος· *Μὴ θαύμαζε περὶ τούτου, ἄλλον γὰρ οὐρανὸν ὄψει φαιδρότερον καὶ ἀσύγ-	7. Καὶ εἰσελθὼν[39] ἐγὼ εἰς τὸν πρῶτον οὐρανὸν 8. †Καὶ παρέπεμψε ἤνεγκέ με†[40] πρὸς τὸν δεύτερον. 7. Καὶ εἶδον ἐκεῖ ὕδωρ πολὺ κρεμάμενον. 9. Καὶ εἶπον αὐτῷ· Τί ἐστὶ τοῦτο, Κύριε;	7. Καὶ εἰσῆλθον[41] ἐκ τοῦ πρώτου οὐρανοῦ εἰς τὸν δεύτερον[42] καὶ εἶδον[43] ἐκεῖ ὕδωρ κρεμάμενον ἀνάμεσον τούτου κἀκείνου. 8. Καὶ ἔτι[44] εἶδον τρίτον[45] οὐρανὸν πολὺ[46] φωτεινότερον *καὶ φαιδρότερον[47] παρὰ τοὺς δύο· καὶ *γὰρ †ὕψος ἦν ἐν αὐτῷ ἄπειρον[48]. 9. Καὶ εἶπον τῷ ἀγγέλῳ· Διατί οὕτως[49]; καὶ εἶπεν ὁ ἄγγελος *πρός με[50]. Μὴ

which = καὶ ἤμην ἐν τῷ ὄρει. β, A^{b*g}, S read τοῦτο (οὗ τὸ *f* + τὸ *g*) ὄρος ἀσπίδος (ἀσπίδων *g*, A^{b*fg}) (+ ὅ ἐστὶ A^{b*fg}, ὀνόματι S^1) ἐν Ἀβελμαούλ (e^2f Ἐβελ″, A^{b*fg} ″μαουμ, S^1 corrupt). A^{cde} = τοῦτο ὄρος ὅ ἐστι ἐν Ἀβελμαούμ. [33] α, *f*. Other MSS. ἠνεῴχ. A^{abh} add μοι. [34] A^{abh} = ἦλθεν πρός με ἄγγελος θεοῦ καί. For Κυρίου *d* reads τοῦ θεοῦ. [35] A^b om. *d* om. rest of verses, vers. 7, 8 and first twelve words of ver. 9 through hmt. [36] α. β, A, S read Λευί. A^{abh} add ἴθι. [37] It will be observed that α and A^a agree almost word for word. The latter text has been dislocated by the insertion of a portion of ver. 8 in the midst of ver 7. For πολὺ κρεμ. *c* reads πολλὺ κρεμμάμενον. [38] *c* adds τό. Sense is quite unsatisfactory; why should this heaven be brighter because of its loftiness? Hence the error appears to lie in ὕψος. This = גָּבַהּ corrupt for נֹגַהּ = φέγγος or φῶς. This is fitting as the holy ones live therein. [39] Probably the substantive verb was lost after the participle մտեալ (= εἰσελθών). Then the text would = εἰσῆλθον. [40] This corrupt clause together with next three words are a fragmentary survival of ver. 8, but may have been wrongly transposed here owing to the influence of $A^β$. [41] $A^β$ = εἰσελθών. [42] $A^β$ add οὐρανόν. [43] *f* reads ἴδον. [44] *b*, S^2 om. [45] In $A^β$ երիր (= τρίτον) could easily fall out before երկին (= οὐρανόν). *f* om. next word. [46] $A^β$ om. [47] *ab*, A^g, S^2 om. S^1 reads καὶ καθαρώτερον and trs. after δύο. [48] *g* reads ὕψος πνευμάτων τῶν ἀπείρων. [49] $A^β$ = δή ἐστι τοῦτο οὕτως. [50] *eg* om. [51] This clause is lost by A^a, which also wrongly omits the initial καί of the next verse.

α

κριτον[51]. 10. Καὶ[52] ἐν τῷ ἀνελθεῖν σε ἐκεῖ, στήσῃ[53] ἐγγὺς τοῦ Κυρίου
καὶ λειτουργὸς αὐτῷ[54] ἔσῃ
καὶ μυστήρια αὐτοῦ ἐξαγγελεῖς τοῖς ἀνθρώποις
καὶ περὶ †τοῦ μέλλοντος λυτροῦσθαι τὸν†[55] Ἰσραὴλ κηρύξεις.

Aᵃ

καὶ εἶπέν μοι· 10. Ἐν τῷ ἀνελθεῖν σε ἐκεῖ †ζήσῃ†[56] ἐνώπιον τοῦ Κυρίου καὶ ἔσῃ λειτουργὸς αὐτοῦ καὶ τὰ μέλλοντα μυστήρια αὐτοῦ ἐξαγγελεῖς τοῖς ἀνθρώποις.

β, Aᵝ, S¹

θαύμαζε[57] ἐπὶ τούτοις, ἄλλους γὰρ *τέσσαρας οὐρανοὺς ὄψει[58] φαιδροτέρους[59] *καὶ ἀσυγκρίτους[60], 10. Ὅτε[61] ἀνέλθῃς ἐκεῖ· ⌜ὅτι⌝[62] σὺ ἐγγὺς Κυρίου στήσῃ, καὶ λειτουργὸς αὐτοῦ[63] ἔσῃ καὶ μυστήρια αὐτοῦ ἐξαγγελεῖς τοῖς ἀνθρώποις[64] καὶ περὶ *λυτρώσεως τοῦ[65] Ἰσραὴλ κηρύξεις.

β, S τοῦ μέλλοντος λυτροῦσθαι τόν.

11. Καὶ διὰ σοῦ καὶ τοῦ[66] Ἰούδα ὀφθήσεται Κύριος τοῖς[67] ἀνθρώποις[68].
⌜Σώζων †ἐν ἑαυτῷ† πᾶν γένος ἀνθρώπων⌝[69].

β, A, S = ἐν.

Vers. 10–12. These verses seem out of place here. Both as respects substance and form they would read well after IV. 2. Moreover, as III. 1 implies that Levi has already seen the heavens, we should expect a description of the third heaven here. But these inconsistencies are due to the writer, not to subsequent transpositions of the text; for according to V. 1 Levi is not admitted into the third heaven till he has heard the long disquisition in II. 10—IV. [52] α. Lost in Aᵃ. [53] Em. from *h* ἵστασαι. *c* reads ἔσωσε. Right reading preserved in β, Aᵝ, and originally in Aᵃ. See note 55. With the statement in this line compare Jub. xxxi. 13, 'Cause thee to approach Him to serve in His sanctuary.' [54] *h* reads αὐτοῦ. [55] Text altered by a Christian scribe. β has suffered similarly. As Aᵃ omits, Aᵝ alone preserves the original = λυτρώσεως. [56] This corrupt reading is due to an internal corruption of կայցես (or կացցես) = στήσῃ into կեցցես = ζήσῃ. [57] *d* reads θαυμάζεις. *f* erases. [58] *d* reads οὐρανοὺς ὑπὲρ ἄνω ὄψεις. S reads οὐρανοὺς ὄψει, οἵ εἰσι πλανῆται καὶ ὀνομάζονται ζῶναι. [59] Aᵝ add τούτων. [60] *d* reads καὶ ἀσυγκριτωτέρους. *g* ἀσυγκρίτως. S¹ κ. θαυμαστοτέρους αὐτῶν. *d* adds λέγω γάρ σοι and om. next three words. [61] Aᵝ adds γάρ. [62] The insertion of ὅτι here gives a different turn to the context. [63] Aᶜᵈᵉᶠ om. Aᵇ* reads κυρίου. [64] *d* reads υἱοῖς τῶν ἀνθρώπων. [65] So Aᵝ. β, S read corruptly as in margin. [66] α. β om. [67] α. β–*d*, A, S read ἐν. *d* om. [68] Aᵃ om. rest of chap. and Aᵝ om. next line. [69] This clause = וישיע בו כל־האדם, where I take

A^a omit ver. 12. 12. *Καὶ ἐκ μερίδος Κυρίου ἡ ζωή σου[70],
καὶ αὐτὸς ἔσται σοι[71] ἀγρὸς[72] *καὶ ἀμπελὼν[73]
καὶ[74] καρπός[75] *χρυσίον καὶ ἀργύριον[76].

α	A^a	β, A^β, S^1
III. Ἄκουσον οὖν[1] περὶ τῶν δειχθέντων σοι οὐρανῶν· ὁ κατώτερος *διὰ τοῦτό σοί ἐστι στυγνός, ἐπειδὴ[2] ὁρᾷ πάσας[3] τὰς ἀδικίας τῶν ἀνθρώπων. 2. Καὶ ἔχει πῦρ χιόνα καὶ[4] κρύσταλλον ἡτοιμασμένον[5] εἰς	III. Ἄκουσον οὖν περὶ τῶν δειχθέντων †ὁράσεων[6]. ὁ πρῶτος[7] οὐρανὸς διὰ τοῦτο †ὃν κατενόησας[8] σοι ἐπειδὴ †ἑώρας[9] ἀδικίας †τὰ ἔργα†[10] ἀνθρώπων. 2. Ὁ δὲ δεύτερος ἔχει πῦρ καὶ χιόνα καὶ κρύ-	III. Ἄκουσον οὖν[11] περὶ ἑπτὰ οὐρανῶν. *Ὁ κατώτερος[12] διὰ τοῦτο[13] στυγνότερός[14] ἐστιν, ἐπειδὴ ὁρᾷ[15] ⌜πάσας⌝[16] τὰς[17] ἀδικίας[18] τῶν[17] ἀνθρώπων. 2. Ὁ[19] δεύτερος ἔχει πῦρ χιόνα[20] κρύσταλλον

בו to be corrupt for לו, which may = 'for Himself,' or may be an instance of the redundant expression of the pronoun before the noun (an Aramaism, but found in Hebrew. Cf. Gen. ii. 19; Exod. ii. 6; Jos. i. 2, &c.) Hence read ἑαυτῷ or simply om. Cf. Sim. vi. 5. A om. entire line. For ἐν ἑαυτῷ of *c*, *h* (*e*?), S^2 read ἐν αὐτῷ, *afg*, S^1 ἑαυτῷ, *b* ἐν αὐτοῖς, *d* om. For ἀνθρώπων *h* reads ἀνθρώπου. [70] Cf. Isaac's blessing of Levi, Jub. xxxi. 16, 'Let His table be thine.' For μερίδος S^1 reads τιμῆς. [71] α, *dfg*. *abe* read σου. [72] β–*a*, A^β. α corruptly reads καρπός. *a*, A^β ἀγροί. [73] α, *adefg*. *b*, S^1 read ἀμπελών. A = ἀμπελώνων. [74] α, e^1g, A^β. β–*eg*, e^2, S^1 om. [75] *c*. *h*, β, S^1 read καρποί. A^β καρπίμων. [76] *c*, *ag*. *h* reads χρυσίων καὶ ἀργυρίων. *bef*, S^1 χρυσίον ἀργύριον. *d*, A^β read καὶ (+θησαυρὸς A^{b*}) χρυσίου καὶ ἀργυρίου.

III. [1] *h* reads δή. [2] *h* reads διατί ἐστὶ στυγνός, ἐπεί. [3] A, *d* om. [4] *h* om. [5] *h* reads ἡτοιμασμένα. [6] Corrupt for οὐρανῶν. [7] This word is only found elsewhere in *d*. [8] So A^a որ խորհէիր which may be corrupt for տխուր է = στυγνός ἐστι, or որ խոնարհագոյնն է = ὁ κατώτερος. In the latter case A^a would be akin to *d* (see note 15) but the ὁ κατώτερος is in this case trs. from its place before οὐρανός. A^a therefore = ὁ πρῶτος οὐρανὸς διὰ τοῦτο στυγνός ἐστι or ὁ πρῶτος ὁ κατώτερος διὰ τοῦτο, being in this latter case defective. [9] This corruption, as the last, is native to A. [10] An intrusion owing to which we have the genitives τῆς ἀδικ. and τῶν ἀνθ. The word գործս may be a corruption of the missing word for στυγνός. See note 8. [11] *d* om. [12] *d* reads ὁ πρῶτος οὗτος κατώτερος. See note 8. [13] *d* adds καί. [14] A^β, S^1 read στυγνός. [15] *g* reads συνορᾷ. *b* οὗτος παρά. [16] *d*, A om. [17] *bg*, A om. [18] S^1 = μυστήρια, though S^2 supports text. [19] A^β add δέ. [20] *e* reads χάλαζα χιών. A^β inserts καί before and after χιόνα.

α

ἡμέραν κρίσεως ἐν τῇ δικαιοκρισίᾳ τοῦ Θεοῦ· ἐν αὐτῷ γάρ εἰσι πάντα τὰ πνεύματα τῶν ἐπαγωγῶν εἰς ἐκδίκησιν τῶν ἀνθρώπων. 3. Ἐν δὲ τῷ δευτέρῳ εἰσὶν αἱ δυνάμεις τῶν παρεμβολῶν οἱ ταχθέντες εἰς ἡμέραν κρίσεως ποιῆσαι ἐκδίκησιν τοῖς πνεύμασι τῆς πλάνης καὶ τοῦ Βελίαρ· καὶ ἐπ' αὐτούς εἰσιν οἱ ἅγιοι. 4. Ἐν τῷ ἀνωτέρῳ δὲ πάντων καταλύματι[21] ἡ[22] μεγάλη δόξα ὑπεράνω[23] πάσης ἁγιότητος.

Aᵅ

σταλλον εἰς ἡμέραν τῶν προσταγμάτων[24] ἡτοιμασμένον.

4. *Ὁ δὲ ἅγιος[25] τῶν ἁγίων ἐστὶ ὑπεράνω πάσης ἁγιότητος.

β, Aᵝ, S¹

ἕτοιμα[26] *εἰς ἡμέραν[27] προστάγματος Κυρίου ἐν τῇ δικαιοκρισίᾳ τοῦ θεοῦ· ἐν αὐτῷ[28] εἰσι πάντα τὰ πνεύματα *τῶν ἐπαγωγῶν[29] εἰς ἐκδίκησιν τῶν ἀνόμων[30]. 3. Ἐν[31] τῷ τρίτῳ[32] εἰσὶν αἱ δυνάμεις *τῶν παρεμβολῶν[33], *οἱ ταχθέντες εἰς ἡμέραν κρίσεως[34] ποιῆσαι ἐκδίκησιν[35] *τοῖς πνεύμασι τῆς πλάνης[36] καὶ[37] τοῦ Βελίαρ. *Οἱ δὲ[38] εἰς τὸν τέταρτον οἱ[39] ἐπάνω τούτων ἅγιοί[40] εἰσιν. 4. Ὅτι ἐν τῷ ἀνωτέρῳ πάντων καταλύει ἡ[41] μεγάλη δόξα[40] ἐν ἁγίῳ ἁγίων ὑπεράνω πάσης ἁγιότητος.

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[21] *c*. *h* reads καταλύει δὲ ἡ. [22] *h*. *c* om. [23] *h*. *c* om., but β, A, S¹ support *h*. [24] The plural has probably originated in Aᵅ. Here Aᵅ agree with β, Aᵝ, which have προστάγματος, whereas α has κρίσεως. Both words are independent renderings of משפט. [25] Corrupt for ἐν ἁγίῳ. [26] *e* reads ἑτοιμασμένα. [27] *d* reads εἰσὶν ἐν ἡμέρᾳ. [28] *d*, Aᵝ add δέ. [29] Aᵇ = εἰς δρόμους (?). *g* om. τῶν. [30] β–*a*, Aᵝ, S¹. *ef*, S¹ ανωμ. *a* ἀνθρώπων. [31] *g*, Aᵝ prefix καί. [32] *g* adds οὐρανῷ. [33] Aᵇ has ժամանակաց (= τῶν χρόνων) which may be corrupt for բանակաց = τῶν παρεμβολῶν. [34] Aᵝ = καὶ τεταγμέναι εἰσὶν εἰς δικαιοκρισίαν, but the Armenian for δικαιοκρισίαν is internally corrupt for ἡμέραν κρίσεως. *dg* read αἱ ταχθησαι (-εῖσαι *g*) for οἱ ταχθ. [35] *bdg* add ἐν. [36] Aᵝ = τῶν δικαίων πλάνης (corrupt). [37] A^b*cd = ἀπό. A^efg om. [38] *d* om. A = καί. [39] *aef*, Aᵝ. *bg* om. *d* reads δὲ οὐρανόν and *dg* om. ἐπ. τούτων. For οἱ . . . τούτων Aᵝ = οἳ εἰσιν ἐν σκηνώμασι αὐτοῦ where ի վրանս նորա is corrupt for ի վեր նոցա = ἐπάνω τούτων.

α	A^a	β, A^β, S^1
5. Ἐν τῷ μετ' †αὐτῶν[42] εἰσιν ἀρχάγγελοι οἱ λειτουργοῦντες καὶ ἐξιλασκόμενοι πρὸς Κύριον ἐπὶ πάσαις ταῖς ἀγνοίαις τῶν δικαίων, 6. Προσφέροντες τῷ Κυρίῳ ὀσμὴν εὐωδίας[43] λογικὴν[44] καὶ ἀναίμακτον θυσίαν. 7. Ἐν δὲ τῷ ὑποκάτω εἰσὶν[45] ἄγγελοι οἱ φέροντες ἀποκρίσεις τοῖς ἀγγέλοις τοῦ προσώπου κυρίου.	5. *Αἱ δὲ δυνάμεις[50] τῶν ἀγγέλων εἰσὶ λειτουργοῦντες.	5. *Ἐν τῷ[52] μετ' αὐτὸν[53] οἱ[54] ἄγγελοί εἰσι *τοῦ προσώπου[55] Κυρίου[56] οἱ λειτουργοῦντες *καὶ ἐξιλασκόμενοι[57] πρὸς Κυρίον ἐπὶ πάσαις[58] ταῖς *ἀγνοίαις τῶν δικαίων[59]. 6. Προσφέρουσι δὲ Κυρίῳ[60] ὀσμὴν εὐωδίας[61] *λογικὴν καὶ ἀναίμακτον προσφοράν. 7. Ἐν δὲ τῷ ὑποκάτω εἰσὶν οἱ[62] ἄγγελοι οἱ φέροντες τὰς ἀποκρίσεις *τοῖς ἀγγέλοις[63] τοῦ προσώπου Κυρίου.
8. Ἐν δὲ τῷ[46] μετ' †αὐτῶν[47] εἰσιν θρόνοι καὶ[48] ἐξουσίαι, ἐν ᾧ *ἀεὶ ὕμνον τῷ θεῷ προσφέροντες[49].	8. Καὶ ὑμνοῦντες τὸν Κύριον, 7. Οἱ καὶ *πρεσβεῖς εἰσι τῆς θεότητος[51].	8. *Ἐν δὲ τῷ μετ' αὐτόν[64] εἰσι *θρόνοι καὶ ἐξουσίαι[65], ἐν ᾧ *ἀεὶ ὕμνοι[66] τῷ θεῷ προσφέρον-

[40] A^β add *τοῦ θεοῦ*. [41] *d* om. [42] α, *d*. β–*dg*, A^β read *αὐτόν*. Here and in ver. 8 *αὐτῶν* seems corrupt. [43] *c* adds *τήν*. [44] *c*. *h* reads *λογικῆς*. [45] *h* adds *οἱ*. [46] *h*. *c* reads *τό*. [47] *c*, *e*. *h*, *g* read *αὐτῷ*. α–*eg* *αὐτόν*. [48] *h* om. [49] *c*. *h*, in dependence on β, reads *ὕμνοι τῷ θ. προσφέρονται*. [50] This phrase seems to be drawn from ver. 3. [51] Apparently a free rendering of ver. 7. [52] A^β *καί*. [53] β–*dg*, S^1. *d* reads *αὐτῶν*. *g* *αὐτῷ*. [54] *d*, A^β om. [55] *d* = *τοῦ*. [56] A^β = *αὐτοῦ*. *d* om. next two words. [57] S^1 om. but not S^2. A^β om. the *καί*. [58] *f* reads *πᾶσιν*. A^{b*} om. [59] *d* reads *αἰτήσεσι τῶν ἐν ἀγνοίᾳ ἐσφαλμένων τοῖς δικαίοις*. In A by adding *ան* before *գիտութեան* (= *γνώσει*) we obtain *ἀγνοίᾳ*. [60] A^β trs. after *εὐωδίας*. [61] *d* reads *εὐωδίαν*. [62] *d* om. [63] *g* reads *τῶν ἀγγέλων*. [64] *abf*, S^1. *deg* read *ἐν δὲ τῷ μετὰ τούτων* (*e* *αὐτῶν*, *g* *αὐτῷ*). A^β = *καὶ μετ' αὐτούς*. [65] *a*, A^β. *bdef*, S^1 read *θρόνοι ἐξουσ.* *g* *οἱ θρ. αἱ ἐξουσ.* [66] *aefg*, A^β. *b* reads *ὕμνοι ἀεί*. *d* *ἀεὶ ὑμνοῦσι*. [67] *h* adds *ὁ*. [68] *h*. *c* reads *τρέμωμεν*. [69] *c*. *h* reads *ἄβυσσοι*. [70] *d* om. A^β, S = *προσφέρουσι*. [71] *de*

α

9. Ὅταν οὖν ἐπιβλέψει[67] Κύριος ἐφ᾽ ἡμᾶς οἱ πάντες τρέμομεν[68] καὶ ὁ οὐρανὸς καὶ ἡ γῆ καὶ *ἡ ἄβυσσος[69] ἀπὸ προσώπου τῆς μεγαλωσύνης αὐτοῦ σαλεύονται.

Aᵃ

9. Ὅταν οὖν ἐπιβλέψῃ Κύριος ἐπὶ πᾶσαν κτίσιν, ἐσαλεύθησαν οἱ οὐρανοὶ καὶ ἡ γῆ καὶ αἱ ἄβυσσοι.

β, A^{β}, S^1

ται[70]. 9. Ὅταν οὖν ἐπιβλέψῃ[71] Κύριος[72] ἐφ᾽ ἡμᾶς πάντες ἡμεῖς σαλευόμεθα[73], καὶ[74] οἱ οὐρανοὶ καὶ ἡ γῆ καὶ αἱ[75] ἄβυσσοι ἀπὸ[76] προσώπου[77] τῆς μεγαλωσύνης *αὐτοῦ σαλεύονται[78].

10. Οἱ δὲ υἱοὶ τῶν ἀνθρώπων ἐν[79] τούτοις[80] ἀναισθητοῦντες[81] ἁμαρτάνουσι *καὶ παροργίζουσι τὸν ὕψιστον[82].

IV. Νῦν οὖν γίνωσκε[1] ὅτι ποιήσει Κύριος κρίσιν ἐπὶ τοὺς β-g, A, S γινώσκετε.
υἱοὺς τῶν ἀνθρώπων.

Ὅτι[2] πετρῶν[3] σχιζομένων,
καὶ τοῦ ἡλίου σβεννυμένου[4] h, A σκοτιζομένου.
καὶ ὑδάτων[5] ξηραινομένων
καὶ τοῦ[6] πυρὸς καταπτήσσοντος[7]
καὶ πάσης ⌜τῆς⌝[8] κτίσεως κλονουμένης[9]
καὶ τῶν ἀοράτων πνευμάτων[10] τηκομένων[11]
καὶ[12] τοῦ ᾅδου σκυλευομένου[13] [ἐπὶ τῷ πάθει τοῦ ὑψίστου][14] β-d, A^{β} ἀπιστοῦντες.
*οἱ ἄνθρωποι ἀπειθοῦντες ἐπιμενοῦσι ταῖς ἀδικίαις[15].

read ἐπιβλέψει. [72] d adds ὁ θεός. [73] d adds καὶ οὐ μόνον ἡμεῖς ἀλλά. [74] A^{β} om. [75] adf. b reads οἱ. eg om. [76] d reads μὴ φέροντες τοῦ. [77] d adds αὐτοῦ καί. [78] beg. af read αὐ. σαλευθήσονται. d τῆς ὑπερβαλλούσης δόξης. A^{β} αὐτοῦ. [79] af. bdeg, S read ἐπί. [80] A^{β} add πᾶσιν. [81] A reads ἀναισθητοῦσι and A^a om. rest of verse. A^{β} add διὰ τοῦτο. [82] All MSS. of A om. but A^{b*}.

IV. [1] α, g. β-g, A read γινώσκετε. [2] c reads καὶ ὅτι. The following clauses in the genitive absolute are rendered in A by clauses with verbs in the future indicative. [3] c. h, β. S prefix τῶν. [4] h, A read σκοτιζομένου. [5] α, A. β prefixes τῶν. [6] A^{β} om. [7] A^a has սպառնասցի = ἀπειληθήσεται. A^{β} has սպիտակասցի = λευκὸν ἔσται. [8] α, f. β-f, A om. [9] A^a has սատակեսցին = ἀπολοῦνται being corrupt for տատանեսցին = κλονήσονται which appears in A^{β}. [10] h reads κτισμάτων. [11] $A^{abhcdefg}$ have հալածեսցին = διωχθήσονται corrupt for հալեսցին (so A^{b*}) = τήξονται. [12] b om. This line is transposed before the preceding one by A^{β}. [13] a reads σκυλλομένου. [14] Bracketed as a Christian interpolation. For τῷ πάθει g reads τὸ πάθος, and for ὑψίστου d reads χριστοῦ and for ἐπί reads ἐν. [15] For this and the following line A^a reads καὶ

διὰ τοῦτο ἐν ⌜τῇ⌝[16] κολάσει κριθήσονται.

2. Εἰσήκουσεν[17] ⌜οὖν⌝[18] ὁ ὕψιστος τῆς προσευχῆς[19] σου *τοῦ διελεῖν[20] σε ἀπὸ[21] ἀδικίας[22] καὶ γενέσθαι αὐτῷ[23] *υἱὸν καὶ θεράποντα[24] καὶ λειτουργὸν[25] τοῦ προσώπου αὐτοῦ.

β, A, S γνώσεως φωτεινόν.

3. Φῶς[26] γνώσεως[27] φωτιεῖς[28] *ἐν τῷ Ἰακώβ[29], καὶ[30] ὡς[31] ἥλιος *ἔσῃ[32] παντὶ[33] σπέρματι[34] Ἰσραήλ.

α, β, A^{β}, S	A^{α}
4. Καὶ δοθήσεταί σοι εὐλογία *καὶ παντὶ τῷ σπέρματί σου[35]	4. Καὶ γενήσεται ἐν ταῖς ἐσχάταις ἡμέραις πέμψει ὁ Θεὸς
ἕως[36] ἐπισκέψεται[37] Κύριος πάντα τὰ ἔθνη[38] ἐν σπλάγχνοις [υἱοῦ][39] αὐτοῦ* ἕως αἰῶνος[40].	[τὸν υἱὸν αὐτοῦ] τοῦ σώζειν τὰ κτίσματα
[Πλὴν[41] οἱ υἱοί σου ἐπιβαλοῦσι χεῖρας *ἐπ' αὐτὸν[42] *τοῦ ἀνασκολοπίσαι[43] αὐτόν]	[καὶ υἱοί σου ἐπιβαλοῦσι χεῖρας καὶ ἀνασκολοπίσουσι αὐτόν]

εἰπὼν τοῦτο αὖθις εἶπέν μοι. I have read ἀπειθοῦντες with α, *d*. β–*d*, A^{β}, S read ἀπιστοῦντες. Before ταῖς *abd*, A^{β}, S add ἐν, and for ταῖς A^{β} read ταῖς αὐταῖς. A^{β} read οἱ δὲ ἀνθ. for οἱ ἀνθ. [16] α. β, A om. [17] Before εἰσήκ. A adds ἰδού, *d* σοῦ δέ. [18] *d*, A om. *g* reads γοῦν. [19] *c* reads εὐχῆς. [20] A = καὶ διεῖλε. [21] β adds τῆς. [22] A^{β} = ἀνομίας. [23] *abef*, A, S. *d* reads αὐτοῦ. *c* σεαυτῷ. *h* σοι αὐτῷ. *g* om. [24] α, β, A^{efg}, S. A^{α} = θεράποντα. A^{b*cd} εἰς θεράποντα καὶ υἱόν. [25] A^{α} add πιστόν. [26] *d* prefixes ὅτι. A^{b*cd} prefix καί. [27] *abefg*, S add φωτεινόν, *d*, A^{efg} αὐτοῦ φωτινόν, A^{b*cd} αὐτοῦ, A^{α} κυρίου. [28] *beg*, S. α, *af*, A^{β} read φωτιεῖ, *d* φωτίσεις. A^{α} φωτίζει σε. With ver. 3 we might compare Jub. xxxi. 15 where Isaac blesses Levi—

> 'And they will declare thy ways to Jacob
> And thy paths to Israel.'

[29] α. β, A^{cefg}, S read ἐν Ἰακ. A^{b*d} = φωτεινὸν τῷ Ἰακώβ. A^{α} om. [30] A^{α} om. [31] α, *e*. β–*eg*, A, S read ὡς ὁ. *g* ὡσεί. [32] β. α reads ἐν. A = ἐπιλάμψεις. [33] *c* reads φωτί. *ae*, A add τῷ. [34] α reads σπέρμα. [35] *c*, *def*, A^{β}, S. *a* reads καὶ τῷ σπ. σου. *bg* καὶ παντὶ σπ. σου. *h* ἐπὶ τῷ σπ. σου. [36] *dg* read ἕως οὗ. [37] *h*, *ag*. *c*, *d* read ἐπισκεψειται. *bf* ἐπισκέψηται. *e* ἐπί. [38] This might be a Christian modification of πᾶν τὸ ἔθνος, the latter meaning Israel. The genuineness of ἕως ἐπισκέψεται κ.τ.λ. is supported by v. 2, where God is represented as saying ἕως ἐλθὼν κατοικήσω κτλ. [39] *b* reads υἱοί. *dg* τοῦ υἱοῦ. Bracketed as a Christian interpolation. The text deals with an O. T. theophany. Cf. v. 2.

5. ⌈Καὶ⌉[44] διὰ τοῦτο δέδωταί[45] σοι[46] βουλὴ καὶ σύνεσις
τοῦ συνετίσαι τοὺς υἱούς σου[47] *περὶ τούτου[48].
6. Ὅτι *οἱ εὐλογοῦντες[49] †αὐτὸν[50] εὐλογημένοι[51] ἔσονται[52]
*καὶ οἱ[53] καταρώμενοι †αὐτὸν[50] ἀπολοῦνται[54].
V. Καὶ †ἐν τούτῳ[1] ἤνοιξέ μοι[2] *ὁ ἄγγελος[3] τὰς πύλας
τοῦ οὐρανοῦ· καὶ εἶδον τὸν *ἅγιον ὕψιστον ἐπὶ θρόνου καθή-
μενον[4]. 2. Καὶ εἶπέ μοι[5]· Λευί, σοὶ[6] ἔδωκα[7] *τὰς
εὐλογίας τῆς ἱερατείας[8] ἕως[9] ἐλθὼν[10] κατοικήσω[11] *ἐν
μέσῳ[12] τοῦ Ἰσραήλ. 3. Τότε[13] ὁ ἄγγελος[14] κατήγαγέν[15]
με ἐπὶ τὴν γῆν, καὶ ἔδωκέ[16] μοι *ὅπλον καὶ ῥομφαίαν[17], καὶ
εἶπέ μοι[18]· Ποίησον ἐκδίκησιν ἐν Συχὲμ[19] ὑπὲρ Δείνας[20]

β, Aβ, S ὁ εὐλογῶν . . εὐλογημένος.

β, A, S ναὸν τὸν ἅγιον καὶ ἐπὶ θρόνου δόξης τὸν ὕψιστον.

[40] α, bg. aef, S read εἰς αἰῶνα. d Aβ εἰς αἰῶνα αἰῶνος. [41] h adds οὖν. This line is a manifest Christian interpolation. It is in conflict with both the form and matter of the text. [42] d om. a adds γε. [43] b reads τοῦ ἀποσκολοπίσαι. Aβ = καὶ ἀνασκολοπίσουσι. [44] A om. [45] c, bd. h (?), a read δέδοται. ef δίδοται. g διδεται. [46] d trs. before δέδωται. [47] Ab* om. [48] α, aef, S. bdg, Aβ read π. αὐτοῦ. Aa = μὴ ἁμαρτάνειν ἐπ' αὐτόν. [49] α, Aa. β, Aβ, S read ὁ εὐλογῶν. [50] Apparently a corruption for σε (Schnapp). [51] α, Aa. β, Aβ, S read εὐλογημένος. [52] Aa. β–g, Aβ, S read ἔσται. α om. For εὐλογ. ἔσται g reads εὐλογηθήσεται. With this verse compare Isaac's blessing of Levi, Jub. xxxi. 17:

'And blessed be he that blesses thee,
And cursed be every nation that curses thee.'

[53] α, β–bd, A. bd read οἱ δέ. [54] S¹ adds καὶ ἔτι ὁ Λευὶ προσετίθει τῷ λόγῳ τοῖς υἱοῖς αὐτοῦ.

V. [1] α. Aa = εἰπὼν τοῦτο. β, Aβ om. [2] e om. [3] Aa trs. before ἤνοιξε. [4] α (save that h reads καί for ὕψιστον). β, Aefg, S read ναὸν τὸν ἅγιον (g om. τ. ἅγ.) καὶ ἐπὶ θρόνου δόξης τὸν ὕψιστον. Aa, b*cd = ναὸν τὸν ἅγιον καὶ τὸν ὕψιστον ἐπὶ θρόνου δόξης. [5] d reads πρός με. [6] c, e read σύ. Here e adds: δοθήσεται καὶ τῷ σπέρματί σου τοῦ λειτουργεῖν τῷ ὑψίστῳ ἐν μέσῳ τῆς γῆς· καὶ ἐξιλάσκεσθαι σὺ ἐπὶ ταῖς ἀγνοίαις τῆς γῆς· τότε. [7] α, e, Aa. abfg, S read δέδωκα. d δίδωμι. Aβ = δέδοται, but by emending է into ետ, Aβ is brought into agreement with abfg. [8] h, β–e, Aa, S¹. c reads τὰς ἱερατείας. Aβ = δύναμιν ἱερατείας, but զօրութիւն (= δύναμις) is corrupt for զօրհնութիւն = εὐλογίαν. [9] bd add οὗ. [10] Aa = ἐλεύσομαι καί. [11] α, aefg. bd read παροικήσω. Aβ may render either. Aa = ἀποκαλυφθήσομαι. [12] α, def. β–def read ἐμμέσῳ. [13] d reads καὶ τότε. Aa = καὶ μετὰ ταῦτα. c adds ἐλθών. [14] d adds ὁ συμπαρὼν μοι. Aa add τοῦ κυρίου and trs. after ἤγαγέ με. [15] c, dh. abef, A, S read ἤγαγε. [16] a reads δέδωκε. [17] Aa = ῥομ. καὶ ὅπλον. [18] α, dg, A. β–dg, S om. Aa add ἐλθὲ καί. [19] Aa = Αἰγυπτίοις. Aβ = Σικιμίταις. [20] α, d. e rea Δήνας.

Aᵃ = συντελέσω. β, Aβ, S¹ οὐρανῶν. β–a, A, S¹ εἰπέ μοι. α παρεπόμενος τοῦ γένους,

*τῆς ἀδελφῆς σου[21], κἀγὼ[22] ἔσομαι μετά σου[23], ὅτι Κύριος
*ἀπέστειλέν †με[24]. 4. καὶ συνετέλεσα†[25] τῷ καιρῷ ἐκείνῳ
*τοὺς υἱοὺς[26] Ἐμμώρ[27], καθὼς γέγραπται ἐν πλαξὶ[28] τῶν
πατέρων[29]. 5. Εἶπον δὲ αὐτῷ[30]· Δέομαί σου[31], Κύριε[32],
*δίδαξόν με[33] τὸ ὄνομά σου ἵνα[34] ἐπικαλέσομαί[35] σε[36] ἐν ἡμέρᾳ
θλίψεως[37]. 6. Καὶ εἶπεν[38]· Ἐγώ εἰμι ὁ ἄγγελος ὁ *παραιτούμενος τὸ γένος[39] Ἰσραήλ, τοῦ μὴ πατάξαι[40] αὐτούς[41].

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d προιστάμενος τοῦ γένους. A, S¹ παταχθῆναι. β–*d*, Aβ, S¹ πατάξαι αὐτοὺς εἰς τέλος, ὅτι πᾶν πνεῦμα πονηρὸν εἰς αὐτὸν προσβάλλει.

abf, Aβ Δίνας, *g* τῆς Δίνας. Aᵃ om. [21] α, *d*, A. β–*d*, S om. [22] *h* reads ἐγώ. [23] Aᵃ om. next four words. [24] α, *adf*. *beg* read ἀπέσταλκέ (+ν *e*) με. For με we should expect σε. If με is right we should expect καὶ συντελέσω to follow as in Aᵃ and not κ. συνετέλεσα as in β. See next note. S¹ trs. next three verses after τὸν ὕψιστον, v. 7. [25] See preceding note. Aβ = συντελεσθήσῃ, but կատարեսցիս is corrupt for կատարեցից = συντελέσω or կատարեցի = συνετέλεσα. Aᵃ om. next twelve words. [26] Aβ = ἐν μέσῳ τῶν υἱῶν. [27] *beg*. α, *adf* read Ἐμώρ. [28] α, *bd*. *ae¹f* read πλάξεσι. *g* πράξεσι. β–*g* prefix ταῖς. [29] α. β, Aβ, S¹ read as in margin. [30] *d* reads αὐτοῦ. [31] α, *d*, A. *abefg* om. [32] *d* adds μου. [33] α. β–*a*, A, S¹ read εἰπέ μοι. *a* εἰπέ τί. [34] *g*, Aβ read καί. [35] *c*, *deg*. *h*, *ab* read ἐπικαλέσωμαι. *f* ἐπικαλοῦμαι. [36] *g* reads σοι. *c* om. [37] *e*, A add μου. [38] *ae* read εἰπέ μοι. [39] β–*d* = פוגע לעם.* The text is uncertain. *d* reads προιστάμενος τοῦ γένους which = גונן על־העם (or עומד. Cf. Dan. xii. 1). Is *d* original and β–*d* a corruption of it, or is β–*d* original and *d* an emendation due to Dan. xii. 1? Next α reads παρεπόμενος τοῦ γένους, which might be another rendering of עומד על־העם in the sense 'attending on the nation'; cf. 1 Kings xxii. 19. The LXX renders עמד על by βοηθῶν in Esther viii. 11, ix. 16. But παρεπόμενος may be either a bad rendering or a corruption of παραιτούμενος. See parallel text in Test. Dan. vi. 2. Finally A = φύλαξ (or προιστάμενος?) τοῦ γένους and S¹ σώζων τ. γ., which are nearer to *d* than to β–*d*. In fact *d*, A imply the same original; for պահապան (= φύλαξ) is corrupt for պաշտպան = ὑπερασπιστής. On the other hand, A supports *h*, β–*d* in the parallel passage in Test. Dan. vi. 2. After γένος *adg* add τοῦ. [40] Can hardly be right unless we take it in the sense 'that *one* may not smite.' A, which = παταχθῆναι, and S (= διαφθείρεσθαι) are right at least in sense, and are supported by the parallel passage Test. Dan. vi. 5, ὁ ἄγγελος (i.e. Μιχαήλ) ἐνισχύσει τὸν Ἰσραήλ, μὴ ἐμπεσεῖν αὐτὸν εἰς τέλος κακῶν. [41] *h* reads αὐτόν. β–*d*, Aβ, S¹ add εἰς τέλος, ὅτι πᾶν (*a*, Aᵇ* om.) πνεῦμα πονηρὸν εἰς αὐτὸν (αὐτοὺς *a*) προσβάλλει (προβάλλει *g*). Aᵃ add εἰς τέλος only. *d* om. τοῦ μὴ . . . προσβάλλει. [42] *dg* om. [43] *d* adds δέ. *bef*, S¹ add

7. Καὶ[42] μετὰ ταῦτα[43] ἔξυπνος γενόμενος εὐλόγησα τὸν ὕψιστον[44].

VI. Καὶ[1] ὡς ἠρχόμην πρὸς τὸν πατέρα μου εὗρον ἀσπίδα χαλκῆν *διὸ καὶ τὸ ὄνομα τοῦ ὄρους Ἄσπις[2] *ὅ ἐστιν[3] ἐγγὺς Γεβάλ, ἐκ δεξιῶν Ἀβιμά[4]. 2. Καὶ συνετήρουν τοὺς λόγους τούτους ἐν τῇ καρδίᾳ μου. 3. *Μετὰ δὲ τοῦτο συνεβούλευσα[5] * τῷ πατρί μου καὶ[6] τῷ[7] Ῥουβὴμ[8] ἵνα εἴπῃ[9] *τοῖς υἱοῖς[10] Ἐμμώρ[11] τοῦ[12] μὴ[13] *περιτμηθῆναι αὐτούς[14], ὅτι[15] ἐζήλωσα *διὰ τὸ βδέλυγμα[16], *ὃ ἐποίησαν[17] *ἐπὶ τῇ ἀδελφῇ μου[18]. 4. Κἀγὼ[19] ἀνεῖλον τὸν Συχὲμ ἐν πρώτοις *καὶ Συμεὼν[20] τὸν Ἐμμώρ[21].

β, A^{β}, S^1 τὸν ὕψιστον καὶ τὸν ἄγγελον τὸν παραιτούμενον (προασπίζοντα *d*, A^{β}) τὸ γένος τοῦ Ἰσραὴλ καὶ πάντων τῶν δικαίων.

α ἐν ᾧ καὶ τὸ ὄνομα τοῦ ὄρους λέγεται Ἄσπις ὅ ἐστιν †ἐγὼ Γεβάλ. β, S^1 ἐγὼ συνεβούλευσα. *h*, β, A, S^1 Ῥουβὴμ τῷ ἀδελφῷ μου. β, A^{β}, S^1 ἐν Ἰσραήλ.

ὥσπερ. [44] β, A^{β}, S^1 add καὶ (+ εὐλόγησα S^1) τὸν ἄγγελον (+ αὐτοῦ A^{b*cd} but not A^{fg}) τὸν παραιτούμενον (*d* προασπίζοντα, A φύλακα, but A is here corrupt as in note 39 for ὑπερασπιστήν or προασπίζοντα, S^1 σώζοντα) τὸ γένος (τοῦ γένους *b*) Ἰσραὴλ (τοῦ Ἰσ. *dg*) καὶ (S^1 om.) πάντων (πάντα *e*, ἐν πᾶσιν S^1) τῶν (+ ταγμάτων τῶν A^{β}) δικαίων (*af*, S^1 om. τ. δικ., for which *e* reads δίκαιον).

VI. [1] *d* adds ἐγένετο. [2] β save that *g* om. καί and that *d* adds ἐκαλεῖτο. The text of α is given in the margin where ἐγώ is corrupt for ἐγγύς. A^{a} = διὰ τοῦτο ἐκάλεσα τὸ ὄνομα τοῦ ὄρους ἐκείνου Ἄσπις. A^{β} = διὸ καὶ τοῦ ὄρους Ἄσπις τὸ ὄνομα ἐκάλει. With both A^{a}, A^{β}, compare *d* (note 2). [3] *b* reads ὅτι. [4] *aef*, A^{β}. *b*, S^1 read Ἀβιλά, *d* Ἀμηβά (in which μ and β are trs.). *g* Αὐιμά (where υ may be due to a mistake of the collator). A^{ab} = Ἀβινά. α om. ἐκ δ. Α. [5] α (save that *c* reads τούτῳ for τοῦτο). β, A^{a} read καὶ (β om.) ἐγὼ συνεβούλευσα. A^{efg} om. A^{b*cd} = καὶ εἶπον. A^{β} om. next three words. [6] A^{b*cd} om. [7] α. β om. [8] All authorities but *c* add as in margin. [9] α, β–*ag*, A^{β}. *a*, A^{a} read εἴπωσι. *g* ἐπί. [10] *g* reads τοὺς υἱούς. [11] α. *c*, *abeg*. *h*, *df* read Ἐμώρ. A = Ἀμορραίους. [12] A^{β} = καί. [13] The negative seems right though it is found in *c* only. Simeon advised against the circumcision of the Shechemites as he intended to avenge the outrage done to his sister. Jub. xxx. 1–4 and Jos. *Ant.* I. xxi. 1 omit all reference to the circumcision of the Shechemites. [14] A = περιτεμεῖν τὰ σώματα αὐτῶν (αὐτούς A^{β}). [15] A^{β} = καὶ ὅτι. [16] A^{β} = ζῆλον, i.e. նախանձ corrupt for նախատ = βδέλυγμα. We must further supply վասն = διά before this word. [17] A^{a} om. [18] α. This is supported by A^{a} which = τῆς ἀδελφῆς μου. β–*g*, A^{β}, S^1 read ἐν Ἰσραήλ. The latter may be due to Gen. xxxiv. 7. *g* om. [19] *d* reads καὶ εἰσελθὼν ἐγώ. [20] *d*, A^{b} read ὁ δὲ Σ. ἀνεῖλε. [21] *g* adds εἶθ' οὕτως. [22] A^{ah} = ἦλθον . . . καί. [23] α, *d*. A = ἡμῶν. β–*d*, S^1 om. [24] α. *d* reads πᾶσαν. β–*d*, A om. [25] *b* reads ῥομφαίας. [26] A^{a} = ἀκούσας. [27] α. β–*d*, S^1 om.

β-d, S^1 omit. β-d, A, S^1 omit. β-d omit. β, A καὶ μετὰ ταῦτα. β, A, S^1 † ἄλλως ἐποίησεν. h, β-b, A, S^1 ἐμαλακίσθην. β, A, S^1 κακὰ εἰς Σίκιμα. β, A, S^1 Σαρρά(ν).

5. Καὶ μετὰ ταῦτα ἐλθόντες[22] οἱ ἀδελφοί μου[23] ἐπάταξαν τὴν πόλιν ⌈ἐκείνην⌉[24] ἐν στόματι μαχαίρας[25].
6. Καὶ ἤκουσεν[26] ὁ πατήρ *μου ⌈ταῦτα⌉ [7] *καὶ ὀργισθεὶς[28] ἐλυπήθη[29] ὅτι κατεδέξαντο[30] τὴν περιτομὴν καὶ[31] ἀπέθανον[32], *καὶ ἐν ταῖς εὐλογίαις[33] †παρεῖδεν ἡμῖν[34].
7. *Διότι ἡμάρτομεν ἐπειδὴ[35] παρὰ γνώμην αὐτοῦ τοῦτο πεποιήκαμεν[36]. καίγε ἐμαλακίσθη[37] ἐν τῇ ἡμέρᾳ ἐκείνῃ.
8. *Ἀλλ' ἐγὼ εἶδον ὅτι ἀπόφασις θεοῦ ἦν εἰς κακὰ[38] διότι ἤθελον *καὶ τὴν Σαρρὰ[39] ⌈καὶ τὴν Ῥεβέκκα⌉[40] ποιῆσαι ⌈ὃν τρόπον ἐποίησαν *τὴν Δεῖναν[41] *τὴν ἀδελφὴν ἡμῶν[42]. καὶ ὁ[43] Κύριος ἐκώλυσεν αὐτούς.
9. Καὶ[44] ἐδίωξαν Ἀβραὰμ τὸν πατέρα ἡμῶν⌉ ξένον ὄντα[45] καὶ κατεπόνησαν[46] τὰ ποίμνια[47] ὀγκούμενα[48] ὄντα[49], καὶ Ἐβλαὴν[50] τὸν οἰκογενῆ[51] αὐτοῦ[52] σφόδρα[53] ἠκίσαντο[54].

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d, A, S^2 = ἡμῶν. [28] α. β, A^β, S^1 read καὶ ὠργίσθη καί. A^a om. [29] A^β has սրտմտեցաւ (= ἐχαλέπηνε) which is corrupt for տրտմեցաւ = ἐλυπήθη. A^β add σφόδρα. [30] A adds ἐν πρώτοις. [31] β, A, S^1 add μετὰ ταῦτα (τοῦτο bdg). [32] g reads ἀπέθανε. [33] d om. A^a = διὸ καὶ ἐν ταῖς εὐλ. ἡμῶν. A^β = διὰ τοῦτο καὶ τὴν εὐλ. αὐτοῦ. [34] α. β–dg, A, S^1 read ἄλλως ἐποίησεν (A^a om.). g ἄλλους ἐποίησεν. d om. [35] α (save that they read ἡμάρτωμεν). β, S^1 read ἡμάρτομεν (ἡμάρτωμεν df) γὰρ ὅτι. A^{ab} = καὶ ἡμεῖς ἐγενήθημεν δίκαιοι καὶ ὅτι. A^h καὶ ἡμεῖς ἀδελφοὶ δίκαιοι καὶ ὅτι. A^β = ἡμάρτομεν ἀληθῶς ὅτι. A^a is an internal corruption of the text in A^β. [36] a reads πεποίηκε. [37] c, b. h, β–b, A, S^1 read ἐμαλακίσθην. [38] α, β (save that e reads κυρίου for θεοῦ, and g οἶδα for εἶδον and ἐστίν for ἦν, and d inserts αὕτη before ἦν). A^a = καὶ εἶδον τὴν ἀπόφασιν τῆς ὀργῆς τοῦ θεοῦ. A^{b*g} = ἀλλ' ἐμοῦ ἰδόντος ὅτι ἀπόφασις κακὴ ἦν περὶ αὐτῶν ἐκ θεοῦ. A^{cde} = ἀλλ' ἐμοῦ ἰδόντος ἀπόφασιν, κακὴ ἦν περὶ αὐτῶν ἐκ θεοῦ. Here περὶ αὐτῶν is an intrusion. After κακά β, S^1 add as in margin, A ἐπὶ Σικιμίτας. [39] α. ag τὴν Σαρράν (Σαρρά g). b, S^1 εἰς τὴν Σαρράν. df καὶ τὴν Σαρράν. e καὶ τῇ Σαρρᾷ. A adds ὡσαύτως. [40] α. β, A, S^1 om. [41] c. h read Δείνην. abdf Δίναν. e Δήνᾳ. g om. A om. ὃν τρόπον to πατέρα ἡμῶν inclusive. [42] c, β–e. h reads τὴν ἀδ. μου. e τῇ ἀδελφῇ ἡμῶν. [43] α, e. β–e om. [44] bd add οὕτως. [45] g, A^a om. next six words. [46] b, S^1 read κατεπάτησαν. [47] d adds αὐτοῦ. [48] α. ade read ὀγκώμενα. bfg ὀγκόμενα. [49] β adds ἐπ' αὐτόν. [50] c. a reads Ἰεκβλαί. b Ἰεκβλαέ. d Γεβλαέν. e Ἡεβλαήν. f Ἰεβλαήν. g ἡ Ἐβάλ. (h doubtful). A^a = Ϝεμβολά. A^β Ἀμβλαήμ. g adds καί. S^1 σὺν αὐτοῖς. [51] abd. c, ef read οἰκογενην. g οἰκογενον. h ἀγενην. [52] d om. [53] A^a om. [54] g. α read ἐκείσαντο. ab αἰκίσαντο. d αἰκήσ. e ἐκίσ. f ἠκίσ. [55] h reads οὕτως. A = οὕτως γάρ. [56] bd read πάντας τοὺς ξένους. [57] A (+ καὶ ἐν

10. *Καίγε οὕτως[55] ἐποίουν *πᾶσι τοῖς ξένοις[56], *ἐν
δυναστείᾳ ἁρπάζοντες[57] *τὰς ξένας[58] καὶ †ἐξενηλάτουν[59]
αὐτάς[60]. 11. *Ἔφθασε δὲ αὐτοὺς ἡ ὀργὴ τοῦ θεοῦ εἰς
τέλος[61].

VII. Καὶ εἶπον[1] ⌜ἐγὼ⌝[2] τῷ πατρί μου[3], Ἰακώβ[4], ὅτι ἐν σοὶ
ἐξουδενώσει[5] Κύριος[6] τοὺς Χαναναίους[7] καὶ δώσει[8] τὴν γῆν
αὐτῶν σοι καὶ τῷ σπέρματί σου μετά σε. 2. Ἔσται γὰρ ἀπὸ
τῆς[9] σήμερον *ἡ Σύκημα[10] λεγομένη πόλις ἀσυνέτων[11]. ὅτι[12]
ὡσεί[13] τις *χλευάσει μωρὸν[14] οὕτως ἐχλευάσαμεν αὐτούς[15],

β–af, A, S^1 τ. γυναῖκας αὐτῶν. β–b, A, S^1 μὴ ὀργίζου (+μοι A^{α}), κύριε (+μου de, A^{-b}, +πάτερ S^1) Ἰακώβ.

δυν. A^{β}) ἥρπαζον. [58] α, af. bdeg, A, S^1 read τὰς γυναῖκας αὐτῶν (eg om.). A^{α} om. rest of chap. d om. next three words. [59] h, A^{β}. c reads ἐξελάτουν. befg ξενηλατοῦντες. a ξενηλατοιῶντες. The verb here with its suffix = ידיחון which means both to banish and to seduce to idolatrous worship. (Cf. Deut. iv. 19, xiii. 14, xxx. 17, &c.). The Greek translator wrongly followed the former. We might perhaps render ἀπεπλάνων αὐτάς. In Jub. xxx. 7–17 the penalty of death is ordained for intermarriage with the heathen in connexion with *the destruction of Shechem*. Cohabitation with a Gentile was regarded as equivalent to worship of the Gentile idols. See my commentary on Jub. xxx. 10, note. [60] α. b, S^1 read αὐτούς and adefg om. A^{β} could = αὐτάς or αὐτούς. [61] α (save that h om. αὐτούς), aef (save that they read κυρίου for τοῦ θεοῦ). b, S^1 read ἔφθασε δὲ ἡ ὀ. κ. ἐπ' αὐτοὺς εἰς τ. dg διὰ τοῦτο (g om. δ. τ.) ἔφθασε (+δέ g) ἐπ' αὐτοὺς ἡ ὀ. κ. εἰς τ. A^{α} om. and A^{β} is defective and = ἔφθασε δὲ ἐπ' αὐτοὺς εἰς τέλος. This verse, as Grabe (*Spicileg. Patrum*, 1698, i. 138) saw, was adopted by St. Paul in 1 Thess. ii. 16, ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ τοῦ θεοῦ (DEFG it., Vulgate, g, o but most other authorities om. τοῦ θεοῦ). Our text appears to be based on Gen. xxxv. 5 and presupposes, as Rönsch (*Buch der Jubiläen*, pp. 390, 391), וַיִּגַּע חֲמַת instead of וַיְהִי חִתַּת. The LXX follows the Hebrew: καὶ ἐγένετο φόβος θεοῦ ἐπὶ τὰς πόλεις τὰς κύκλῳ αὐτῶν and so also Jub. xxx. 26.

VII. [1] d reads εἶπαν. [2] α. β, A om. [3] b, A^{β} om. [4] α. β–b, A, S^1 read as in margin (save that d trs. Ἰακώβ before μή). b μὴ ὀργ. κύριε. [5] This word must here be taken to mean 'destroy,' but A has followed its usual meaning 'to despise.' It may be a rendering of יָבוּס or יָבוּז, or of the latter word as in Prov. xxvii. 7 which may mean 'to tread under foot' or 'to despise.' [6] d adds ὁ θεός. [7] A^{α} (by an internal corruption) = τὰς πόλεις and om. the rest of the verse. [8] A^{β} add κύριος. [9] α. β om. [10] c. h reads ἡ Σήκημα. β–b Σίκημα. b Σίκιμ. [11] d reads συνετῶν. Cf. Sir. l. 26, ὁ λαὸς μωρὸς ὁ κατοικῶν ἐν Σικίμοις. [12] A^{α} om. ὡσεὶ . . . ὅτι through hmt. [13] d reads ὥσπερ. [14] h reads χλευας, d χλευάζει. [15] h reads αὐτόν. [16] g reads γὰρ καί. A om. [17] α, β–b. b, S^1 reads

beg καὶ λαβόντες ἐκεῖθεν Δίναν τὴν ἀδελφὴν ἡμῶν ἀπάραντες (ἐπάραντες e).

3. ῞Οτι ⌜καίγε⌝[16] ἀφροσύνην ἔπραξαν ἐν Ἰσραὴλ μιάναντες[17]
τὴν ἀδελφήν μου[18]. 4. *Ἀπάραντες δὲ[19] *ἤλθομεν εἰς[20]
Βεθήλ[21].

VIII. Κἀκεῖ πάλιν εἶδον[1] *ὅραμα ὡς[2] τὸ πρότερον μετὰ
*τὸ ποιῆσαι ἡμᾶς ἐκεῖ[3] ἡμέρας ἑβδομήκοντα[4].
2. Καὶ εἶδον[5] ἑπτὰ ἄνδρας[6] ἐν ἐσθῆτι[7] λευκῇ[8] *λέγοντάς
μοι[9]· Ἀναστὰς ἔνδυσαι τὴν στολὴν τῆς ἱερατείας, καὶ[10] τὸν
στέφανον τῆς δικαιοσύνης[11], *καὶ τὸ λόγιον[12] τῆς συνέσεως
καὶ τὸν ποδήρη[13] τῆς ἀληθείας καὶ τὸ πέταλον[14] τῆς πίστεως
καὶ τὴν μίτραν[15] †τῆς κεφαλῆς†[16] καὶ τὸ ἐφοὺδ τῆς προ-
φητείας. 3. Καὶ[17] εἷς[18] ἕκαστος αὐτῶν[19] βαστάζοντες
*ἦσαν καὶ[20] ἐπέθηκάν μοι[21] καὶ εἶπόν[22] μοι[23]· Ἀπὸ τοῦ

A^{β} omit καὶ τὸ λόγιον . . προφητείας.

μιᾶναι. A^{β} = καὶ ἐμίαναν. *adf*, S^1 add Δίναν. A^{a} om. together with next three words. [18] α, A^{β}. β, S^1 read ἡμῶν. [19] α. *adf* read ἐπάραντες (ἀπάραντες *d*) οὖν (δέ *a*). A^{a} = ἀπάραντες δὲ ἐκεῖθεν. A^{β} = ἑτοῖμοι δέ. *beg* read as in margin (save that *bg* om. Δίναν and *g* om. ἐκεῖθεν and ἀπάραντες). For ἀπάραντες . . . Βεθήλ S^1 reads καὶ διὰ τοῦτο ἡ ὀργὴ τοῦ κυρίου ἐξῆλθε κατ' αὐτῶν καὶ ὁ ἄγγελος τοῦ ἰσχυροῦ ἐβοήθησεν ἐμοί. [20] *d* om. [21] *ag* read Βαιθήλ. S^1 makes here a Christian addition. See Appendix.

VIII. [1] *def* read ἴδον. [2] *b* reads πρᾶγμα ὥσπερ. For ὅραμα . . . πρότερον S^1 reads δεινήν τινα ὄψιν. [3] *h*, *aefg*, A. So also *c* (save that it om. ἡμᾶς). *b*, S^1 reads τὸ ποιῆσαι. *d* om. [4] A^{β} = ἑξήκοντα. [5] A adds ἐκεῖ. [6] *c*, *g*, A. *h*, β–*g* read ἀνθρώπους. *e* trs. before ἑπτά. [7] *f* reads ἐσθήσεσι. [8] α, *abg*, A. *de* read λαμπρᾷ. *f* λευκαῖς. [9] *c* trs. before ἐν ἐσθ. *e* reads φέροντές μοι and om. next seven words. [10] A^{b*d} = καὶ ἐπίθες. A^{c} om. [11] A^{a} add ἐπίθες ἐπὶ τὴν κεφαλήν σου. [12] *e* reads καὶ τὸν λόγον. A^{a} = καὶ τὴν ἐντολήν. A^{h} om. next five words. A^{β} om. together with rest of verse. [13] *abf*. *c* reads ποδήρει. *h*, *deg* ποδηρι. A^{a} = λόγον. It is possible that A^{a} has transposed the words occurring before τῆς συνέσεως and τῆς ἀληθείας. In other words բան = λόγον should be read before the former and պատուիրան = ἐντολήν which is corrupt (?) for պատմուճան = ποδήρη. [14] *g* reads πηδάλιον. [15] β–*ad*. α, *ad* read μήτραν. A^{a} = κόσμον. [16] α. *bedg*, A^{a} read τοῦ σημείου. *af*, S^1 τοῦ στηθίου. A^{a} adds ἐπὶ τοῖς ὤμοις σου. Here στηθίου looks like a corruption or emendation of σημείου, and may be neglected. But κεφαλῆς and σημείου have to be accounted for, and I know of no explanation. κεφαλῆς, of course, cannot be right, since, as the parallel phrases show, we require here an abstract noun. Only for σημείου we might regard ראש (= κεφαλῆς) as a corruption of יֹשֶׁר or מִישׁוֹר = εὐθύτητος. Perhaps מופת (= σημείου 'miracle') might be a corruption of מישור. [17] *d* reads ταῦτα εἰπόντες καὶ προσελθόντες. [18] *h*. om. [19] *d* om. β–*d* adds ἕκαστον. [20] α. β, A om. *d* adds τὰς στολάς. [21] *d* adds

νῦν γενοῦ[24] εἰς ἱερέα[25], σὺ[26] καὶ *πᾶν τὸ σπέρμα[27] σου[28].
4. Καὶ[29] ὁ πρῶτος ἤλειψέ[30] με[31] ἐλαίῳ ἁγίῳ, καὶ ἔδωκέ μοι
ῥάβδον[32]. 5. *Καὶ ὁ[33] δεύτερος ἔλουσέ[34] με[35] ὕδατι
καθαρῷ[36], καὶ ἐψώμισέν[37] με[38] *ἄρτον καὶ οἶνον[39] ἅγιον[40] καὶ
περιέθηκέ[41] μοι στολὴν ἁγίαν[42] καὶ ἔνδοξον. 6. Ὁ δὲ[43]
τρίτος βυσσίνην[44] *μοι περιέθηκεν[45], ὁμοίαν[46] ἐφούδ. 7.
Ὁ δὲ[47] τέταρτος ζώνην *μοι περιέβαλεν[48], ὁμοίαν πορφύρας[49].
8. Ὁ[50] πέμπτος *κλάδον μοι ἐλαίας ἔδωκεν πιότητος[51].

β, A, S ἱερέα κυρίου σὺ καὶ τὸ σπέρμα σου ἕως αἰῶνος. bdg, A, S^1 ῥάβδον κρίσεως. c, β, S ἅγια ἁγίων.

α, β, S	A^a	A^{b*}	A^{cdefg}
9. Ὁ ἕκτος στέφανόν μοι[52] *τῇ κεφαλῇ[53] περιέθηκεν[54]. 10. Ὁ[55] ἕβδομος *διάδημά μοι ἱερατείας περιέθηκεν καὶ[56] ἐ-	9–10. Καὶ ὁ ἕκτος ἐπλήρωσε τὰς χεῖράς μου θυμιάματος ὥστε	9–10. Καὶ ὁ ἕκτος διάδημα ἱερατείας περιέθηκε τῇ κεφαλῇ μου καὶ ὁ ἕβδομος ἐπλήρωσε τὰς χεῖράς μου θυ-	9–10. Καὶ ὁ ἕκτος καὶ ὁ ἕβδομος διάδημα ἱερατείας ἔδωκέ μοι καὶ πάλιν ἐπλήρωσαν τὰς χεῖρας

αὐτά. *h* om. next three words. [22] *abe* read εἶπαν. [23] *c*, A^a. *h*, β, A^β om. *c* adds καί. A^a om. next three words. [24] α, *e*. *abf* read γίνου. *d* ἔσει. [25] α. β, A^β add κυρίου. A^a add θεοῦ. Cp. ix. 3. [26] *f* reads σοί. *g* καὶ σύ. [27] α. β–*df*, A read τὸ σπέρμα. *df* τῷ σπέρματι. [28] β–*d*, A add as in margin. *d* reads ἕως τοῦ αἰῶνος. [29] *ae* read καὶ ἔτι. *d* τότε. A^a om. [30] *h*, *abdg*. *c* reads ειληψε. *e* ηληψεν. *f* om. [31] *h* reads μοι. *f* om. *e* adds ἐν. [32] α. *bdg*, A, S^1 add κρίσεως, *aef* χρίσεως. [33] α. β, A^a read ὁ. A^β = ὁ δέ. [34] *ef* read ἔλουσεν. [35] *h* reads μοι. *eg* add ἐν. [36] A^a = ἁγίῳ. [37] *d* reads ὕψωσεν. [38] *c*, *aefg*, A. *h* reads μοι. *bd* om. [39] *c* reads in dative. [40] *h*, A. *c*, β, S read as in margin. [41] *g* reads παρέθηκεν. [42] A = καλόν. [43] α, A^β. β, A^a, S^1 om. [44] *d* reads βυσσίνη. [45] α, *af*. *bdeg* read με περιέβαλεν. [46] *h* reads ὅμοιος. A^a om. with next word. [47] α, A. β om. [48] α. *a* reads περιέβαλεν. *bdefg* μοι (με *e*; *f* om.) περιέθηκεν. S adds οὐκ ἐπὶ τὸ μέσον ἀλλὰ τὸ κατώτερον μέρος τοῦ σώματος καὶ ἡ ζώνη ἦν. [49] α, *adef*. *b* reads πορφύρᾳ. *g* πορφυρίδι. *g* adds from ver. 10 καὶ ἐπλ. . . . κυρίῳ. [50] $A^{a, b*}$ = ὁ δέ. A^{cdefg} καὶ ὁ. [51] A^a = κλ. ἐλαίας πιότητος ἔδωκέ μοι. A^β ἐν ὁμοιώματι ἐλαίας πιότητος ἔδ. μοι καὶ ἐπλήρωσαν τὰς χεῖράς μου θυμιάματος. For πιότ. *c*, *bd* read ποιότητος. S om. ἐλαίας. [52] *d* reads μου. *e* om. [53] *d* reads τὴν κεφαλήν. [54] *d* adds ἱερατείας. Cf. A^{b*}. [55] *h* reads καὶ ὁ. [56] α, *aefg* (save that *h* om. μοι). *b*, S read διάδημά μοι τῇ κεφαλῇ περιέθ. ἱερατ. (save that S^1 reads τιμῆς for ἱερατείας). With this reading compare A^{b*}. *d* om. [57] α, *adfg*, S. *be* read ἐπλήρωσαν. With this reading compare

α, β, S	A^a	A^{b*}	A^{cdefg}
πλήρωσε[57] τὰς χεῖράς μου θυμιάματος[58], ὥστε ἱερατεύειν με[59] Κυρίῳ, *τῷ θεῷ[60].	ἱερατεύειν με ἐνώπιον Κυρίου. (+ καὶ ὁ ἕβδομος A^b)	μιάματος ὥστε ἱερατεύειν με ἐνώπ. Κυρίου.	μου θυμιάματος ὥστε ἱερατεύειν ἐνώπ. Κυρίου.

11. *Καὶ λέγουσι[61] πρός με· Λευί[62], εἰς τρεῖς ἀρχὰς διαιρεθήσεται[63] τὸ σπέρμα σου[64], εἰς[65] σημεῖον[66] *δόξης Κυρίου ἐπερχομένου[67].

α	β, S	A^a	A^β
12. Καὶ[68] ὁ πρῶτος κλῆρος ἔσται μέγας· καὶ ὑπὲρ αὐτὸν οὐ γενήσεται ἕτερος.	12. *Καὶ ὁ [πιστεύσας] πρῶτος κλῆρος ἔσται μέγας· ὑπὲρ αὐτὸν οὐ γενήσεται[69].	12. Καὶ οἱ πιστεύσουσιν ἐν πρώτοις, αὐτοῖς ἔσται κλῆρος μέγας.	12. Καὶ[70] †Κύριος[71] (read ὃς) ἐπίστευσε ἐν πρώτοις *κλῆρος αὐτῶν ἔσται μέγας καὶ ὑπὲρ αὐτὸν οὐδεὶς ἔσται[72].

13. Ὁ δὲ[73] δεύτερος ἔσται *ἐν ἱερωσύνῃ[74]. 14. *Ὁ δὲ[75]

A^{cdefg}. [58] *h* reads θυμιαμάτων. [59] *af* om. [60] α. β, A, S om. [61] α, *dg*. *aef* read λέγουσι δέ. *b*, S εἶπαν (εἶπε S) δέ. A = καὶ λέγει. [62] *g* reads Λευί, Λευί. [63] A^a = διαιρήσω. [64] A^{b*} add καὶ ἔσῃ. [65] A^a = καί. [66] *c* reads συμειον. [67] A^a = δόξης παρουσίας κυρίου. A^β = παρουσίας δοξ. κύριου. For ἐπερχομένου *g* reads ἐπερχομένης. [68] *c* om. [69] *eg*. So also *b* save that it trs. κλῆρος ἔσται, and S^2 save that it reads καὶ μείζων for μέγας. I have bracketed πιστεύσας as an intrusion. It is found also in A. With its omission our text = α. *d* is conflated from the above text and α. It is: καὶ ὁ πιστεύσας πρ. οὗτος ἔσται κλῆρος μέγας καὶ ὑπὲρ αὐτὸν ἕτερος οὐ γενήσεται. *af* carry further the corruption in our text: καὶ ἐπίστευσα· πρ. κλῆρ. ἔσται (ἔσται κλῆρ. *a*) καὶ μέγας ὑπὲρ αὐτὸν (αὐτῶν *a*) οὐ γενήσεται. S^1 καὶ ὁ πρῶτος πιστεύσας ἔσται μέγας. [70] A^{b*} = ὅτι. [71] A^β read տր (= κύριος) corrupt for որ = ὅς. Thus A is brought into agreement with β. [72] A^{cd}. A^{b*} = κλῆρον αὐτοῦ σοι καὶ ὑπέρ σε οὐδεὶς ἔσται μείζων. A^{efg} = καὶ κλῆρος αὐτῶν ἔσται μέγας (μείζων A^{fg} and om. rest) καὶ ὑπὲρ αὐτοὺς οὐδεὶς ἔσται μείζων. [73] *h*, A^β. *c*, β, A^a, S^2 om. S^1 om. entire verse. [74] *de* read εἰς ἱερωσύνην. A^a = ἱερεὺς μέγας. A^β = ἱερωσύνη. [75] *c*. *h*, A^β, S^1 read καὶ ὁ. β, A^a, S^2 read ὁ. [76] A^a = ἐπικληθήσεται ὄνομα αὐτοῦ but Նորա = αὐτοῦ is corrupt for Նոր = καινόν. A^β = ἔσται ὄνομα αὐτοῦ, where the same corruption exists as in A^a. [77] Though all MSS. agree in this text we should read ἐν τῷ (A = ἐκ τοῦ or ἐν τῷ) if βασιλεὺς . . . ἀναστήσεται

τρίτος *ἐπικληθήσεται αὐτῷ ὄνομα καινόν[76], ὅτι βασιλεὺς †ἐκ
τοῦ†[77] Ἰούδα ἀναστήσεται καὶ ποιήσει *ἱερατείαν νέαν, κατὰ
τὸν τύπον τῶν ἐθνῶν εἰς πάντα τὰ ἔθνη[78]. 15. Ἡ δὲ
παρουσία[79] αὐτοῦ ἀγαπητή[80] ἐστιν[81] ὡς προφήτης[82] ὑψίστου[83]
ἐκ σπέρματος Ἀβραὰμ τοῦ[84] πατρὸς ἡμῶν[85].
16. *Πᾶν οὖν ἐπιθυμητὸν[86] ἐν Ἰσραὴλ[87] σοὶ[88] ἔσται καὶ τῷ σπέρματί σου[89]·
καὶ ἔδεσθε[90] πᾶν ὡραῖον ἐν[91] ὁράσει,
καὶ τὴν τράπεζαν Κυρίου διανεμεῖται[92] τὸ σπέρμα σου[93].
17. Καὶ ἐξ αὐτῶν[94] ἔσονται ἱερεῖς[95] καὶ[96] κριταὶ καὶ[96] γραμματεῖς·
καὶ[97] ἐπὶ στόματος αὐτῶν †ληφθήσεται[98] τὸ ἅγιον[99].
18. *Ἐξυπνισθεὶς οὖν[100] συνῆκα[101], ὅτι *τοῦτο ὅμοιόν ἐστι τοῦ

β-af, A ἄφραστος. β-af, A, S ἀρχιερεῖς. β-af, A^{β} φυλαχθήσεται. β, A, S καὶ ἐξυπνισθείς. β, S^1 ἐκείνου ἐστί.

For an Aramaic fragment based on VIII. 18, 19; IX. 1, 6, 9, 10 see Appendix.

is genuine. The corruption may have arisen accidentally or may be due to a Christian scribe, who wished to bring the text into line with O. T. prophecy. [78] α, β-d, A^{β}, S (save that A^{cdg} read նորա (= αὐτοῦ) corrupt for նոր (so A^{b*ef}) = νέαν and S^1 πάντων τῶν χθονῶν for εἰς πάντα τὰ ἔθνη). *d* reads ἱερατείαν νέαν εἰς πάντα τὰ ἔθνη. A^{a} = ἔλεος (but գթութիւն is corrupt for քահանայութիւն = ἱερατείαν) εἰς πάντα τὰ ἔθνη τῶν λαῶν. [79] *h*, β–e, A. *c*, *e* read παρρησία. [80] *c*, *af*, S^2. *bdeg*, A read ἄφραστος = חָבוּא (late Hebrew) corrupt for אָחוּב = ἀγαπητός. S^1 corrupt. [81] α, A. β–d om. *d* reads ἔσται. [82] α, *aef*, A^{β}, S^1. *bdg*, S^2 read προφήτου. A^{a} om. [83] α, β–b, A, S^1. *b*, S^2 read ὑψηλοῦ. *d*, A^{a} om. rest of verse. [84] α. β om. [85] *c*, β–ef, A^{β}. *h*, *ef* read ὑμῶν. [86] α. β–g, A^{β}, S^2 read πᾶν ἐπιθυμητόν. A^{a} = καὶ πάντα ἐπιθυμητά. *g* om. S^1 corrupt. [87] *g* reads Ἱερουσαλήμ. [88] A^{β} om. [89] A^{a} om. next six words. *d* adds ἕως τοῦ αἰῶνος. [90] *abg*. α, *ef* read ἔδεσθαι. *d* φάγεσθαι. S^1 ἔσεσθε. [91] *bdef* om. For ἐν ὁράσει A^{β} reads εὐπρεπείας. [92] α. β reads διανεμήσεται. [93] S^1 adds τοῦτό ἐστι οἱ ἀπόστολοι. [94] ἐξ αὐτῶν = מֵהֶם. [95] α, *af*. β–af, A, S read ἀρχιερεῖς. *d*, A^{a} om. next four words. *e* adds οἱ before ἀρχιερεῖς and κριταί. [96] α, β–af, A^{efg}, *af*, A^{b*cd} om. [97] α, A^{a}, S^2. β–e, A^{β}, S^1 read ὅτι. *e* ὥστε. [98] *af*. The same text is implied in *c* λυφθήσεται and *h* λειφθήσεται. β–af, A^{β} read φυλαχθήσεται. S^1 τελεῖται. A^{a} = ἀναστήσεται φυλακή. None of these readings is satisfactory. It is possible that the text originally referred to the blessing pronounced by Levi (cf. Reub. vi. 10; Jub. xxxi. 15): 'The blessing of the Lord will be given in their mouths.' Sir. l. 20. [99] A^{a} add τοῦ κυρίου. [100] *h*. *c* om. together with next word. β, A, S read καὶ ἐξυπνισθείς. [101] A^{ah} (internally corrupt) = ἐμεμψάμην. A^{b} = ἐκεῖ συνῆκα. A^{β} զարմացայ (= ἐθαύμασα) corrupt for իմացայ = συνῆκα. [102] α. So almost A which = ἦν τοῦτο τὸ ὅραμα ὅμοιον τοῦ πρώτου (+ὁράμα-

πρώτου ὀνείρου[102]. 19. *Καὶ ἔκρυψα καίγε τοῦτο[103] ἐν τῇ καρδίᾳ μου, καὶ οὐκ ἀνήγγειλα *αὐτό τινι ἀνθρώπῳ[104] *ἐπὶ τῆς γῆς[105].

IX. *Καὶ μεθ' ἡμέρας[1] δύο ἀνέβην[2] ἐγὼ καὶ Ἰούδας *μετὰ τοῦ πατρὸς ἡμῶν Ἰακὼβ πρὸς Ἰσαὰκ[3] ⌜τὸν προπάτορα ἡμῶν⌝[4]. 2. Καὶ εὐλόγησέν με *ὁ πατὴρ τοῦ πατρός μου[5] κατὰ[6] *τῶν ὁραμάτων ὧν[7] εἶδον· *καὶ οὐκ ἠθέλησε πορευθῆναι μεθ' ἡμῶν εἰς Βεθήλ[8]. 3. ⌜Ὡς δὲ ἤλθομεν εἰς Βεθήλ⌝[9], εἶδεν[10] ὁ πατήρ μου Ἰακὼβ[11] ὅραμα[12] περὶ ἐμοῦ, ὅτι ἔσομαι αὐτοῖς εἰς ἱερέα[13]. 4. Καὶ ἀναστὰς[14] *τῷ πρωὶ[15] *ἀπεδεκάτωσε πάντα[16] δι' ἐμοῦ ⌜τῷ Κυρίῳ⌝[17]. 5. Καὶ ⌜οὕτως⌝[18] ἤλθομεν εἰς Χεβρὼν τοῦ καταμεῖναι[19] ἐκεῖ[20]. 6. Καὶ ὁ[21] Ἰσαὰκ ἐκάλει με συνεχῶς *τοῦ ὑπομνῆσαί[22] *με νόμον[23] Κυρίου[24], καθὼς *ἔδειξέ μοι[25] ὁ ἄγγελος[26]. 7. Καὶ ἐδίδασκέ

β, S^1 παντί.
β–d, A^{cdefg} πρὸς Ἰσαὰκ μετὰ τοῦ πατρὸς ἡμῶν.
β, A^a, S πάντας τοὺς λόγους τῶν ὁράσεών μου.
α omit καὶ οὐκ .. Βεθήλ.
β, A, S^1 ἱερέα πρὸς τὸν θεόν. af, A^a ἄγγ. κυρίου.

τος A^a). abef read τοῦτο ὅμοιον ἐκείνου (ἐκείνῳ a) ἐστί. So also d (save that for ἐκ. ἐστί it reads ἐστὶν ἐκείνου. g τοῦτο τὸ σημεῖον ἐκείνου ἐστὶν ὁμ. [103] befg, S. So h (save that it reads κἀγώ for καίγε) and c (save that it reads τοῦτο καίγε). ad read καίγε ἔκρ. (+ καὶ d) τοῦτο. A^a = καὶ ἔκρ. τοῦτο. A^{β} κἀγὼ ἔκρυψα. [104] α (save that c reads αὐτῷ). β, S^1 read αὐτὸ (αὐτῷ e) παντὶ ἀνθρώπῳ. A^a = τινί. A^{β}, Aram. = παντὶ ἀνθρώπῳ. [105] A^a = ἕως τοῦ νῦν. Aram. om.

IX. [1] d reads μετὰ δὲ ἡμέρας. [2] α, dfg. ab, A, S read ἀνέβημεν. e ἀνέβενον (sic). [3] α, d, S (save that S om. Ἰακώβ). β–d, A^{cdefg} read πρὸς Ἰσαὰκ μετὰ τοῦ πατρὸς (τὸν πατέρα b) ἡμῶν. A^{b*} = πρὸς Ἰσ. τὸν πατέρα ἡμῶν. A^a = πρὸς Ἰσ. τὸν πατέρα τοῦ πατρὸς ἡμῶν. [4] α (save that h reads πατέρα for προπάτορα), S. All other authorities om. [5] A^a om. [6] d reads καί. [7] α. β, A^a, S read πάντας τοὺς λόγους τῶν ὁράσεών (τῆς ὁράσεώς g, A^a, S^2) μου (dg om.) ὧν (ὡς g). A^{β} = πάντας τοὺς λόγους μου ὧν. [8] β, A^{β}. A^a = καὶ οὐκ ἠθέλ. πορευθῆναι αὐτός. α om. [9] α, beg. adf A om. through hmt. For ἤλθομεν e reads ἦλθον, and for ὡς δέ g reads ὡς καί. [10] d reads τότε ἴδε καί. A = καὶ εἶδεν. [11] f trs. before ὁ πατήρ. g, A^a om. [12] α, af. β–af, A read ἐν ὁράματι. [13] α. bdeg, S^1 add πρὸς τὸν θεόν. af τῷ θεῷ. A ἐνώπιον τοῦ κυρίου. [14] A = ἀνέστη καί. [15] c, deg. af read ἀπὸ π. b τὸ π. h τῇ πρωίᾳ. [16] A = προσήνεγκε τὰς δεκάτας. [17] A om. [18] α. β, A om. [19] b reads καταλῦσαι. S^1 = κατὰ δύναμιν. [20] α, A. β, S^1 om. [21] α. β om. [22] af read τοῦ ὑπομνηματίσαι. A = καὶ ὑπέμνησε. [23] de read με (d om.) λόγον. [24] A^{β} om. next five (cf. text of af, A^a) words through hmt. [25] α, bg. adef, A(?) read ἐδίδαξέ με (μοι d). [26] beg, S^1 add τοῦ θεοῦ. af, A^a add κυρίου. [27] d reads μοι. [28] A = ἱερατικόν. [29] g, A trs. $A^{a,eg}$ = ὁλοκ. καὶ θυσ. [30] α (save that h reads ἑκουσίων). β–g, S^1

*με[27] νόμον ἱερωσύνης[28], *θυσιῶν, ὁλοκαυτωμάτων[29], *ἀπαρ-
χῶν ἑκουσίου, σωτηρίου[30]. 8. *Καὶ ἦν καθ' ἑκάστην ἡμέραν
συνετίζων με[31], *καὶ ἀσχολούμενος εἰς ἐμὲ[32] *ἔλεγέ μοι[33].
9. Πρόσεχε[34] σεαυτῷ[35] ἀπὸ τοῦ πνεύματος τῆς πορνείας.
τοῦτο γὰρ[36] †ἐνδελεχῆ ἐστιν†[37] *καὶ μέλλει μιαίνειν[38] διὰ[39]
τοῦ σπέρματός σου[40] *τὰ ἅγια[41]. 10. *Λαβὲ οὖν σεαυτῷ[42]
*γυναῖκα, ἔτι[43] νέος ὤν, *μὴ ἔχουσαν μῶμον μήτε βεβηλω-
μένην, μήτε ἀπὸ γένους[44] ἀλλοφύλων[45] ἐθνῶν. 11. Καὶ
πρὸ[46] τοῦ εἰσελθεῖν σε[47] εἰς τὰ ἅγια, λούου· καὶ ἐν τῷ θύειν
σε[48], νίπτου[49]· καὶ ἀπαρτίζων πάλιν[50] τὴν θυσίαν, νίπτου.
12. *Δώδεκα οὖν δένδρων ἐχόντων φύλλα[51] ἀνάγαγε[52] τῷ[53]

β–g, S^{1} ἑκουσίων σωτηρίων. β, A^{efg}, S^{1} εἰς ἐμὲ ἦν ἀσχολούμενος ἐνώπιον κυρίου καί. α, d, A^{a}, S^{1} omit καὶ ἀπαρ. . . . νίπτου. β–g δένδρων ἀεί.

read ἀπαρχῶν ἑκουσίων, σωτηρίων. *g* ἀπαρχῶν. A^{β} = καὶ ἀπαρχῶν ἑκουσίων καὶ σωτηρίου. A^{a} om. together with all but two last words of next verse. S adds ὥστε ἱερατεύειν τῇ καθαρότητι ἐννοίας τῷ ὑψίστῳ θεῷ. [31] α, β–*dg*, S. A^{β} = καὶ (A^{cdfg} om.) συνεχῶς οὕτως ἦν συνετίζων καὶ ἐδίδασκε. *dg* read καὶ ἦν καθ' ἑκάστην συνετίζον με καὶ εἰς ἐμὲ ἀσχολ. (εἰς ἐμὲ ἀσχολ. καὶ συνετίζον με *g*) ἦν (*g* om.) ἐνώπιον κυρίου (+τοῦ θεοῦ *d*). [32] α. β–*dg*, A^{efg}, S^{1} read καὶ εἰς ἐμὲ ἀσχολ. ἦν (*e* om.) ἐνώπιον κυρίου. For text of *dg* see preceding note. A^{cd} = καί μοι παρήγγελλε ἐνώπιον κ. but պատուիրէր = παρήγγ. is corrupt for պարապէր (A^{e}. A^{fg} corrupt forms of it) = ἀσχολούμενος ἦν. [33] α. *ad*, A^{β}, S read καὶ (+ἐν τοῖς νουθετήμασιν S) ἔλεγέ μοι. *be* read καὶ ἔλεγε, *f* κατέλεγέν μοι. *g* λέγων. [34] *b* adds μή before πρόσεχε. *f* reads προσχές. [35] α, *af*, S^{1}. *bdg*, A^{β} read τέκνον. *e*, Aram. Frag. 16 τέκνον σεαυτῷ. *f* adds καί. A^{a} reads τέκνον but trs. before πρόσεχε. [36] *e* om. [37] α (for ἐνδελεχές). *adefg* read ἐνδελεχεῖ. *b*, S^{1} ἐνδελεχιεῖ. A = ἀπατᾷ σε. I have bracketed the text as corrupt. [38] *b* trs. after σου. [39] *c* reads ἀπό. [40] *c* reads μου. [41] A^{a} = τὸν νόμον σου. A^{β} = τὴν παραθήκην σου (A^{fg} om.), where զաւանդ քո may be corrupt for զաւակաւ քո = διὰ τοῦ σπέρματός σου. [42] *e* reads λαβέ σου οὖν. A^{a} = λαβὲ σύ σοι. [43] *g* reads εἰς γυναῖκα ὅτι. [44] A = ἵνα μὴ ἔχῃς μῶμον ἐν σοὶ καὶ (+μηδεμίαν A^{a}) βεβήλωσιν καὶ μὴ ᾖ (+γυνὴ A^{a}) ἀπὸ γένους. For μήτε . . . μήτε of *af*, μηδὲ . . . μηδέ are found in *ab* and μηδὲ . . . μήτε in *de*. *g* om. μήτε βεβηλωμένην. [45] α, e^{1}. β–*e*, A^{β}, S^{1} add ἤ, A^{a} μηδέ or μήτε. [46] *g* om. [47] α, *de*. *abfg* om. [48] α. β om. [49] α, *e* give the form νήπτου, *g* as νιπται (bis). *a* reads εἰς αὐτά. A = ἁγίασον σεαυτόν. α, *d*, A^{a}, S^{1}, om. next six words through hmt., and A^{a} om. the rest of the chapter. [50] *e* trs. after θυσίαν. [51] α. β–*g* read δώδεκα δένδ. ἀεὶ ἐχ. So nearly A^{β} = ἐκ τῶν δώδεκα [+καὶ A^{b*cd}] ἀεὶ ἐχόντων. *g* δώδεκα δένδ. ἀπεχόντων. [52] α, *adefg*. *b* reads ἄναγε. A^{β} = ἀνάξεις. [53] *bd* om. [54] *a* adds καὶ πᾶσαν θυσίαν ἅλατι ἁλιεῖς. [55] *e* reads καὶ ἐμέ. [56] α. β om. [57] *df*, A^{β} om. next three words through hmt. *h* om. next

β, S^1 πετεινοῦ καθαροῦ. α omit καὶ . . . ἁλιεῖς. β, A, S πάσης. β, A, S^1 ἀσεβοῦντες, πλανῶντες (πλανᾶσθε A). β, A, S σύν.

Κυρίῳ[54] *ὡς κἀμὲ[55] Ἀβραὰμ ἐδίδαξε. 13. Καὶ ἐκ[56] παντὸς
ζώου καθαροῦ[57] ⌜καὶ πετεινοῦ⌝[58] πρόσφερε θυσίαν *τῷ Κυρίῳ[59].
14. Καὶ *παντὸς πρωτογεννήματός σου[60] καὶ οἴνου[61] πρόσ-
φερε *ἀπαρχὰς εἰς θυσίαν Κυρίῳ[62] ⌜τῷ θεῷ⌝[63]. *Καὶ
πᾶσαν θυσίαν ἅλατι ἁλιεῖς[64].
X. *Καὶ τανῦν[1] φυλάξατε[2] *ὅσα ἐγὼ ἐντέλλομαι ὑμῖν,
τέκνα, ἐπειδὴ ὅσα ἐγὼ ἤκουσα παρὰ τῶν πατέρων μου ⌜ἀνήγ-
γειλα ὑμῖν⌝[3]. 2. ⌜Καὶ ἰδοὺ⌝[4] ἀθῷός εἰμι[5] τῆς[6] ἀσεβείας[7]
ὑμῶν[8] *καὶ παραβάσεως[9] ἣν ποιήσετε ἐπὶ *τῇ συντελείᾳ[10]
*τῶν αἰώνων[11] [εἰς τὸν σωτῆρα τοῦ κόσμου χριστόν][12] *πλα-
νῶντες τὸν Ἰσραήλ[13], καὶ ἐπεγείροντες[14] *ἐπ' αὐτὸν[15] κακὰ
μεγάλα[16] *παρὰ Κυρίου[17]. 3. Καὶ ἀνομήσετε[18] *ἐν τῷ[19]
Ἰσραήλ[20], ὥστε μὴ βαστάζειν[21] τὴν[22] Ἱερουσαλὴμ[23] ἀπὸ προσ-

five words. [58] β, S^1 read as in margin. [59] *adef*, A^{b*cde}, S^1. *ab* κυρίῳ. *g* τῷ θεῷ. *c* αὐτῷ. A^{fg} om. to τῷ θεῷ. [60] α, *a* (save that *h*, *a* om. σου). *bf* read π. πρωτογενήματος. *deg* πρώτου γενήματος (γενν. *g*). A^{β} = πάντων κτηνῶν καὶ ἀπὸ καρπῶν, but արջառոց եւ յարմտեաց appears to be corrupt for առաջինոց արմտեաց = πρωτογεννημάτων. [61] *a* reads οἴνων. [62] α (save that c reads ἀρχάς). *af* read ἀπ. θυσίαν τῷ (*f* om.) κυρίῳ. *b* ἀπαρχάς. *d* κυρίῳ ἀπαρχάς. *eg*, A^{β} ἀπαρχὰς τῷ κυρίῳ. [63] α. β, A^{β}, S^1 om. β–*bdf* read τῷ κ. *b* om. [64] β–*d* (save that *e* reads ἁλίσεις), A^{β}. *d* reads καὶ πᾶσαν δὲ θ. ἅ. ἁλατιεῖς. Gk. Frag. 29 (see Appendix) supports text.

X. [1] *c*. *h* reads καὶ οὖν. β, A νῦν οὖν. [2] *b* reads φυλάξασθε. [3] α (save that *h* adds μου after τέκνα). β–*d* agrees with text (save that *beg* om. ἐγώ after ὅσα 1° and β–*d* om. ἐγώ after ὅσα 2°, and for ἐπειδή read ὅτι). *d*, A agree in omitting ἀνήγγειλα ὑμῖν. *d*, A^{β} read τέκνα μου ὅτι (A^{β} om.) ὅσα ἤκουσα παρὰ τῶν πατέρων μου ἐντέλλομαι ὑμῖν. A^{α} = ὅσα νῦν ἐντέλλομαι ὑμῖν ὅσα ἤκουσα παρὰ τῶν πατέρων μου. A^{α} contains τέκνα also but has trs. it before φυλάξατε. [4] α. β, A. om. [5] *g* reads ὑμῖν. A adds ἀπ' ἐκείνου. [6] α β, A, S read πάσης. [7] *d* reads ἀδικίας. [8] *g* trs. after παραβ. [9] *c*, β. *h* reads καὶ ὡς ἀσέβειαν. A^{β} = καὶ παραβάσεων. A^{a} om. but not A^{b} as Text represents. [10] *c*. *h*, *e* read τῆς (*e* om.) συντελείας. β συντελείᾳ. [11] *e* reads τοῦ αἰῶνος. [12] Bracketed as a Christian interpolation. The last word is found only in *c*. [13] α. β, S^1 read ἀσεβοῦντες (ἀθετοῦντες *a*, S^1) πλανῶντες (*eg* om.) τὸν Ἰσρ. (*e* om. τ. Ἰ.). A = ἀσεβοῦντες πλανᾶτε τὸν Ἰσρ. *h* om. next thirteen words through hmt. [14] A = ἐπεγείρετε. [15] *c*. *abfg*, S^2 read αὐτῷ. *d* αὐτόν. *e* ἑαυτοῖς. A = ὑμῖν. S^1 om. [16] A = σφόδρα μεγάλα. *d* adds ἐπερχόμενα αὐτῷ. [17] *bdfg*, A. *c*, *a* read παρὰ κυρίῳ. *e* om. [18] β–*d*, *c* reads ανομεισητε. *d* ἀνομήσει. A = ἀνομεῖτε. [19] *c*. β, A, S^1 read σύν. ἀνομεῖν ἐν = פשׁע ב. [20] *c* om. next ten words. *h* resumes with ὥστε after its lacuna. [21] *h*. *afg* read βαστάσαι. *be* βαστάξαι. *d*, A δύνασθαι

ώπου τῆς[24] πονηρίας ὑμῶν, ἀλλὰ σχισθήσεται[25] τὸ κατα-
πέτασμα[26] τοῦ ναοῦ, ὥστε μὴ καλύψαι[27] τὴν[28] ἀσχημοσύνην
ὑμῶν. 4. Καὶ[29] διασπαρήσεσθε[30] αἰχμάλωτοι[31] ἐν[32] τοῖς
ἔθνεσιν, καὶ ἔσεσθε * εἰς ὄνειδος καὶ εἰς κατάραν ἐκεῖ[33]. 5. Ὁ
γὰρ οἶκος, ὃν ἂν[34] ἐκλέξεται[35] Κύριος[36], * Ἱερουσαλὴμ κληθή-
σεται[37], καθὼς * περιέχει ἡ βίβλος[38] Ἐνὼχ τοῦ δικαίου.

XI[1]. Ὅτε οὖν * ἔλαβον γυναῖκα, ἐγὼ εἴκοσι καὶ ὀκτὼ
ἐτῶν ὑπῆρχον[2], * ἦν δὲ αὐτῇ ὄνομα Μελχά[3]. 2. Καὶ συλλα-
βοῦσα ἔτεκεν υἱόν[4], καὶ ἐκάλεσα[5] τὸ ὄνομα αὐτοῦ[6] Γηρσάμ[7],
ὅτι * ἐν γῇ παροικίας ἦμεν[8]. 3. * Καὶ εἶδον[9] περὶ αὐτόν[10],

β–d, S σχίσαι τὸ ἔνδυμα. β, A, S^2 ἐκεῖ εἰς ὀνειδισμὸν καὶ εἰς κατάραν καὶ εἰς καταπάτημα. For Aramaic and Greek

Fragments based on XI. 1, 5, 6, 7, 8; XII. 1–7; XIII. 1, 3, 4, 7, 8, 9 see Appendix. β–e S^1 ᾗ ὄνομα Μελχά. β, (A^β) S^1 τῇ γῇ ἡμῶν πάροικοι. After ἦμεν *bde*, A, S^1 add Γηρσὰμ γὰρ παροικία γράφεται.

βαστάσαι. [22] *f* om. [23] A^{cd} read Ἰσραήλ. A^a add πόλιν. [24] *h*. β om. [25] *c*, *d*, A. *h* reads σχισθήσονται. *ab*, S σχίσαι. *e* σχισε. *f* σχίσει. *g* σχήσετε. [26] *c*. *h* reads καταπετάσματα. β, A, S^1 ἔνδυμα. Since ἔνδυμα is never used as a translation of פָּרֹכֶת, the veil which divided the holy place from the holy of holies, nor of מָסָךְ, it is possible that τοῦ ναοῦ is an interpolation and that the text spoke merely of the rending of the garments whereby their shame should be exposed. Cf. Isa. xxii. 8. But if καταπέτασμα is original then τοῦ ναοῦ is so also. A^a add κόσμου before τοῦ ναοῦ in the sense of 'ornament.' [27] α. β–*b* read καλύπτειν. *b* κατακαλύπτειν. [28] α. β om. [29] *d* reads καὶ οὐ μόνον ταῦτα γενήσεται οὕτως ἀλλὰ καὶ ὑμεῖς. [30] *c*, *abg*. *h* reads διασπαρεῖσθαι and om. next six words. *def* read διασπαρί (εἰ *d*, ῆ *e*) σεσθαι. [31] *d*, A^β om. S^1 (?) reads ὁμόφυλοι. [32] A adds πᾶσιν. [33] α. β, A^β, S^2 read ἐκεῖ (*b* om.) εἰς ὀνειδισμὸν καὶ εἰς κατάραν (*g* om. καὶ εἰς κατ.) καὶ εἰς καταπάτημα. A^a reads εἰς κατάραν καὶ εἰς ὀνειδ. καὶ εἰς καταπάτημα ἀλλοτρίων. S^1 εἰς ὀνειδ. καὶ εἰς καταπάτημα. [34] *d* om. [35] *h*, *f*. *c* reads ἐκλέξειται. *adg* ἐκλέξηται. *b* ἐξελεξῆται. *e* ἐξελέξεται. A ἐξελέξατο. A^a add ἑαυτῷ. [36] *e* om. [37] *d* reads Ἰηλ ἅγιον ἔσται. *f* om. [38] α, *deg*. *abf* read περιέχει βίβλος. A = γέγραπται (A^h om.) ἐν βίβλοις.

XI. [1] *g* om. XI.–XII. 3 S^1 om. XI.–XIII. here but adds them after XIX. [2] α (save that *c* reads χρόνων for ἐτῶν). β, A^β, S^1 read ἔλ. γυναῖκα, ἤμην ἐτῶν εἴκοσι ὀκτώ (κη' ἐτῶν ἤμην *ade*, εἴκοσι καὶ ὀκτὼ ἐτῶν ἤμην *f*). A^a = ἤμην ἐγὼ ἐτῶν εἴκοσι καὶ ὀκτὼ ἔλαβον ἐγώ μοι γυναῖκα. [3] α (save that *c* reads Μελχέ). *e* which is dependent on α reads ἦν δὲ ὄνομα αὐτῆς Μελχώ. A is an expansion of α. It = καὶ ἦν τὸ ὄνομα τῆς γυναικός μου Μελχά. β–*e*, S^1 read ᾗ ὄνομα Μελχά. [4] α, *d*, A^{b*}, Gk. Frag. 63. *a* reads παροικηλόν. *bef*, A^{cdefg}, S^1 om. Ver. 2 is very corrupt in A^a. It = καὶ ὅτε ἦμεν ἐν Γεσέμ, ὅτι πάροικοι ἦμεν ἐν τῇ γῇ ἐν ᾗ ἦμεν· Γεσὲμ γὰρ παροικία μεταγράφεται. [5] *h*, *d*, S^1, Gk. Frag. 63. *c*, *abef*, A^β read ἐκάλεσε. [6] adds παροικεία.

β (A^{β}), S^1 εἶδον δὲ ἐν ὁράματι ὅτι μέσος ἐν ὑψηλοῖς ἵστατο πάσης τῆς συναγωγῆς.

β, A τρίτον.

ὅτι οὐκ ἔστιν[11] ἐν τῇ[12] πρώτῃ τάξει. 4. Καὶ[13] ὁ Καὰθ[14]
ἐγεννήθη *ἐν τῷ[15] τριακοστῷ πέμπτῳ[16] ἔτει[17] ⌜τῆς ζωῆς
μου⌝[18] *πρὸς ἀνατολὰς ἡλίου[19]. 5. *Καὶ εἶδον ἐν ὁράματι·
ἐν ὑψηλοῖς ἵστατο μεσῶν τῆς συναγωγῆς[20]. 6. *Διὰ τοῦτο
ἐκάλεσα τὸ ὄνομα αὐτοῦ Καάθ[21], [ὅ ἐστιν ἀρχὴ μεγαλείου καὶ
συμβιβασμός][22]. 7. Καὶ *τρίτον υἱὸν[23] ἔτεκέν μοι τὸν
Μεραρεῖ[24] τῷ[25] τεσσαρακοστῷ[26] ἔτει[27] *τῆς ζωῆς μου[28], καὶ

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[7] A^a = Γεσέμ. [8] α (save that *h* reads ὑμῶν (?) for ἦμεν). β, A, S read ἐν τῇ γῇ ἡμῶν (αὐτοῦ *f*. ἐν ᾗ ἦμεν A. *e* om.) πάροικοι ἦμεν (πάροικος ἤμην *e*). *bde*, A, S^1 add Γηρσὰμ (Γεσὲμ A^a) γὰρ παροικία γράφεται (μεταγράφεται A) against α, *aef*. [9] α, A^{β}. *bef* read εἶδον δέ. *af* ἰδών. *d* ἴδον γάρ. A^a om. together with rest of verse. [10] β reads αὐτοῦ. [11] *b* reads ἔσται. [12] α, *d*, A^{β}. β–*d* om. [13] *d* gives ver. 4 as follows: καὶ ἐν τῷ λε̄ ἔτει πάλιν συλλαβοῦσα ἔτεκέ μοι υἱὸν δεύτερον κατὰ ἀνατολὰς ἡλίου. [14] *a* reads Κάθ here and elsewhere. A^b adds υἱός μου. [15] α. β om. [16] A^a om. Aram. Frag. = τετάρτῳ. Gr. Frag. 68 reads ἐνιαυτῷ corrupt (?) for τετάρτῳ. [17] A^{b*} om. [18] α. β, A, S^1 om. [19] A^a om. [20] α (save that *c* om. ἐν before ὁράματι). β reads εἶδον δὲ ἐν ὁράματι, ὅτι μέσος (μέσον *adf*, μεσῶν *e*) ἐν ὑψ. (+ δρυσὶ S^1) ἵστ. πάσης τῆς συναγωγῆς. A = καὶ εἶδον ἐν ὁράματι ὅτι ἐν μέσῳ πολλῶν (here բազմաց (= πολλῶν) is a corrupt dittography of բարձր = ὑψηλός) ἵστατο ὑψηλὸς ὑπὲρ πᾶσαν τὴν συναγωγήν (ἐν μέσῳ τοῦ ὕψους ἵστατο ὑπὲρ πᾶσαν τ. συναγωγήν A^{β}). It thus appears that A supports β. With our text we should compare the Gr. Frag. Ἑώρακα ὅτι ἐπ᾽ αὐτῷ ἔσται ἡ συναγωγὴ παντὸς τοῦ λαοῦ. There may be a paronomasia in קהת and קהל = συναγωγή. [21] A^a read Καάθ only. For ἐκάλεσα *a* reads ἐκάλεσε and for Καάθ S^1 reads Καιάφα and *d* Κάθ. [22] I have bracketed this clause as a gloss. Though it is found in both α, β and A, it cannot be given as an explanation of the name. It may, however, be a corrupt survival of the text which may be more truly handed down in the Gr. Frag. καὶ ὅτι αὐτὸς ἔσται ἡ ἀρχιερωσύνη ἡ μεγάλη· αὐτὸς καὶ τὸ σπέρμα αὐτοῦ ἔσονται ἀρχὴ βασιλέων ἱεράτευμα τῷ Ἰσραήλ. The MSS. evidence is as follows: α, S^1 support text (save that *h*, S^1 read συμβιβασμοῦ). Similarly β (save that *d* om. ἀρχὴ μεγ. and *e* reads ἑρμηνεία for ἀρχή). A = ὅ ἐστιν ἡ ἀρχὴ μεγαλείου (χρίσεως A^{β} by an easy internal corruption) καὶ κρίσεως (but դատաստանութեան may be corrupt for դասմիաբանութեան = συμβιβασμοῦ). [23] *c*. *h* reads τὸν υἱὸν τὸν τρίτον. β–*bd*, A read τρίτον. *b*, S^1 τρεῖς. For the first seven words *d* reads καὶ προσθῆσα (sic) ἔτεκέ μοι υἱόν. [24] α. *ae* read Μεραρήν. *bf* Μεραρί. *a* om. next fifteen words through hmt. [25] α, *d*. *bef* om. [26] *d* read μ. [27] A^a om. [28] *c*, *d*. *h*, *bef*, A^a read ζωῆς μου. A^{β} om. [29] *e* reads ἐπεί. [30] *c*, *e*, A^{ah}. So also Aram. and Gr. Frag. 69. *h*, *bdf*, $A^{b\beta}$, S^1 read ἐκάλεσε.

ἐπειδὴ[29] ἐδυστόκησεν ἡ μήτηρ αὐτοῦ ἐκάλεσα[30] αὐτὸν[31] h, bdf,
Μεραρεῖ[32] ὅ ἐστι[33] * πικριασμός[34]. 8. Ἡ δὲ Ἰωχαβὲδ[35] A^b, S^1 ἐκάλεσε.
* ἐγεννήθη ἐν Αἰγύπτῳ τῷ ἑξηκοστῷ τετάρτῳ μου ἔτει[36]. * ἔνδοξος β, S^1
γὰρ ἦν τότε ἐν μέσῳ τῶν ἀδελφῶν μου[37]. πικρία μου ὅτι

XII. Καὶ ἔλαβεν ὁ[1] Γερσὰμ[2] γυναῖκα[3] καὶ ἔτεκεν[4] καίγε
* ἐξ αὐτῆς[5] τὸν Λομνὴ[6] καὶ Σεμεῆ[7]. 2. * Οἱ δὲ[8] υἱοὶ αὐτὸς
Καὰθ[9] Ἀβραάμ[10], Ἰσαχάρ[11], Χεβρὼν[12] καὶ[13] Ὀζηήλ[14]. ἀπέθνησκεν.
3. ⌈Καὶ οἱ[15] υἱοὶ Μεραρεῖ Μοολὶ[16] καὶ Μωυσής[17]⌉. 4. Καὶ β, S^1

ἑξηκοστῷ τετάρτῳ ἔτει ἐτέχθη ἐν Αἰγ. β, A αὐτῷ.

[31] *e* reads αὐτῶν. A^a, Aram. and Gr. Frag. 69 = τὸ ὄνομα αὐτοῦ. [32] α. *b* reads Μεραρί. *d* Μεραρή. *ef* Μεραρήν (-ίν *f*). [33] A = ἑρμηνεύεται. [34] *c*. β–*e*, A read πικρία μου. *h* κρασμος. *e* πικρασμοῦ. β adds ὅτι καίγε (καὶ *d*) αὐτὸς ἀπέθνησκεν (ἀπέθανεν *b*). [35] α, *bg*. β–*bg* read Ἰωχαβέθ (Ἰοχ. *af*) A^a = Γεναβάδ. A^b* Ναχαβέθ. A^cdfg Ἰοχαβέθ. [36] α (save that *c* reads ἐγεννήθην). A^a = ἐγεννήθη (or ἐτέχθη) μοι ἑξήκοντα τετάρτῳ ἔτει ζωῆς μου, ἐν ᾧ ἦν ἐν Αἰγ. β–*d*, S^1 read ἑξηκοστῷ (ἑξήκοντα *f*, ξ´ *e*) τετάρτῳ ἔτει (τεσσάρων ἐτῶν *f*) ἐτέχθη ἐν Αἰγ. A^β = ὅτε ἦν ἑξήκ. τεσσάρων ἐτῶν ἐτέχθη μοι (A^b* om.) ἐν Αἰγ. *d* stands alone and gives ver. 8 thus: καὶ ἐν τῷ ξ´ τετάρτῳ ἔτει τῆς ζωῆς μου ἐν Αἰγ. συλλαβοῦσα ἔτεκέ μοι θυγατέρα τὴν Ἰωχαβέθ. This slightly agrees with Aram. Frag. 71. [37] *h*. So *c* (save that it reads ει τωτε ἐν μέσῳ). β reads ἤμην τότε (*e* om.) ἐμμέσῳ (ἐν μέσῳ *def*) τ. ἀδ. μου. A^a = καὶ τότε ἦν ἐνδ. ἐν μέσῳ ἀδελφῶν πολλῶν. A^β = καὶ ἦν τότε ἐνδ. ἐν μ. τῶν ἀδ. μου.

XII. [1] *b* om. [2] A^b = Γεθσών. A^a add ἑαυτῷ. [3] A^b*cd add συνέλαβεν. A^eg καὶ συνέλαβεν. [4] S^1 = ἐγεννήθη. [5] α, S^1. β, A read αὐτῷ. A^a add υἱόν. [6] *c*, *f*. *h* reads Λομνεί and om. next nine words. *a* reads Λομήν. *b* Λομνί. *d* Λομνήν. *e* Λωμνήν. A^a, *deg* Λουμί. A^b* Λουνμί. A^c Λομί. Exod. vi. 17 לִבְנִי and so Aram. Frag. [7] *c*. *b* reads τὸν Σεμεί. *adf* Σεμεί. *e* τὸν Σενεήν. A^a = Σεμί. A^b Συμί. A^b*cd Σεμηί. A^eg Σεμνεί. Exod. vi. 17 שִׁמְעִי. [8] *c*. *ef*, A^a read καὶ οἱ. *ab* καί. For the first four words of ver. 2 *d* reads ἔλαβε καὶ Κὰθ γυναῖκα καὶ ἔτεκεν αὐτῷ. [9] *c* adds εἰσίν. [10] *c*, *d*. *b* reads Ἀμβράμ. Cf. LXX. Exod. vi. 18. *aef* Ἀβράμ. A = Ἀμράμ. So Exod. vi. 18 עַמְרָם, and also Aram. Frag. *d* adds καί. [11] *c*, *adef*, A^a. *b* reads Ἰσαάρ. A^cd = Ἰσαχαρά. A^b* Ισαχαρ και Ισαχαρα. *d* adds καί. Exod. vii. 18 and Aram. Frag. 75 יִצְהָר. [12] *b* reads Χεβρώ. [13] α, *d*, A. Other MSS. om. [14] *c*. *h* reads Ὀζωήλ. *adf*, A^β Ὀζιήλ. *b* Ὀζήλ. *e* Οὐζηήλ. A^a = Οὐζέλ. A^b Οὐζιήλ. [15] *c*, *ef*. *h*, *ab* om. For the first four words *d* reads ὁμοίως δὲ καὶ ὁ Μεθαρὴ ἔλαβεν αὐτῷ γυναῖκα καὶ ἔτεκεν. A om. ver. 3. [16] *b*, S^1. *c* reads Μοθλί. *h* Μεθχί. *af* Μοθλή. *d* τὸν Μααλή. *e* Μωλή. Exod. vi. 19 and Aram. Frag. 75 מַחְלִי. [17] α. *d* reads Μωυσὴ καὶ Ἀαρών. Cf. Exod. vi. 19 מוּשִׁי. *af* read Ὀμουσή. *b*, S^1 Ὀμουσί where the O may represent the vav in the Hebrew. On the other hand, the LXX has

⌜ἐν[18] τῷ[19] *ἐνενηκοστῷ τετάρτῳ μου ἔτει⌝[20] ἔλαβεν ὁ[21]
Ἀβραὰμ[22] τὴν Ἰωχαβὲδ[23] τὴν[24] θυγατέρα μου ἑαυτῷ[25] εἰς
γυναῖκα ὅτι ἐν μιᾷ ἡμέρᾳ[26] ἐγεννήθησαν[27] αὐτὸς καὶ ἡ θυγάτηρ
μου. 5. Ὀκτὼ[28] ἐτῶν ἤμην ὅτε εἰσῆλθον[29] εἰς γῆν[30]
Χανάαν[31]. καὶ *δέκα καὶ ὀκτὼ[32] ἐτῶν[33] ὅτε[34] ἀπέκτεινα
*τὸν Συχέμ[35]. καὶ *δέκα καὶ ἐννέα[36] ἐτῶν[37] ἱεράτευσα[38]
καὶ *εἴκοσι καὶ ὀκτὼ[39] ἐτῶν[40] ἔλαβον[41] γυναῖκα· καὶ τεσσα-
ράκοντα[42] (καὶ ὀκτὼ)[43] ἐτῶν[44] εἰσῆλθον εἰς Αἴγυπτον·
6. *Καὶ ἰδού ἐστε, τέκνα μου, τρίτη γενεά[45]. 7. Ἰωσὴφ[46]
ἑκατοστῷ *ὀγδόῳ καὶ δεκάτῳ μου ἔτει[47] ἀπέθανεν.

α om. from αὐτός to end of chapter. af, A ἱεράτευσα τῷ κυρίῳ.

XIII. Καὶ *νῦν, τέκνα μου[1], ἐντέλλομαι ὑμῖν,
φοβεῖσθε[2] *Κύριον τὸν Θεὸν ὑμῶν[3] ⌜ἐξ ὅλης τῆς καρδίας
ὑμῶν⌝[4],

Ὁμουσεί also. *e* reads βουσήν. [18] *c*, *d*. Other MSS. om. A om. to ἔτει inclusive. [19] *be* om. [20] *c*. So also *h*, *b* (save that *h* om. μου and *b* trs. it after ἔτει). *e* reads ϞΔ ἔτει Μωυσῆ. *af* ἐνενηκ. ἔτει μου σὺν τῷ τετάρτῳ (καὶ τετάρτῳ *f*). *d* ἐνενηκ. ἔτει τῆς ζωῆς μου. S[1] corrupt. [21] *c*, *bf*. Other MSS. om. [22] α, *de*. *af* read Ἀβράμ. *b* Ἀμβράμ. A = Ἀμράμ. *d* adds ὁ υἱὸς Κάθ. [23] *a*. *c* reads Ἠοχαβέλ. *h* Ἰωχαβέλ. *d*, A[a,cdeg] Ἰωχαβέθ. *e* Ἰωχαβέ. *af* Ἰοχαβέθ. A[b] = Ὀχαβεθ. [24] *c*, *d*. Other MSS. om. [25] *c*, *adf*, A[a,eg]. *b* reads αὐτῷ. *e* αὐτήν. *h*, A[b*cd] om. [26] A[β] = ἔτει. [27] α om. rest of chap. [28] *e* reads η'. Aram. Frag. 78 ὀκτωκαίδεκα. [29] *g* reads ἦλθον. [30] *ag* om. [31] A[β] = Χαναανιτῶν. *d* om. next nine words. [32] *afg*. *b*, A read ὀκτωκαίδεκα. *e* ΙΗ. [33] *f* om. [34] A[a] = ἤμην ὅτε. A[b*] om. *g* om. next nine words. [35] A = τοὺς Σικιμίτας. [36] *af*. *de* read Θ. *b*, A ἐννεακαίδεκα. [37] *bde*. *af* read ἔτη. A[a] add ἤμην ὅτε. [38] *af*, A[a] add τῷ κυρίῳ. [39] *f*, A. *a* read κ' καὶ η'. *de* ΚΗ. *bg* εἰκοσιοκτώ. S[1] εἴκοσι. [40] A[a,eg] add ἤμην ὅτε. [41] A[a] add μοι. [42] *de* read μ̄. [43] Added in accordance with Aram. Frag. 79. [44] A[a,cdeg] add ἤμην ὅτε. [45] *aef* (save that *af* om. ἐστέ and *e* reads ἔσται). So also A[β] (save that A[b*cd] add ὑμεῖς after ἐστέ). *b*, S[1] read καὶ ἰδού, τέκνα μού ἐστε, τέκνα μου, τρίτη γενεά. *d* καὶ ἰδού ἐστε ἀρτίως τρίτη γενεά, ὑμεῖς τέκνα μου. A[a] = καὶ νῦν ἰδού ἐστε τέκνα μου †τρεῖς†. *g* reads καὶ ἰδοὺ ἔσται τέκνα τρεῖς γενεαί. [46] *d* reads Ἰωσὴφ γὰρ ὁ ἀδελφός μου. A[β] = καὶ Ἰωσ. *g*, A[a] om. this verse. [47] *adf*, S[1] (save that *a* and S[1] om.). *b* reads ὀκτωκαιδεκάτῳ ἔτει. *d* ι' ἐτῶν. A[β] καὶ δεκάτῳ ἔτει αὐτοῦ ὅτε, thus agreeing with *d*.

XIII. [1] *g* om. S[1] om. next two words. [2] α, *f*, S[1]. *a* reads φοβεῖσθαι. *beg*, A ἵνα φοβεῖσθε (φοβεῖσθαι *e*). *d* ἵνα φοβῆσθε. [3] α, *adfg*, A, S[2] (save that *c*, *adfg* read ἡμῶν). *e* reads τὸν θεὸν ὑμῶν. *b* τὸν κ. S[1] τὸν κύριον ἡμῶν. [4] *c*. *af* read ἐξ ὅλης τῆς καρδίας. *beg* ἐξ ὅλης καρδ. *d* ἐξ ὅλης καρδ. ἡμῶν. *h*, A om. [5] *ag* add καρδίας (+ ὑμῶν *g*). *d* κυρίου. *e* ψυχῆς. A[a] = εὐθύ-

καὶ πορεύεσθε ἐν ἁπλότητι[5] *κατὰ πάντα τὸν νόμον
αὐτοῦ[6].

2. *Διδάξατε δὲ καὶ ὑμεῖς[7] τὰ τέκνα ὑμῶν γράμματα[8] α om.
ἵνα ἔχωσι[9] σύνεσιν ἐν *πάσῃ τῇ ζωῇ αὐτῶν[10], ver. 2.
ἀναγινώσκοντες[11] ἀδιαλείπτως[12] τὸν νόμον τοῦ Θεοῦ[13].

3. Ὅτι[14] πᾶς, *ὃς γνώσεται[15] *νόμον Κυρίου[16], τιμηθήσεται,
καὶ οὐκ ἔσται[17] ξένος, ὅπου ὑπάγει[18].

4. Καίγε πολλοὺς φίλους ὑπὲρ γονεῖς κτήσεται[19]
καὶ ἐπιθυμήσουσι πολλοὶ τῶν ἀνθρώπων δουλεῦσαι αὐτῷ[20]
καὶ ἀκοῦσαι νόμον[21] ἐκ τοῦ[22] στόματος αὐτοῦ[23].

5. Ποιήσατε ⸢οὖν⸣[24] δικαιοσύνην[25], τέκνα μου, ἐπὶ τῆς γῆς,
ἵνα †εὕρητε[26] ἐν τοῖς οὐρανοῖς. α ὑγιασμένοι ἦτε.

6. Καὶ σπείρατε[27] ἐν *ταῖς ψυχαῖς[28] ὑμῶν[29] ἀγαθὰ
*καὶ εὑρήσετε[30] αὐτὰ[31] *ἐν τῇ ζωῇ ὑμῶν[32].
*Ἐὰν δὲ σπείρητε πονηρὰ[33]
*πᾶσαν ταραχὴν καὶ θλῖψιν θερίσετε[34].

τητι, A^β ἁπλότητι. [6] A^a = κατὰ πάσας τὰς ἐντολὰς αὐτοῦ. A^β τῶν νόμων αὐτοῦ. *d* om. τόν, and *b* reads αὐτῶν for αὐτοῦ. [7] *e* reads διδάξατε καὶ ὑμεῖς. A^a = καὶ διδάξατε. [8] *g* trs. before τὰ τέκνα. [9] *f* reads ἔχουσιν. S^1 ἔχητε. [10] *de* read πάσῃ ζ. αὐτῶν. [11] *abfg*, A^β, S^1. *d* reads καὶ ἵνα γινώσκοντες καὶ ἐπιγινώσκοντες. *e* ἵνα γινώσκουσιν. A^a = ἀναγινώσκειν. [12] *d* reads ἀδιαλείπτως ὦσιν and trs. after θεοῦ. [13] A = κυρίου. [14] *c* reads διότι. A^{eg} om. A^β om. next five words. [15] *g* reads ὁ εἰδώς. [16] α, *d*, A^a. *abfg* read ν. θεοῦ. *e* τὸν νόμον τοῦ θεοῦ. *e* adds καί. [17] *c* reads ἐστίν. [18] β. *c* reads ἂν εἰσέρχεται. *h* ἂν ἀπέρχεται. [19] *h* (?), *ag*. *c*, *df* read κτίσεται. *b* κτήσηται. *e* γε ζητεῖν. S^1 adds ὢν φιλομαθής. A^a om. ver. 4 and compresses vers. 5, 6 as follows:

Σπείρατε δικαιοσύνην (or ἐλεημοσύνην) ἐπὶ τῆς γῆς
ἵνα θερίσητε ἀταραξίαν.

[20] *g* reads αὐτόν. A^{b*cd} = ὑμῖν. A^{eg} om. [21] *c*, β–*d*. *h* reads νόμους. *d* λόγον. [22] ae^1 om. [23] A^{b*cd} = ὑμῶν. [24] α. β, A, S^1 om. [25] *c* trs. after τέκνα μου. [26] β, A^β, S. *d* adds αὐτήν and for preceding ἵνα reads ὅπως. *c* reads ὑγιασμένοι εἶται (i.e. ἦτε). *h* ἡλιασμένοι. All readings corrupt. εὕρητε = תמצאו and ὑγίασμένοι ἦτε = תרפאו, both of which are corrupt for תאצרו = θησαυρίσητε. Cf. Matt. vi. 19, 20. [27] α, *af*. *bdeg* read σπείρετε. [28] *f* reads τῇ ψυχῇ. [29] *d* reads ἡμῶν. [30] α (though *c* reads εὑρήσειται and *h* εὑρήσητε). β, A read ἵνα εὕρητε. S^1 καὶ θερίσετε καὶ εὑρήσετε. [31] *g*, S^1 om. [32] α om. S^1 reads αἰωνίῳ for ὑμῶν. [33] α (save that *c* reads σπείρετε). *abef*, S^1 read ἐὰν γὰρ σπείρητε (σπείρετε *ef*) κακά. *dg* ἐὰν γὰρ σπείρητε. [34] α, β–*dg* (save that *c* reads θερησεται (sic), *h*, *bf* θερίσητε, *e* θερίσεται), A^β. *dg* read ταραχήν, πᾶσαν (*d* om.) θλῖψιν θερίσητε (θερησετε *g*). [35] *ab*, A^β. *c*, *df* read κτίσασθε. *h*, *e* κτήσασθαι. *g*, A^a κτήσεσθε. [36] A^a =

β, A^β, S θεοῦ μετὰ σπουδῆς. α ἵνα.

7. Σοφίαν κτήσασθε[35] *ἐν φόβῳ[36] Θεοῦ[37]
ὅτι[38] ἐὰν *γένηται αἰχμαλωσία,
καὶ ὀλοθρευθῶσι πόλεις καὶ χῶραι[39]
*καὶ χρυσὸς καὶ ἄργυρος καὶ πᾶσα[40] κτῆσις[41] ἀπολεῖται[42]
*τοῦ σοφοῦ τὴν σοφίαν[43] †οὐδεὶς[44] δύναται[45] ἀφελέσθαι[46]
εἰ μὴ τύφλωσις[47] ἀσεβείας[48] καὶ πώρωσις[49] ἁμαρτίας[50].

β–d, A, S om.

8. ⸢Ἐὰν γάρ τις φυλάξῃ αὐτὸν ἐκ τῶν πονηρῶν τούτων ἔργων⸣[51]
τότε[52] γενήσεται[53] αὐτῷ σοφία[54] καὶ *παρὰ τοῖς πολεμίοις λαμπρὰ[55]
καὶ ἐπὶ[56] γῆς ἀλλοτρίας[57] πατρίς,
καὶ ἐν μέσῳ[58] ἐχθρῶν εὑρηθήσεται[59] φίλος.

β, A ταῦτα. abf, A, S^1 ἡμῶν.

9. *Πᾶς ὃς ἂν διδάσκει καλὰ καὶ πράττει[60]
σύνθρονος ἔσται[61] βασιλέων[62],
ὥσπερ[63] καὶ Ἰωσὴφ ὁ ἀδελφός[64] μου[65].

καὶ φόβον. [37] α, β, S^1. A^a = κυρίου θεοῦ. A^β, S^2 κυρίου. β, A^β, S add μετὰ σπουδῆς. [38] α read ἵνα. [39] α. β, S^1 read γένηται αἰχ. καὶ πόλεις ἐξολοθρευθῶσι (ὀλοθρευθῶσι *bf*) καὶ χῶραι (S^1 om. κ. χῶραι). A^a = ὅτι ὅτε γενήσονται ἐν ταραχῇ χῶραι καὶ ὀλοθρευθῶσι. A^β = ὅτι ἐὰν γένωνται χῶραι καὶ πόλεις ὀλοθρευθῶσι. *d* adds καὶ ἄρουραι. [40] A^a om. [41] *abeg*. α, *df* read κτίσις. [42] *beg*. *c* reads ἀπωλλεῖται. *h* ἀπολυται. *d* ἀπόλλυται. *af* ἀπώληται. [43] α, β–*df*. *df* read τοῦ δὲ σοφοῦ τὴν σ. A^a = τὴν δὲ σοφίαν τῶν σοφῶν. A^β τὴν δε σοφίαν. [44] *e* reads οὐ. [45] A^a = δυνήσεται. [46] A^a add ἀπ' αὐτῶν. A^b ἀπ' αὐτοῦ. [47] For τύφλ . . . ἁμαρτίας S^1 reads σκοτία ἁμαρτίας τύφλωσις ῥήματος ἀπὸ τῆς εὐγενείας. [48] A^a om. next three words. [49] Em. from πόρρωσις of α, *e*. *adf* read πόρωσις. *b* πήρωσις. *g* πείρωσις. A^β = πλήρωσις, a corruption of our text. [50] *g* reads καρδίας. [51] α (save that *c* reads φυλάξει, and *h* ἑαυτόν, and πράξεων for ἔργων). *d* reads ἐὰν δὲ φυλάξῃ ταῦτα. β–*d*, A, S om. But the τότε (α, *aef*) which begins the next line points to some such clause as the above. [52] α, *aef*, S^1. *bg*, A read ὅτι. *d* om. [53] *c* adds ἐν. [54] α, *d* (but *d* prefixes ἡ), A. β–*d* read αὐτή. A^a add αὐτοῦ ὡς πόλις ἰσχυρά. S^1 reads πόλεμος and for next five words καὶ ἀπὸ τοῦ πολεμίου. [55] *h*, β. *c* reads περὶ τοὺς πολεμίους λαμπρός. A = παρὰ τῷ πολέμῳ (τοῖς πολέμοις A^β) λαμπρότης. [56] *g* adds τῆς. A^a om. this line and the next. [57] A^β = ἀλλοτρίων. [58] α, *ef*. Other MSS. read ἐμμέσῳ. [59] *c* reads γενήσεται. For εὑρ. φίλος S^1 reads ἀναστρέψεται. [60] α (save that *h* reads διδάσκῃ). *ae* read ὃς ἐὰν διδάσκῃ ταῦτα καὶ πράττῃ (πράσσει *e*). *bdg* ἐὰν (+ γὰρ *g*) διδάσκῃ (διδάσκει *d*) ταῦτα καὶ πράττῃ (πράττει *d*). *f* ὃ ἐὰν διδάσκει ταῦτα καὶ πράσσει. A = ὅτι ἐὰν ὃ διδάσκεις καὶ τοῦτο πράττῃς. S^1 ἐὰν δέ τις γλίχηται τῆς διδασκαλίας καὶ σοφίας. [61] A = ἔσῃ. [62] α, β–*ab*, A, S^2. *ab*, S^1 read βασιλέως. [63] α. β read ὡς. [64] *g* reads πατράδελφος. S^1 prefixes ἁγνός. [65] α, *d*. *abf*, A, S^1 read ἡμῶν. *eg* ὑμῶν.

α, A^{α}

XIV. Ἐγὼ[1] οὖν, τέκνα μου[2], ἔγνων[3] ὅτι ἐπὶ τὰ τέλη τῶν αἰώνων ἀσεβήσετε[4] *ἐπὶ Κυρίον, χεῖρας ἐπιβάλλοντες[5] ἐν[6] κακίᾳ [ἐπ' αὐτὸν][7] καὶ ἐν[8] πᾶσι τοῖς ἔθνεσιν γενήσεσθε[9] χλευασμός.

β, A^{β}, S^1

XIV. Καὶ νῦν, τέκνα μου[10], ἔγνων ἀπὸ[11] γραφῆς[12] Ἐνώχ, ὅτι ἐπὶ τέλει[13] ἀσεβήσετε[14] ἐπὶ Κύριον, *χεῖρας ἐπιβάλλοντες ἐν πάσῃ κακίᾳ[15] καὶ αἰσχυνθήσονται *ἐφ' ὑμῖν[16] οἱ ἀδελφοὶ ὑμῶν, καὶ πᾶσι τοῖς ἔθνεσι γενήσεσθε[17] χλευασμός.

2. Καὶ γὰρ ὁ πατὴρ ἡμῶν Ἰσραὴλ καθαρός ἐστιν[18] ἀπὸ τῆς[19] ἀσεβείας[20] τῶν ἀρχιερέων [οἵτινες ἐπιβαλοῦσι[21] τὰς χεῖρας αὐτῶν ἐπὶ τὸν σωτῆρα τοῦ κόσμου][22].

A^{α} om. vers. 2, 3, 4 (to ἀνελεῖν inclusive).

α

3. Ὡς[23] γάρ ἐστιν ὁ †ἥλιος[24] καθαρὸς ἐνώπιον κυρίου †ἐπὶ τὴν γῆν[25], οὕτω καὶ

β (S^1).

3. *Καθαρὸς ὁ οὐρανὸς ὑπὲρ τὴν γῆν[26] καὶ ὑμεῖς οἱ φωστῆρες τοῦ Ἰσραήλ[27],

A^{β}

3. Τέκνα μου, καθαροὶ γίνεσθε καθὼς οἱ οὐρανοὶ ὑπὲρ τὴν γῆν· καὶ ὑμεῖς οἵ οἱ

XIV. [1] A^{α} = καί. [2] A^{α} add ἀναγγέλλω ὑμῖν ὅ. [3] A^{α} add ἀπὸ γραφῆς (τῶν ἔργων A^{h}) Ἐνώχ. [4] *h*. *c* reads ἀσεβήσουσιν. [5] α (save that *c* reads ἐπιβαλοῦσι). A^{α} = καὶ χεῖρας ὑμῶν ἐπιβαλεῖτε ἐπὶ κ. ὑμῶν. [6] A^{α} add πάσῃ (rightly). [7] α. Bracketed as a Christian addition. A, β, S^1 om. Observe addition made here by β, A^{β}. [8] *c*. *h* om. [9] *c* reads γενήσεσθαι (corrupt for γενήσεσθε as in *af*, A). *h* γενήσεται. [10] *e*, A^{β}. β–*e*, S^1 om. [11] *e* adds τῆς. [12] S^1 reads γενεᾶς. [13] *abd*, S^1. *e* reads τὸ τέλος. *f* συντελείᾳ. *g* τέλος. A^{β} = ἐπὶ τὰ τέλη τῶν αἰώνων. [14] *f*. *abdg* read ἀσεβήσητε. *e* ἀσεβήσεται. S^1 ἀσεβέσουσι. A^{β} add καθὼς ποιήσουσιν πάντα τὰ ἔθνη. [15] β (save that *de* read ἐπιβαλόντες), S^1. A^{β} = καὶ χεῖρας ὑμῶν ἐπιβαλεῖτε ἐπὶ κύριον. Unless we can render χεῖρας ἐπιβ. ἐν πάσῃ κακίᾳ as 'stretching out the hands to all wickedness,' we must reject either the whole clause or χεῖρας ἐπιβ. at all events. [16] *bg*. *d* om. *af* read ἐφ' ὑμᾶς and *e* ἐφ' ὑμῶν. [17] *af*, A. *bg* read γενήσεται. *d* γενήσετε. *e* γενήσεσθαι. [18] α, *adefg*. *b*, S^1 read ἔσται. A^{β} = ἦν. [19] α, *abd*, A^{bcdeg}, S^1. *efg*, A^{b*} read πάσης. [20] *c* adds ὑμῶν καί. [21] A^{β} = ἐπιβάλλουσι. [22] *c* adds χν. The clause is bracketed as a Christian interpolation. [23] *h*. *c* reads οὐ. [24] = שׁמשׁ which, since β, A^{β} read οὐρανός, is corrupt for שׁמים. [25] = בארץ corrupt for מארץ or מהארץ = ὑπὲρ or παρὰ τὴν γῆν. Hence read ὑπέρ or παρά, as in β, A^{β}. [26] β–*d* (save that for οὐρανός, which *f* om., *a* reads ἥλιος). *d* om. S^1 om. ver. 3 and ver. 4 to ἀσεβείᾳ. [27] *aefg*. *b* reads οὐρανοῦ. For καὶ ὑμεῖς . . . Ἰσραήλ *d* reads καὶ γὰρ αὐτῷ ὡς φωστῆρές εἰσιν. [28] A^{β} give the imperative here. [29] *c* reads σκοτισθειτε. [30] Em. from

ὑμεῖς ἐστε[28], οἱ φωστῆρες τοῦ Ἰσραήλ, παρὰ πάντα τὰ ἔθνη. 4. Καὶ ἐὰν ὑμεῖς σκοτισθῆτε[29] ἐν ἀσεβείᾳ, τί λοιπὸν τὰ ἔθνη ποιήσουσι[30] ἐν τυφλώσει διάγοντες[31]; καὶ ἐπάξετε κατάραν ἐπὶ τὸ γένος ἡμῶν[32], †ὑπὲρ οὗν†[33] τὸ φῶς τοῦ νόμου τὸ δοθὲν εἰς φωτισμὸν *παντὸς ἀνθρώπου[34], †τοῦτον θέλ(ήσ)ετε[35] ἀνελεῖν, ἐναντίας ἐντολὰς διδάσκοντες[36] τοῖς τοῦ θεοῦ δικαιώμασιν.

†ὡς ὁ ἥλιος καὶ ἡ σελήνη. 4. *Τί ποιήσουσιν πάντα τὰ ἔθνη, ἐὰν ὑμεῖς σκοτισθῆτε ἐν ἀσεβείᾳ; καὶ ἐπάξετε κατάραν[37] ἐπὶ[38] τὸ γένος ἡμῶν[39], †ὑπὲρ ὧν[40] τὸ φῶς τοῦ νόμου[41] τὸ δοθὲν[42] ὑμῖν[43] εἰς φωτισμὸν παντὸς ἀνθρώπου, †τοῦτον[44] θελήσετε[45] ἀνελεῖν, ἐναντίας ἐντολὰς διδάσκοντες *τοῖς τοῦ θεοῦ δικαιώμασι[46].

φωστῆρές ἐστε τοῦ Ἰσραήλ, ὡς ὁ ἥλιος καὶ ἡ σελήνη, ἔσεσθε. 4. Τί[47] ποιήσουσιν πάντα τὰ ἔθνη, ἐὰν [γὰρ][48] σκοτισθήσεσθε ἐν ἀσεβείᾳ; καὶ ἐλεύσονται κατάραι ἐπὶ τὸ γένος ὑμῶν, καὶ τὸ φῶς τὸ δοθὲν διὰ τοῦ νόμου ὑμῖν εἰς φωτισμὸν *καὶ παντὶ ἀνθρώπῳ[49], τοῦτο θελήσετε ἀνελεῖν καὶ [ἐναντίον τούτου][50] διδάξετε[51] τὰς ἐντολὰς[52] κατὰ τοῦ δικαιώματος θεοῦ.

Aα om. ver. 5 and ver. 6 to βεβηλώσετε καί inclusive.

5. Τὰς προσφορὰς[53] Κυρίου λῃστεύσετε[54], καὶ *ἀπὸ τῶν

ποιήσωσιν of *c*. *h* reads ποιήσειε. [31] *h* adds ὑπὲρ οὗν. [32] *c*. *h*, S¹ read ὑμῶν. [33] α. This unintelligible phrase is no doubt corrupt for ὑπὲρ ὧν as in β = על אשר. Cf. Ps. civ. 14 (LXX) for ὑπέρ with genitive in this sense as a rendering of על. Aβ give καί. S¹ γάρ. [34] *d* om. [35] *c* reads θέλεται. *h* θέλετε. [36] *c*. *h* reads διδάξοντες. [37] β–*d* (save that *aef* read σκοτισθήσεσθε and *g* ὑμῖν σκοτισθήσεται, *e* ἐπαξηται, *f* ἐπαταξετε, S¹ ἐπάξουσιν). *d* reads (almost as in α) καὶ ἐὰν ὑμεῖς σκοτισθῆτε, τί ποιήσουσι πάντα τὰ ἔθνη; ἐν γὰρ τῇ ἀσεβείᾳ ὑμῶν ἐπάξετε. [38] *g* om. [39] *d*, S¹ read ὑμῶν. [40] *af* read ὑπὲρ οὗ. [41] *b*, S² read κόσμου. *d* κόσμου καὶ τοῦ νόμου. For ὑπὲρ ὧν τὸ φῶς . . . δοθέν S¹ reads οἱ ἅγιοι νόμοι ἐδόθησαν. [42] *abe¹f* add ἐν against α, *de²g*, Aβ, S¹. [43] *b* adds ἐν. *d* adds καὶ παντὶ ἀνθρώπῳ and om. παντὸς ἀνθρώπου in next line. So also Aβ. [44] Read τοῦτο with *a*. [45] *dg* (though the former gives the form θελήσειτε and the latter θελήσεται). *abef*, S¹ read θέλοντες. [46] *e* reads τῆς τοῦ θ. δικαιοσύνης. S¹ om. rest of chap. [47] A^eg i.e. զինչ. A^b*cd prefix Եւ, text then = καὶ μὴ ὅ (?) or καὶ οὐδέν. [48] Bracketed as an interpolation. [49] So also *d*. See note 43. [50] Bracketed as a dittography of the last four words of the verse. Aα om. ver. 4 save the following words, ὅτι ὑμεῖς ἐναντίον τῷ κυρίῳ διδάσκετε τὰς ἐντολὰς ὑμῶν. [51] A^eg. A^b*cd = διδάσκειν. [52] A^g om. next six words. [53] Aβ read պատուիրանն (= τῆς ἐντολῆς) corrupt for

μερίδων[55] αὐτοῦ[56] κλέψετε[57] ἐκλεκτά, ἐσθίοντες[58] *ἐν καταφρονήσει[59] μετὰ[60] πορνῶν. 6. Καὶ[61] ἐν πλεονεξίᾳ τὰς ἐντολὰς[62] κυρίου[63] διδάξετε[64], *τὰς μὲν[65] ὑπάνδρους βεβηλώσετε[66] καὶ πόρναις[67] καὶ μοιχαλίσιν[68] συναφθήσεσθε[69], *θυγατέρας δὲ[70] ἐθνῶν λήψεσθε[71] εἰς γυναῖκας[72], καὶ γενήσεται[74] *ἡ μῖξις ὑμῶν[75] ὡς[76] *Σόδομα καὶ Γόμορρα[77]. 7. Καὶ[78] φυσιωθήσεσθε[79] ἐπὶ τῇ ἱερωσύνῃ ὑμῶν[80] *κατὰ τῶν ἀνθρώπων ἐπαιρόμενοι[81], οὐ μόνον δὲ τοῦτο[82] ἀλλὰ καὶ κατὰ τῶν ἐντολῶν τοῦ Θεοῦ[83]. 8. *Καταφρονήσετε γὰρ τὰ ἅγια χλευάζοντες καὶ γελοιάζοντες[84].

XV. Διὰ[1] τοῦτο[2] *ὁ ναός[3], ὃν[4] ἐκλέξεται[5] κύριος[6], *ἔρημος ἔσται[7] *ἐν τῇ ἀκαθαρσίᾳ ὑμῶν[8], καὶ ὑμεῖς αἰχμά-

bdeg, A^{β} καὶ πρὸ τοῦ θυσιάσαι κυρίῳ λήψεσθε τὰ ἐκλεκτά. β βεβηλώσητε καὶ παρθένους Ἰσραὴλ (bg Ἱερουσαλὴμ) μιανεῖτε.

β (A) γυναῖκας *καθαρίζοντες αὐτὰς καθαρισμῷ παρανόμῳ[73]. β Γόμορρα ἐν ἀσεβείᾳ. a, A^{β} om. κατὰ . . . ἐπαιρόμενοι. β *φυσιούμενοι καταφρονήσετε[85] τὰ ἅγια[86] ἐν καταφρονήσει[87] γελοιάζοντες[88].

պատարագն = τῆς προσφορᾶς. [54] α. c reads ληστεύσειτε. bdfg ληστεύσητε. e ληστεύσηται. h corrupt. [55] A^{β} read զբաժակն (= τὴν φιάλην) corrupt for զբաժինն = τὴν μερίδα. [56] a reads αὐτῶν. A^{β} = κυρίου. [57] a. α, d read κλέψειτε. bfg κλέψητε. e κλέψηται. bdeg, A^{β} add καὶ πρὸ τοῦ θυσιάσαι κυρίῳ (θεῷ A^{β}) λήψεσθε (d λήψετε) τά. [58] A^{β} = καὶ ἔδεσθε. [59] h, β, A^{β}, but β trs. before ἐσθίοντες and A^{β} after πορνῶν. c reads ἐν καταφροσύνῃ before μετά. [60] e adds τῶν. [61] b om. [62] h, b add τοῦ. [63] e om. [64] a. h, bdf read διδάξητε. c διδαξειτε. e διδάξηται. g διαδέξηται. [65] α. β–e, A^{β} read τάς. e καὶ τάς. [66] α. β reads βεβηλώσητε. β adds καὶ παρθένους Ἰσραὴλ (bg Ἱερουσαλήμ, d om.) μιανεῖτε (ef μιάνητε) against α, A^{β}. [67] af read πονηραῖς. [68] e reads μυχαλλίδαις. [69] A^{a} = ἔσται συναγωγὴ ὑμῶν, A^{β} ἔσονται συναγωγαὶ ὑμῶν through internal corruption. [70] α. e, A read καὶ θυγατέρας. β–e θυγατέρας. [71] d reads λήψετε. A adds ὑμῖν. [72] A^{a} = γάμον. [73] β (save that d reads καθαρίζεσθε ἑαυτὰς κ. π. and e reads κ. α. καθαρισμὸν παράνομον). A^{a} = ἐν νῷ ἔχειν καθαρίζειν αὐτὰς καθαρισμῷ παρανομίας ὑμῶν. A^{β} ἐν νῷ ἔχειν καθαρίζειν αὐτὰς παρανομίᾳ ὑμῶν. [74] α, β–af. af read γίνεται. A = γενήσονται. [75] A = αἱ μίξεις ὑμῶν ἐν ἀσεβείᾳ. [76] beg om. [77] α, β. A = Σοδομιτῶν καὶ Γομορραίων. β adds ἐν ἀσεβείᾳ. [78] A^{a} om. [79] A^{b*} = φυσιοῦσθε. [80] α, d, A. β–d om. [81] α, β (save that adf om. τῶν), A^{a}. A^{β} om. [82] α. d, A read ταῦτα ποιήσετε. β–d om. [83] A^{a} adds ἐναντίοι ἔσεσθε. [84] α. For γελοιάζ. c reads γελιάζοντες. A^{a} om. [85] aef. bdg read φυσιούμενοι καταπαίξετε. A^{β} = ἀσεβήσετε (i.e. ամբարշտեսջիք corrupt for ամբարտաւանեսջիք = φυσιωθήσεσθε) καὶ διαταράξετε. [86] a reads τῶν ἁγίων. g τὸ ἅγιον. [87] A^{β} = καταφρονοῦντες καί. [88] d reads γελιάζοντες as in c.

XV. [1] h, S^1 read καὶ διά. [2] α, adf. beg read ταῦτα. [3] e reads οὗτος. A^{a} add ὑμῶν. [4] α, deg. abf read ὃν ἄν. [5] α, efg. ab read ἐκλέξηται.

λωτοι ἔσεσθε εἰς πάντα τὰ ἔθνη. 2. Καὶ *ἔσεσθε βδέλυγμα[9] αὐτοῖς[10], καὶ λήψεσθε[11] ὄνειδος[12] καὶ αἰσχύνην αἰώνιον παρὰ *τῆς δικαιοκρισίας[13] τοῦ Θεοῦ. 3. Καὶ πάντες οἱ μισοῦντες[14] ὑμᾶς *χαρήσονται ἐπὶ τῇ ἀπωλείᾳ[15] ὑμῶν[16]. 4. Καὶ[17] εἰ μὴ[18] δι' Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ *τῶν πατέρων ἡμῶν ἔλεος λήψεσθε[19], εἷς[20] ἐκ τοῦ σπέρματος[21] ὑμῶν[22] *οὐ μὴ[23] καταλειφθῇ[24] ἐπὶ τῆς γῆς.

XVI. Καὶ νῦν *ἐγὼ ἔγνωκα[1] ὅτι ἑβδομήκοντα ἑβδομάδας[2] πλανηθήσεσθε[3], καὶ τὴν ἱερωσύνην βεβηλώσετε[4] καὶ *τὰ θυσιαστήρια[5] μιανεῖτε[6]. 2. Καὶ τὸν νόμον ἀθετήσετε[7] καὶ λόγους προφητῶν ἐξουδενώσετε[8] *ἐν διαστροφῇ κακῇ[9]· *δι-

A^a om. vers. 2, 3. b (d) g A^β θεωροῦντες. β, A^β φεύξονται ἀφ'. β–d, A, S τοὺς πατέρας ἡμῶν. c^1 A^a ἡμῶν. β, A^β, S ἔγνων ἐν βίβλῳ Ἐνώχ. β, A^β, S τὰς θυσίας.

dg ἐξελέξηται (-εται g). [6] e adds τόπον. A^a εἶναι τόπον τοῦ ὀνόματος αὐτοῦ. [7] g reads ἐρημωθήσεται. [8] α, S. β–e, A^β read ἐν ἀκαθαρσίᾳ (+ καὶ ἁρπαγῇ A^β). e ἐπὶ ἀκαθαρσίας. A^a καὶ ἐν ἀκαθαρσίᾳ διαφθορᾶς. [9] β–deg, S^2. c reads βδέλυγμα. h βδελύσεσθε. deg, A^β ἔσεσθε εἰς βδέλυγμα. For ver. 2 A^a reads καὶ αἶσχος ἔσεσθε πᾶσι τοῖς ἔθνεσι and om. ver. 3. S^1 ἔσονται βδέλυγμα. [10] α, A^β. β–e read ἐν αὐτοῖς. e ἐπ' αὐτούς. [11] S^1 reads λήψονται. [12] b reads ὀνειδισμόν. e om. following καί. [13] A^β = τοῦ δικαίου κριτοῦ. [14] α, aef, S. bg, A^β read θεωροῦντες. d ὁρῶντες. Do these variants point back to השונאים and הרואים. [15] α (save that h adds εὐτελείᾳ καί before ἀπωλείᾳ). β, A^β read φεύξονται ἀφ'. A confusion (?) of ישירו and יסורו. S om. [16] S om. d adds μισούμενοι ὑμᾶς. [17] h om. [18] A^a add ἐστίν. [19] α (save that c reads ηλεος for ελ.). β–d, A, S^1 read τοὺς πατέρας ἡμῶν (ὑμῶν A^{b*cd}). d τοῦ πατρὸς ἡμῶν, ἐπεὶ οὐδέ. [20] A = τὸ ἐκτημόριον. [21] A^a = γένους. [22] h, c^2, d, A^β. c^1, A^a read ἡμῶν. β–d, S μου. [23] β–d, A. c reads οὐκ. h οὐ. d om. [24] abg, S^2. c reads εκατελυφθη. h, f καταλήφθη. d καταλιμπάνετο. e καταλίφθη. S^1 κατέλειψα.

XVI. [1] α. abefg, A^β, S read ἔγνων. d ἀνέγνων. A^a om. first seven words of this verse. β, A^β, S add ἐν (+ τῇ d) βίβλῳ (βιβλίῳ be) Ἐνώχ. [2] A^β read եւ եօթն երեկս (= καὶ ἑπτὰ ἑσπέρας) corrupt for եօթներեակս (= ἑβδομάδας). For ἑβδομήκ. ἑβδ. S reads ἑβδομάδα. [3] A^a = πλανᾶσθε and om. rest of verse. [4] c, A^{eg}. h, β read βεβηλώσητε. e βεβηλωσειτε. A^{cd} = βεβηλώσει. A^{b*} give the clause as follows: τὴν βεβήλωσιν ἐν ἱερωσύνῃ ὑμῶν ἐπιμίξετε. S^1 om. next four words. [5] α. β, A^β, S^2 read τὰς θυσίας. [6] α, ab. def read μιάνητε. g om. [7] α (c ἀθετησειτε, h -ητε). befg, A^β read ἀφανίσητε. a, S ἀφανίσετε. d om. together with the three preceding words. A^β = ἀφανῆ ποιήσετε. The entire verse is very corrupt and defective in A^a which = καὶ ἀπολοῦνται ἐξ ὑμῶν οἱ νόμοι καὶ οἱ προφῆται· καὶ (A^{ab} om.) διώξετε ἐξ ὑμῶν δικαίους. [8] α, a. df read ἐξουδενώσητε. bg ἐξουθενώσητε. e ἐξουθενήσεται. A^β renders ἐξουδ. in the sense of 'despise.' [9] α. β, S^2 read

ώξετε δὲ[10] ἄνδρας[11] δικαίους, καὶ εὐσεβεῖς μισήσετε[12], ἀληθινῶν[13]
λόγους βδελύξεσθε[14]. [3. Καὶ ἄνδρα καινοποιοῦντα[15] β, S ὡς
νόμον *ἐν δυνάμει ὑψίστου[16] πλάνον[17] προσαγορεύσετε, καὶ νομίζετε (or -σετε)
τέλος †ὁρμήσετε τοῦ ἀποκτεῖναι[18] αὐτόν, οὐκ εἰδότες[19] αὐτοῦ τὸ ἀποκτε-
ἀνάστημα†[20], τὸ[21] ἀθῷον αἷμα[22] *ἐν κακίᾳ[23] ἐπὶ τῆς[24] κεφαλῆς[25] νεῖτε.
ὑμῶν ἀναδεχόμενοι[26].] 4. *Λέγω δὲ ὑμῖν ὅτι[27] δι' αὐτὸν[28] β-b, A, S καί.
ἔσονται[29] τὰ ἅγια ὑμῶν ἔρημα[30] ἕως ἐδάφους[31]. 5. Καὶ β, Aβ, S
*τόπος ὑμῖν καθαρὸς οὐκ ἔσται[32], ἀλλ' ἔσεσθε[33] ἐν τοῖς ἐδάφους
ἔθνεσιν εἰς κατάραν καὶ* εἰς διασκορπισμόν[34], ἕως[35] *αὐτὸς μεμιαμμένα.

ἐν διαστροφῇ. A^{β} om. S^1 = ἐν ἀναστροφῇ. [10] α. *dg*, A^{β} read καὶ διώξετε (-ητε *d*). *abef*, S^1 read διώξετε (*f* -ητε). [11] A^{β} om. [12] *af*, A^{β}. *h*, *beg* read μισήσητε (-ειται *e*). *c* μισοῦντες. *d* om. [13] α, β–*deg*, S. *deg*, A^{β} read ἀληθινούς which A^{β} trs. after λόγους. [14] *a*. α, *bfg* read βδελύξησθε (βδελλ- *c*). *d* βδελλύξητε. *e* βδελυξεισθαι. [15] α (καὶ νόμονουντα (sic) *c*). β, A read ἀνακαινοποιοῦντα. *adf*, A add τόν. In A^{β} the clause καὶ ἄνδρα . . . προσαγορεύσετε is trs. before ver. 2. [16] α, β, S^1. A^{a} om. A^{β} = τοῦ ὑψίστου. A adds αὐτόν. [17] A^{a} add καὶ ἀκάθαρτον. [18] α (*c* reading ὁρμησειτε, *h* -ητε). β, S read ὡς νομίζετε (*a* νομίσετε, *f* -σητε) ἀποκτενεῖτε (*d* ἀποκτεῖναι). A^{β} = ὡς νομίζω ἀποκτενεῖτε. A^{a} ἀποκτενεῖτε. The original text seems to be irrecoverable. The text of α recalls slightly Acts vii. 57, 58, ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν, καὶ . . . ἐλιθοβόλουν. Possibly the entire verse is a Christian interpolation, but this is not probable. We might conjecture the origin of the three distinct readings above. A^{a} = ἀποκτενεῖτε = תִּרְמוּ. This latter word if written twice by a scribal error might have led to the text of α and been written תִּרְאוּ לרמה = ὁρμήσετε τοῦ ἀποκτεῖναι, or else have been written as תְּרַמּוּ לרמה = νομίσετε (*af*) ἀποκτεῖναι which approximates to the text of β. The ὡς would then have to be explained as a later addition. [19] A = ὡς (A^{b} = καί, A^{β} om.) οὐ δυνάμενοι εἰδέναι. [20] α, β = 'dignity.' A^{b*cde} read զյարութիւն = ἀνάστασιν, which seems to rest on a misinterpretation of ἀνάστημα. A^{a} offers զարդարութիւն = δικαιοσύνην which is obviously a corruption of A^{b*cde}. A^{g} reads զյաղթութիւն (another corruption of A^{b*cde}) = νίκην. [21] *e* om. *g*, A^{a} prefix καί. [22] *d*, A add αὐτοῦ. [23] α, β. A = ἐν κακίᾳ ὑμῶν which A^{a} trs. before τὸ ἀθῷον. [24] α. β om. [25] *b* reads κεφαλάς. [26] *g* reads δεχόμενοι. A^{a} add καὶ ἐπὶ κεφαλῆς τέκνων ὑμῶν. A = ἀναδέξεσθε. [27] α. β–*b*, A read καί. *b*, S om. [28] *h* reads αὐτῶν. *eg* τοῦτο. [29] *c*, *af*. *h*, *bdeg* read ἔσται. [30] S^1 om. *d*, A^{β} add καί. [31] β, A^{β}, S add μεμιαμμένα (*e* μεμησημένα, *g* μεμιασμένα). [32] α. β, S read οὐκ ἔσται τόπος ὑμῶν (*g* ὑμῖν) καθαρός. A = οὐκ (A^{a} οὐκέτι) ἔσται ὑμῶν τόπος καθαρός. [33] β, A^{β} trs. after ἔθνεσιν. For ἔσεσθε . . . διασκορπισμόν A^{a} gives ἐν τοῖς ἔθνεσιν διασκορπισθήσεσθε. [34] *e* reads διεσκορπισμένοι. *g* διασκορπισμόν. [35] *e* adds ἄν. [36] *d* reads αὐτός. A^{a} = πάλιν ὁ κύριος. *d* om. next four words. [37] *h*, *bef*.

πάλιν[36] ἐπισκέψηται[37] καὶ *οἰκτειρήσῃ καὶ[38] προσδέξηται[39]
α, β, Aβ, ὑμᾶς.
S ὑμᾶς [ἐνπίστει καὶ ὕδατι][40].

XVII. *Καὶ ὅτι ἠκούσατε[1] περὶ τῶν ἑβδομήκοντα[2] ἑβδομάδων[3], ἀκούσατε καὶ[4] περὶ τῆς ἱερωσύνης[5]. 2. Καθ' ἕκαστον γὰρ ἰωβηλαῖον[6] ἔσται ἱερωσύνη[7]. Καὶ[8] ἐν τῷ[9] πρώτῳ ἰωβηλαίῳ ὁ *χριόμενος πρῶτος[10] εἰς ἱερωσύνην *ἔσται μέγας[11], καὶ
α λαλεῖ. λαλήσει[12] Θεῷ ὡς πατρί· καὶ ἡ ἱερωσύνη αὐτοῦ πλήρης μετὰ[13] κυρίου· [καὶ ἐν ἡμέραις[14] χαρᾶς αὐτοῦ[15] *ἐπὶ σωτηρίᾳ[16] κόσμου *αὐτὸς ἀναστήσεται][17]. 3. Ἐν[18] τῷ δευτέρῳ ἰωβηλαίῳ
β–d, Aβ, ὁ[19] χριόμενος ἐν πένθει **ἀγαπητοῦ**[20] συλληφθήσεται[21] *καὶ
S = ἀγαπητῶν. ἔσται[22] ἡ ἱερωσύνη αὐτοῦ τιμία[23], καὶ παρὰ πάντων[24] δοξασθήσεται. 4. Ὁ δὲ τρίτος ἱερεὺς[25] λύπῃ παραληφθήσεται[26]. 5. Καὶ[27] ὁ τέταρτος ἐν ὀδύναις[28] ἔσται· ὅτι[29] προσθήσει[30] *ἐπ' αὐτῷ[31] *ἡ ἀδικία[32] *εἰς πλῆθος[33]· καὶ πᾶς Ἰσραὴλ

c reads ἐπισκέψειται. *ag* ἐπισκέψεται. A adds ὑμᾶς. [38] *c*. *h* reads οἰκτηρῆσαι. *abfg* οἰκτειρήσας (-ισας *f*). *e* οἰκτείρας. Aβ reads դարձեալ (= πάλιν) corrupt for գթացեալ as in Aα = οἰκτειρήσας. [39] *adg* read προσδέξεται. *c* -ειται. [40] α, β–e^1, Aβ, S. e^1, Aα om.

XVII. [1] *d* reads καθὼς ἠκούσατε περί and om. next seven words. Aβ = ὡς οὖν ἀκούετε. Aα om. XVII, XVIII. S om. first seven words. [2] *a* reads ο'. [3] A^{b*cd} = καὶ ἑπτὰ ἑσπερῶν but a very slight change restores the text. See note 2, chap. xvi. [4] *a* om. S reads τέκνα μου. [5] *c* reads ἱεροσύνης, and so generally gives this word. [6] *c* reads ἰοβηλαῖον and so generally. *e* ἰωβήλεον and so generally. *g* ἰουβιλαῖον. For καθ' . . . Ἰωβ. S^1 reads καὶ ἐν τῷ γένει. [7] *d* reads ἱερωσύνης and *d*, S om. next five words. [8] *b* om. [9] *g* om. [10] α, *g*, Aβ. β–*g* read πρῶτος χριόμενος. α gives the form χειρόμενος and *f* χειρώμενος. S^1 adds καὶ ὃς ἂν χρισθῇ and om. rest of verse. [11] α, *deg*. *abf*, Aβ read μέγας ἔσται. [12] β, Aβ. α reads λαλεῖ. *d* adds τῷ. [13] *b* adds φόβου. πλήρης μετά = שָׁלֵם עִם. [14] α. β, Aβ read ἡμέρᾳ. [15] *e* adds καί. [16] *e* reads σωτηρίας. A^{b*cde} σωτηρία, but A^g agrees with text. [17] α, β. A^{b*} = γενήσεται. A^{cdeg} ἀναστήσεται. [18] α, be^1g. ade^2f read ἐν δέ. Aβ = καὶ ἐν. [19] *g* reads ὡς. ae^1 om. [20] α, *g*. β–*dg*, Aβ, S read ἀγαπητῶν. *d* ἀγαπητόν. e^2 ἀγαπητῷ. [21] *h* reads ληφθήσεται. [22] *eg* om., but *e* adds ἔσται in margin. [23] S om. rest of verse. [24] α. β reads πᾶσιν. [25] β–*f* add ἐν. [26] *d* reads παραλειφθήσεται. Aβ = περιληφθήσεται. *c* om. next two verses, and *d* om. next six words through hmt. [27] *g* om. [28] *h*, *a*, Aβ. β–*a* read ὀδύνῃ. [29] β, S. Aβ reads καί. *h* ᾧ. [30] β. *h* reads προσθείη. Here προσθήσει = יוֹסִיף corrupt for יֵאָסֵף = συναχθήσεται or יִוָּסֵף = προστεθήσεται. [31] *adf*. *bg* read ἐπ' αὐτόν. *e* ἀπ' αὐτοῦ. *h* ἐν αὐτῷ. [32] *h* trs. before ἐπ' αὐτῷ. [33] Aβ = πολλή. [34] β, Aβ. *h* reads μισήσει. [35] *h* trs. after αὐτοῦ, *g* before μισήσουσιν. [36] *g* reads τῷ. [37] *g* reads

μισήσουσιν[34] *ἕκαστος*[35] *τὸν*[36] *πλησίον αὐτοῦ.* 6. *Ὁ πέμπτος ἐν σκότει*[37] *παραληφθήσεται*[38]. 7. *Ὡσαύτως*[39] *καὶ ὁ ἕκτος καὶ ὁ ἕβδομος*[40]. 8. ***Ἐν δὲ τῷ ἑβδόμῳ*[27] *ἔσται μιασμός*[41], *ὃν οὐ δύναμαι*[42] *εἰπεῖν ἐνώπιον*[43] *ἀνθρώπων· ὅτι αὐτοὶ γνώσονται οἱ ποιοῦντες αὐτά.* 9. *Διὰ τοῦτο ἐν αἰχμαλωσίᾳ καὶ ἐν προνομῇ ἔσονται· καὶ ἡ γῆ αὐτῶν*[44] *καὶ* **ἡ ὕπαρξις*[45] *ἀφανισθήσεται*[46].

10. **Καὶ ἐν τῇ πέμπτῃ*[47] *ἑβδομάδι*[48] *ἐπιστρέψουσιν εἰς γῆν ἐρημώσεως αὐτῶν, καὶ*[49] *ἀνακαινοποιήσουσιν οἶκον κυρίου*[50].
11. *Ἐν δὲ τῷ* †ἑβδομηκοστῷ ἑβδόμῳ†[51] *ἥξουσιν ἱερεῖς*[52], β, Aβ, S
εἰδωλολατροῦντες, μοιχοί[53], *φιλάργυροι*[54] *ὑπερήφανοι, ἄνομοι,* ἑβδόμῳ ἑβδοματικῷ.
ἀσελγεῖς[55], *παιδοφθόροι*[56], *κτηνοφθόροι*[57].

XVIII. *Καὶ*[1] *μετὰ τὸ γενέσθαι τὴν ἐκδίκησιν αὐτῶν παρὰ κυρίου,* **ἐκλείψει ἡ ἱερωσύνη*[2]. β, Aβ, S¹ μάχιμοι.

2. *Καὶ*[3] *τότε ἐγερεῖ*[4] *κύριος ἱερέα καινόν*[5],
ᾧ[6] *πάντες οἱ λόγοι κυρίου*[7] *ἀποκαλυφθήσονται*[8],
καὶ αὐτὸς ποιήσει κρίσιν[9] *ἀληθείας*[10] *ἐπὶ τῆς γῆς*[11] **ἐν πλήθει*[12] *ἡμερῶν.*

3. *Καὶ ἀνατελεῖ*[13] *ἄστρον αὐτοῦ*[14] *ἐν οὐρανῷ ὡς βασιλέως*[15]
φωτίζων[16] *φῶς γνώσεως* †*ἐν ἡλίῳ ἡμέρα*†[17],

σκοτείᾳ. [38] *d* reads παραλειφθήσεται. [39] *h* reads ὡς αὐτός. [40] Aβ om. [41] *h* reads σπασμός. [42] *h* reads δαμείς. [43] *b*, S¹ adds κυρίου καί. [44] α, *adefg*, Aβ. *b*, S om. *a* om. next four words. [45] *eg* reads ἡ (αἱ *g*) ὑπάρξεις. Aβ = ἡ ἐπαρχία. *bdef*, S add αὐτῶν. [46] *c*, *g* read ἀφανισθήσονται. [47] *c*. *h* om. together with next two words. *adf* read καὶ ἐν πέμπτῃ. *b* κ. ἐμπέμπτῃ. *eg* κ. ἐν πέμπτῳ. [48] *g* reads ἑβδοματικῷ. [49] *h* om. [50] *a* reads κυρίῳ. [51] α. β, Aβ, S read ἑβδόμῳ ἑβδοματικῷ. [52] *beg* prefix οἱ. [53] α. β, Aβ, S¹ read μάχιμοι. [54] *c*, *ad* give the form φυλάργυροι. [55] *e* reads ἀσεβεῖς. [56] *b*, Aβ add καί. [57] α trs. before ἄνομοι. *eg* om. *abdf*, Aβ, S¹ support order of text.

XVIII. [1] *g* om. καὶ . . . ἱερωσύνη. [2] α, *adef*, Aβ, S¹ (save that *c*, *ef* read ἐκλήψει, and *d* reads ἐκλείψῃ and om. ἡ, and *e* reads ἱερατεία, and Aβ prefix καί). *b* reads τῇ ἱερατείᾳ. [3] α. β, Aβ om. [4] α, β, S¹. Aβ read ἐγείρει. [5] Aβ om. [6] α, *bdf*, Aβ. *ag* read ὡς. *e* ὅ. [7] *d*¹ reads αὐτοῦ. *d*² κυρίου, as all other MSS. [8] *f* reads ἀποκαλυφθήσωνται. [9] *e*¹ reads τὴν ἐκδίκησιν. *e*² κρίσιν, as all other MSS. [10] α, β–*dg*. *g*, Aβ read ἀληθινήν. *d* is conflate and reads ἀληθινὴν ἀληθείας. [11] *e* om. [12] *e* reads ἐμπλήθει. [13] *d* adds αὐτῷ. [14] *h* reads αὐτῷ. [15] *h*, *dfg*, Aβ. *c*, *abe*, S read βασιλεύς. [16] *h*, *a*¹ read φωτίζον. [17] *h*, *abf*. *c*, *eg*, S read ὡς ἐν ἡλίῳ ἡμέρα (ἡμέρας *e*, S). *d* ἐν ἡλίῳ ὡς ἡμέρας. Aβ = ὡς ἐν μεσημβρίᾳ ἐνώπιον τοῦ ἡλίου. The text = בשמש היום which may be corrupt for בשמש ליום = ὡς ὁ ἥλιος (φωτίζει) τὴν

β, A*β*, S¹ οἰκουμένῃ [ἕως ἀναλήψεως αὐτοῦ].	καὶ μεγαλυνθήσεται ἐν τῇ οἰκουμένῃ[18].
	4. Οὗτος[19] ἀναλάμψει[20] *ὡς ὁ[21] ἥλιος ἐν τῇ γῇ[22],
	καὶ ἐξαρεῖ πᾶν σκότος *ἐκ τῆς ὑπ' οὐρανὸν[23]
	καὶ ἔσται εἰρήνη ἐν πάσῃ τῇ γῇ.
A*β* = ἐκείναις.	5. Οἱ οὐρανοὶ ἀγαλλιάσονται[24] ἐν ταῖς ἡμέραις αὐτοῦ[25],
	καὶ ἡ γῆ χαρήσεται[26],
	καὶ αἱ[27] †νεφέλαι[28] εὐφρανθήσονται[29].
	[καὶ ἡ γνῶσις κυρίου[30] ἐκχυθήσεται[31] ἐπὶ τῆς γῆς ὡς[32] ὕδωρ θαλασσῶν[33]]
adg καὶ τοῦ.	*καὶ οἱ ἄγγελοι τῆς δόξης τοῦ προσώπου κυρίου εὐφρανθήσονται ἐν αὐτῷ[34].
	6. Οἱ οὐρανοὶ[35] ἀνοιγήσονται[36],
h, *abg* πατρός (+καί *h*).	καὶ[37] ἐκ τοῦ ναοῦ τῆς δόξης[38] ἥξει[39] ἐπ'[40] αὐτὸν ἁγίασμα
	μετὰ φωνῆς πατρικῆς ὡς ἀπὸ *'Αβραὰμ πρὸς 'Ισαάκ[41].

ἡμέραν. The text of *c*, *eg* can thus be explained as a conflation of the above two. [18] *β*, A*β*, S¹ add ἕως ἀναλήψεως αὐτοῦ. [19] *c*, *β–deg*. *h*, *de* read οὕτως. *g*, A*β* καὶ οὕτως. [20] *f* reads ἀναλάμπει. A*β* ἀναβήσεται. S om. next three words. [21] *cg* read ὡς, *h* ὁ. [22] α om. the next two lines through hmt. [23] *abfg*, A*β*. *d* reads ἐν τῇ ὑπ' οὐρανόν. *e* ἐν τοῖς ὑπὸ οὐρανόν. [24] *f* reads ἀγαλλιάσωνται. [25] α, *β*, S¹. A*β* = ἐκείναις. [26] *adg*. *c* reads χαρίσονται. *h*, *bef* χαρίσεται. Possibly we should om. χαρήσεται or εὐφρανθήσονται and combine this line with the next. See notes 28, 34. [27] *dg*, A*β* om. [28] This expression is strange. αἱ νεφέλαι = העבות, which may have been corrupt for בעבורו = δι' αὐτόν. Cf. *d*, note 35. [29] *f* reads εὐφρανθήσωνται. The next line is an interpolation, it destroys the parallelism and is not in touch with the context. [30] *g* reads χριστοῦ. [31] α, *adf* (save that *c* reads ἐκχηθήσεται). *beg* read χυθήσεται. [32] *c* reads ὡσεί. [33] *d* reads θαλάσσιον. *g* θαλάσσης. [34] This line would form the third of the tristich, when we omit the fourth (see note 29) and combine the second and third in one. The second line would (see notes 26, 28) be: καὶ ἡ γῆ χαρήσεται δι' αὐτόν. While *afg* add καί after δόξης *e* om. the next fifteen words through hmt. For κυρίου A*β* read αὐτοῦ. S¹ om. προσώπου. For εὐφρανθήσονται of *c* we find in *h*, *bef* χαρίσονται, and χαρήσονται in *adg*. *c* adds καὶ χαρήσονται after αὐτῷ. [35] *d* adds δι' αὐτόν. [36] *f* reads ἀνοιγήσωνται. [37] A*β* om. [38] A*β* add αὐτοῦ (+καί A^{b*cd} ?). [39] *h*, *d* read ἥξῃ. *e* ἥξουσιν. [40] *g* reads ἀπ'. [41] A*β*. This seems the best text. *c*, *adf* read 'Αβραὰμ πρ̅ς καὶ (*adf* om.) 'Ισαάκ. *h* 'Αβ. πατρὸς καὶ 'Ισ. *abg* 'Αβ. πατρὸς 'Ισ. *e* πρ̅ς 'Αβ. καὶ 'Ισ. καὶ 'Ιακώβ. Here πρ̅ς is a contraction of πρός not of πατρός. S om. ὡς . . . 'Ισαάκ. [42] α, *β–de*. *d* reads δόξα ἐπ' αὐτὸν ἀνθήσεται. *e* ἡ δόξα κυρίου ἐπ' αὐτῷ ῥηθ. A*β* = τὴν δόξαν αὐτοῦ ἐπ' αὐτὸν ἐροῦσιν. [43] A*β* = γνώσεως. For καὶ ἁγ. S¹ reads ἅγιον. *c* adds καί.

7. Καὶ *δόξα ὑψίστου ἐπ' αὐτὸν ῥηθήσεται[42],
καὶ πνεῦμα συνέσεως καὶ ἁγιασμοῦ[43] καταπαύσει *ἐπ' αὐτόν[44] [ἐν τῷ ὕδατι].
8. *Αὐτὸς γὰρ[45] δώσει τὴν μεγαλωσύνην[46] κυρίου[47] τοῖς υἱοῖς αὐτοῦ[48] ἐν ἀληθείᾳ εἰς τὸν αἰῶνα,
καὶ οὐκ ἔσται διαδοχὴ[49] αὐτοῦ[50] εἰς γενεὰς *καὶ γενεὰς[51] ἕως τοῦ αἰῶνος.
9. Καὶ ἐπὶ *τῆς ἱερωσύνης[52] αὐτοῦ[53] *τὰ ἔθνη[54] πληθυνθήσονται[55] ἐν γνώσει ἐπὶ τῆς γῆς,
καὶ φωτισθήσονται διὰ χάριτος κυρίου.
[ὁ δὲ Ἰσραὴλ ἐλαττωθήσεται ἐν ἀγνωσίᾳ
καὶ σκοτισθήσεται ἐν πένθει][53]·
ἐπὶ τῆς ἱερωσύνης αὐτοῦ ἐκλείψει[57] ἡ[58] ἁμαρτία β, S πᾶσα.
καὶ οἱ ἄνομοι *καταπαύσουσιν εἰς κακά[59],
[οἱ δὲ δίκαιοι καταπαύσουσιν ἐν αὐτῷ][60].
10. Καίγε[61] αὐτὸς[62] ἀνοίξει τὰς θύρας[63] τοῦ παραδείσου,
*καὶ ἀποστήσει[64] τὴν ἀπειλοῦσαν ῥομφαίαν[65] κατὰ τοῦ[66] Ἀδάμ.

[44] *d* reads αὐτόν. α, *β–e*, A^{β} add ἐν τῷ ὕδατι. [45] α. *β–e*, A^{efg}, S^1 read αὐτός. *e* οὗτος. A^{b*cd} = αὐτὸς καί. [46] A^{β} read ճշմարտութիւն (= ἀλήθειαν) corrupt for մեծափառութիւն = μεγαλωσύνην. [47] *h* reads αὐτοῦ. *d* om. [48] *g* reads τῶν ἀνθρώπων. *e* om. For τοῖς . . . ἀληθείᾳ A^{β} read πᾶσι (A^{b*cd} om.) οἱ ἐν ἀληθείᾳ περιπατήσουσιν. [49] *e* reads πλήν. [50] *b* reads αὐτῷ. [51] *h*, A^{β} read γενεῶν. *g* om. [52] *c* reads τῇ ἱερωσύνῃ. [53] *b* om. τὰ ἔθνη . . . ἱερωσύνης αὐτοῦ through hmt. [54] *h* reads τὰ ἔτη. *d* om. S^1 reads τόποι. [55] *h* om. next seven words. S^1 reads μεγαλύνονται. [56] These words are found in all MSS. (but *be*) and in A, S. With the exception of ἐν ἀγνωσίᾳ which it omits they are found in the margin of *e*. If they are in their original form they are undoubtedly of Christian origin. I have on this ground bracketed them. The favourable references to the Gentiles in the two preceding lines are quite in keeping with the universalism of the writer. For διὰ χάριτος . . . ἱερωσύνης αὐτοῦ S^1 reads τῇ εὐλογίᾳ τοῦ θεοῦ Ἰσρ. ἀσθενίζεται. [57] *h*, *ab*. Other MSS. ἐκλήψει. S^1 om. [58] α, A^{β}. *β*, S^1 read πᾶσα. [59] The construction is peculiar. It seems to be a rendering of יחדלו לְהָרַע. After καταπαύσουσιν *d* om. next six words through hmt. For καταπαύσουσιν *e* reads καταπέσουσιν. [60] Om. with *e* as an intrusion. So also Schnapp and Bousset. The parallelism is against it. Moreover, as Schnapp remarks, the use of καταπαύω in two dissimilar meanings in two successive lines would be strange. [61] A^{β} = ὅτι καί. [62] *c* reads αὐτούς. [63] *c* reads πύλας. [64] α, *dg*, A^{β}. *be* read καὶ στήσει. *af* ἀποστήσει. [65] *h* adds τήν. [66] *g* reads τόν. [67] *g* reads

11. Καὶ δώσει τοῖς ἁγίοις φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς,
καὶ *πνεῦμα ἁγιωσύνης ἔσται[67] ἐπ' αὐτοῖς[68].
12. Καὶ ὁ Βελίαρ δεθήσεται ὑπ' αὐτοῦ,
καὶ δώσει ἐξουσίαν τοῖς τέκνοις αὐτοῦ[69] πατεῖν ἐπὶ τὰ πονηρὰ πνεύματα.
13. Καὶ εὐφρανθήσεται κύριος ἐπὶ τοῖς τέκνοις αὐτοῦ[70],
καὶ εὐδοκήσει[71] ἐπὶ *τοῖς ἀγαπητοῖς[72] αὐτοῦ *ἕως αἰῶνος[73].
14. Τοτέ ἀγαλλιάσεται Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ,
κἀγὼ χαρήσομαι[74], καὶ πάντες οἱ ἅγιοι ἐνδύσονται[75] **δικαιοσύνην**[76].

XIX. Καὶ νῦν, τέκνα μου[1], πάντα ἠκούσατε[2]. **Ἐκλέξασθε**[3] ἑαυτοῖς *ἢ τὸ φῶς ἢ τὸ σκότος[4], ἢ τὸν[5] νόμον[6] κυρίου, ἢ *τὰ ἔργα τοῦ Βελίαρ[7]. 2. Καὶ ***ἀπεκρίθησαν αὐτῷ οἱ υἱοὶ αὐτοῦ λέγοντες**[8]. Ἐνώπιον κυρίου πορευσόμεθα[9] ⌈καὶ⌉[10] κατὰ τὸν νόμον αὐτοῦ. 3. Καὶ εἶπεν *αὐτοῖς ὁ πατὴρ αὐτῶν[11]. Μάρτυς ἐστι[12] κύριος, καὶ μάρτυρες οἱ[13] ἄγγελοι αὐτοῦ, *καὶ μάρτυρες ὑμεῖς καὶ μάρτυς ἐγὼ[14] *περὶ τοῦ λόγου τοῦ στόματος ὑμῶν[15]. Καὶ ***εἶπον αὐτῷ οἱ υἱοὶ αὐτοῦ**[16]. Μάρτυρες[17]. 4.

beg, A^{β} εὐφροσύνην
β-de, A ἐλέσθε οὖν.
β-dg (A^{a}, β) ἀπεκρίθημεν ἡμεῖς τῷ πατρὶ λέγοντες.
β-d, A^{ah}, β εἴπομεν.

πνεύματι ἁγίῳ συνησειται. [68] *c*, *β–de*. *h* reads πάντας. *de* αὐτούς. A^{β} αὐτῷ. [69] *h* om. *b* adds τοῦ. [70] S om. next six words. [71] *b* adds κύριος. [72] *a* reads τοὺς ἀγαπητούς. [73] α. *abefg* read ἕως τῶν αἰώνων. *d* εἰς τὸν αἰῶνα τοῦ αἰῶνος. *e* ἕως τοῦ αἰῶνος τῶν αἰώνων. [74] *c*. *h*, *abeg* read χαρίσομαι. *df* χαρίσωμαι. [75] *d* reads εὐφρανθήσονται. [76] α, *af*, S^1. *d* reads ἐν δικαιοσύνῃ. *beg*, A^{β} εὐφροσύνην. The latter seems preferable.

XIX. [1] A^{b*cd} om. [2] α, *β–ag*. *ag*, A read ἀκούσατε. *e* adds καὶ οἴδατε. A^{a} adds ἀπ' ἐμοῦ. [3] α, *d*. *β–dg* read ἐλέσθε. *g* συνελέσθε. *β–e*, $A^{a, bcdeg}$ add οὖν. A^{b*} = ἰδού. [4] α, *de*, A^{a} (save that *d* om. the first ἤ). *abfg*, S read ἢ τὸ σκότος ἢ τὸ φῶς. A^{β} = ἢ τὸ σκότος. [5] *be* om. [6] A^{a} read զգործս (= τὰ ἔργα) corrupt for զօրէնս = τὸν νόμον. [7] α, *df*, A^{a}. *ab* read ἔργα Β. *e* (*g*?) ἔργα τοῦ Β. A^{β} = τοῦ Β. S^1 adds πᾶν ὃ ἐννόησα εἶπον ὑμῖν and then inserts XI.–XIII. between XIX. 1 and XIX. 2. [8] α (save that *c* adds αὐτῷ after λέγοντες). *dg*, S^1 follow more or less closely. *d*, S^1 reads ἀπεκρ. οἱ υἱοὶ αὐτοῦ (+ Λευί S^1) τῷ πατρὶ αὐτῶν λέγοντες. *g* ἀπεκρ. ἐκεῖνοι καὶ εἶπον. *abef* ἀπεκρίθημεν ἡμεῖς τῷ πατρὶ λέγοντες. $A^{a, \beta}$ = ἀποκριθέντες τῷ πατρὶ ἡμῶν εἴπομεν. A^{b} ἀποκριθέντες τῷ π. αὐτῶν εἶπον. [9] *h*, *ae*. *c*, *bdfg* read πορευσώμεθα. [10] α. β, A, S^1 om. [11] α. *dg* read ὁ πατὴρ (+ αὐτῶν Λευὶς πρὸς αὐτούς *d*). *abef*, A^{β} ἡμῖν (*abef* om.) ὁ πατὴρ ἡμῶν. A^{a} = Λευὶ ὁ πατὴρ ἡμῶν (αὐτῶν A^{b}). [12] α. A = ἐστί μοι (+ σήμερόν A^{a}). β om. S^1 adds ἡ ἡμέρα ἐμοὶ ἐπαγγελεῖται. [13] *g* reads οἱ ἅγιοι. [14] *c*. *h*, β read καὶ μάρτυς ἐγὼ καὶ μάρτυρες ὑμεῖς. A^{β} = καὶ (A^{b*cd} om.) μάρτυς ἐγὼ καὶ ὑμεῖς. A^{a} om. S^1 καὶ μάρτυρες ἡμεῖς. [15] α, *β–dg*. *d* reads περὶ τὸν λόγον

Καὶ οὕτως[18] ἐπαύσατο[19] Λευὶ ἐντελλόμενος τοῖς υἱοῖς αὐτοῦ,
*καὶ ἐξέτεινε τοὺς πόδας αὐτοῦ[20] ⌜ἐπὶ τῆς κλίνης⌝[21] καὶ
προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, ζήσας *ἔτη ἑκατὸν
τριάκοντα ἑπτά[22]. 5. Καὶ ἔθηκαν αὐτὸν ἐν[23] σορῷ, καὶ[24]
*μετὰ τοῦτο[25] *ἔθαψαν αὐτὸν ἐν Χεβρὼν[26] μετὰ[27] *Ἀβραὰμ
καὶ Ἰσαὰκ καὶ Ἰακώβ[28].

Διαθήκη Ἰούδα τοῦ τετάρτου υἱοῦ Ἰακὼβ καὶ Λείας[1].

I. Ἀντίγραφον[2] λόγων[3] Ἰούδα, ἃ[4] ἐλάλησε τοῖς υἱοῖς
αὐτοῦ πρὸ τοῦ ἀποθανεῖν αὐτόν. 2. *Συναχθέντες οὖν[5]
ἦλθον *πρὸς αὐτὸν[6] καὶ[7] εἶπεν αὐτοῖς· 3. ⌜Ἀκούσατε, β–d, A
τέκνα μου, Ἰούδα τοῦ πατρὸς ὑμῶν· ἐγὼ⌝[8] τέταρτος υἱὸς ἐγε- τέταρτος.

τοῦ στ. ὑμ. *g* περὶ τοῦ λ. τοῦ στ. μου καὶ ὑμῶν. A^{a} = περὶ τῶν λόγων τοῦ στ. μου. A$^{\beta}$ περὶ αὐτοῦ καὶ περὶ τοῦ στ. αὐτοῦ. S[1] περὶ τ. λόγων ὑμῶν. [16] α, *d*, A[b] (save that *d*, A[b] om. αὐτῷ). *ae*, A$^{\beta}$ read εἴπαμεν (+ ἡμεῖς A$^{\beta}$). *b* εἴπωμεν. *f* εἴπομεν. *g* εἶπον ἐκεῖνοι. A[ah] = ἡμεῖς εἴπομεν. [17] α, β–*a*. *a* reads μάρτυς. A^{a} = ἔσται, ἔσται. A$^{\beta}$ μάρτυς ἔσται. [18] A^{a} om. *h* om. next seven words. [19] *g* reads ἀνεπαύσατο. [20] A^{a} om. [21] α, S[1]. β–*d*, A om. *d* reads καὶ ἐκοιμήθη ἐν εἰρήνῃ. S adds αὐτοῦ (S[1] om.) καὶ ἐκοιμήθη. [22] α (save that *h* adds καί before ἑπτά). β–*b*, S read ἔτη (*a* om.) $\overline{\rho\lambda\zeta}$. *b* ἑκατὸν τριάκοντα ἑπτὰ ἔτη. A^{a} = ἔτη $\overline{\rho\lambda\epsilon}$. A$^{\beta}$ $\overline{\rho\lambda\eta}$ ἔτη. [23] *g* om. A$^{\beta}$ add ἐν Αἰγύπτῳ. [24] *g*, A^{a} om. [25] α (save that *c* reads τούτῳ). β reads ὕστερον. [26] α, β–*g*, S. *g* reads θάψαντες ἐν Χευρών. A^{a} = ἤνεγκαν αὐτὸν καὶ ἔθαψαν ἐν Χ. A[b*] ἤνεγκαν αὐτὸν ἐν Χ. καὶ ἔθηκαν. A[cdeg] ἐν Χ. [27] α, *g*. *a* reads ἀνὰ χεῖρας = על־יד (cf. 2 Sam. xv. 2). *bf* ἀνὰ χεῖρα. *d* ἀνὰ μετά (a conflation). *e*, A ἀνὰ μέσον. [28] *g* reads τῶν πατέρων αὐτοῦ. *d* adds τῷ δὲ θεῷ ἡμῶν ἡ δόξα εἰς αἰῶνας. *f*, S[1] add Λευὶ υἱὸς Ἰακὼβ $\bar{\Gamma}$ (+ καὶ S[1]) υἱὸς Λίας $\bar{\Gamma}$ ἔζησεν ἔτη $\overline{\rho\lambda\zeta}$ (for $\bar{\Gamma}$ . . . $\overline{\rho\lambda\zeta}$, S[1] reads γυναικὸς τοῦ Ἰακώβ).

[1] Title. α in text. *bef* read δ. Ἰ. περὶ ἀνδρείας καὶ φιλαργυρίας (*e*, S[1] om. κ. φιλ.) καὶ πορνείας (*f*, S[1] om. κ. πορ.). To this *f* adds Ἰούδας ἑρμηνεύεται ἐξομολόγησις. *a* simply Ἰούδα. *d* and A are conflate. *d*, A[ahcdefg] read δ. Ἰ. τοῦ τετάρτου υἱοῦ Ἰακὼβ (A[ahcdefg] om. υἱ. Ἰ.) περὶ ἀνδρείας (A[h] δικαιοσύνης) καὶ φιλ. καὶ πορνείας. A[b] = δ. Ἰ. τοῦ τετάρτου περὶ φιλ. καὶ πορν. ἀλλὰ καὶ δικαιοσύνης. *g* stands alone: δ. Ἰ. περὶ ἀνδρείας καὶ περὶ τοῦ μὴ μεθύσκεσθαι οἴνῳ. [2] *d*, A add διαθήκης. [3] *h* om. [4] α. β–*d* read ὅσα. *d* om. together with next four words. [5] α. *aefg* read καὶ συναχθ. *b*, A, S[1] συναχθ. *d* καὶ γὰρ συναχθ. οἱ υἱοὶ αὐτοῦ. *g* om. next word. [6] *c* om. *d* reads ἐπισκέψασθαι αὐτόν. [7] *g* om. A[b*] adds ἀναστὰς ἐκάθισε καί. [8] α. *d* reads οἴδατε, τέκνα μου, ὅτι. β–*d*, A om. S[1] reads τέκνα μου, ἰδού, λέξω ὑμῖν πρίν με

νόμην[9] τῷ πατρί μου Ἰακώβ[10], καὶ Λεία[11] *ἡ μήτηρ μου[12]
ἐπωνόμασέν[13] με[14] Ἰούδαν[15], λέγουσα· Ἀνθομολογοῦμαι[16]
τῷ[17] Κυρίῳ, ὅτι ἔδωκέν[18] μοι[19] ⌜καὶ⌝[20] τέταρτον υἱόν. 4.
*Ἐγὼ ὀξὺς ἤμην[21] ἐν[22] νεότητί μου[23], καὶ ὑπήκουον[24] τῷ
πατρί μου κατὰ πάντα λόγον[25]. 5. Καὶ ἐτίμων[26] τὴν μητέρα
μου[27] καὶ τὴν ἀδελφὴν *τῆς μητρός μου[28]. 6. Καὶ ἐγένετο
ὡς ἠδρύνθην[29] καὶ[30] ὁ πατήρ **μου**[31] ***ηὔξατό** μοι[32], λέγων·
Βασιλεὺς ἔσῃ[33] κατευοδούμενος[34] ἐν[35] πᾶσιν.

II. Καὶ ἔδωκέ μοι Κύριος[1] χάριν ἐν πᾶσι τοῖς ἔργοις μου,
ἔν τε[2] ἀγρῷ καὶ ἐν τῷ οἴκῳ. 2. Οἶδα[3] ὅτι συνέδραμον
ἐλάφῳ[4] καὶ ***ἐπίασα αὐτὴν καὶ ἐποίησα αὐτὴν βρῶμα τῷ πατρί
μου καὶ ἔφαγεν**[5]. 3. ***Τὴν δὲ δορκάδα**[6] *διὰ τοῦ δρόμου[7]

β, A ἤμην καὶ σπουδαῖος.
β, A, S μου Ἰακώβ.
β–b, A(?) ἐπηύξατο.
β–g, S¹ πιάσας αὐτὴν ἐποίησα βρῶμα τῷ πατρί μου.
β, A, S¹ τὰς δὲ δορκάδας.

ἀποθανεῖν τὰ πράγματά μου. [9] *afg*, A add ἐγώ. [10] α, A^{b*}. β, A^{a,bcdefg} S¹ om. [11] α, *ag*. *def*, A read Λία. *b*, S¹ om. [12] *f* reads τῇ μητρί μου καί. *g* om. [13] α (save that they read ἐπονόμασεν). β reads ὠνόμασεν. [14] A^{cdefg} om. [15] *c*, *aef*. *h*, *bdg* read Ἰούδα. [16] A = ἀνθομολογήσομαι. [17] *afg* om. [18] *c*, *bdeg*. *h*, *af* read δέδωκε. [19] A^{abhcdef} add κύριος. [20] *c*, *bdf*, S¹. *a* reads καίγε. *h*, *eg*, A om. [21] *c*. *h* reads ἐγὼ οὖν ὀξ. ἤμην. *d* ἐγώ, τέκνα μου, ὀξ. ἤμ. β–*d* ὀξ. ἤμ. A$^{\beta}$ = ὀξ. ἤμ. ἐγώ. A^{a} = καθαρὸς ἤμ. ἐγώ. S¹ ἦν. β–*e*, A add καὶ σπουδαῖος. *e* καὶ γενναίως. S¹ σπουδαῖος. Possibly σπουδαῖος is an alternative rendering with ὀξύς of מהיר. [22] *d* adds τῇ. [23] S¹ adds ὅτι ἡ ἀνδρεία ἦν ἐν τοῖς στήθεσιν καὶ ἦν ἐν ποσὶν ταχύς, καὶ κρατερὸς ἐν τῷ σώματι καὶ πολλοὶ τῶν ἀγωνιζομένων οὐκ ἠδυνήθησαν ἀνέχεσθαι ἐπὶ τοὺς βραχίονας καὶ ἐνίκησα τὴν βεβαιότητα τοῦ πολίτου οὐχ ὑπείκοντός μοι, καὶ εἶδεν ὁ πατήρ μου ὅτι ὁ ἄγγελος τοῦ κρατεροῦ συνεμάχετό μοι. [24] *c*, *deg*. *h*, S¹ read καὶ ὑπήκουσα. *abf* καὶ ὑπακούων. A$^{\beta}$ om. together with next three words. [25] *e* reads τρόπον. [26] α, *d* read ἐτίμουν. *b* εὐλόγουν. [27] *h*, *f* om. [28] *g* reads αὐτῆς. [29] *c*, *ag*. A corrupt form of this appears in *h*, *f* ἠνδρύνθην. Other verbs of kindred meaning are given in *b*, A ἠνδρώθην. *d* ἠνδρειώθην. *e* ἀνδριώθην. [30] *g* om. [31] β, A, S¹ add Ἰακώβ. [32] *c*, *b*. *h* reads ηὔξατο. *adefg*, A ἐπηύξατό μοι (*a* om.) or A$^{\beta}$ = ηὔξατο περὶ ἐμοῦ. S¹ εὐλόγησέν με. [33] *d* reads ἔσει. [34] α, β–*b*, A. *b* reads καὶ εὐοδούμενος. A առաջնորդելով (= πρωτεύων) corrupt for յաջողելով = κατευοδούμενος. [35] *f* reads ἐπί.

II. [1] *e*¹, A^{b*} om. [2] *g* reads τῷ. *adef*, A add τῷ. [3] *b*, S¹ read ὡς εἶδον. [4] *c*. *h*, β read τῇ ἐλ. [5] α (save that *h* om. the second αὐτήν and trs. βρῶμα after μου). β–*g* read πιάσας αὐτὴν ἐποίησα βρῶμα (βρώματα *d*) τῷ πατρί μου. *g* reads as β–*g* but trs. βρῶμα to the end. A = πιάσας (A^{abhcdefg} om.) ἔδωκα αὐτὴν βρῶμα τῷ π. μου. [6] *c*. *h* reads τὰς δὲ δορκάδας. β, S¹ τὰς δορκ. A = καὶ τὰς δορκ. [7] β, A trs. this phrase after ἐκράτουν against α. A adds μου. [8] *e* reads τῷ. *d* om. [9] *e* reads πεδίῳ. *f* σπουδαίοις.

ἐκράτουν, καὶ πᾶν ὃ ἦν ἐν τοῖς[8] πεδίοις[9] κατελάμβανον. 4. *Τὸν λέοντα[11] ἀπέκτεινα[12] καὶ ἀφειλόμην[13] ἔριφον ἐκ τοῦ στόματος αὐτοῦ[14]· τὴν[15] ἄρκον λαβὼν ἀπὸ τοῦ ποδὸς ἀπέλυσα[16] εἰς *τὸν κρημνόν[17], *καὶ συνετρίβη[18]. 5. *Τῷ ἀγρίῳ χοίρῳ[20] κατέδραμον[21], καὶ προέλαβον[22] ⌜ἐν τῷ τρέχειν με⌝ καὶ[23] κατεσπάραξα αὐτόν.

β–e, S¹ κατελάμβανον. *φοράδα ἀγρίαν κατέλαβον καὶ πιάσας ἡμέρωσα[10]. 4. Καὶ λέοντα. β, A, S¹ *καὶ πᾶν θηρίον, ὃ ἐπέστρεφε ἐπ' ἐμέ, διέσπων αὐτὸ ὡς κύνα[19].

[10] β–ae (save that for κατέλαβον *d* reads καταλαβών and *g* κατέδραμον), S¹. *a* reads καὶ κρατήσας ἡμέρωσα. *e*, A represent a third type of text. *e* φορ. αγ. καταλαβως (sic) ἡμέρωσα πιάσας δορκάδα ἐκύνηγον ἐν τῇ χειρί μου. A (with which *e* is related) = φοράδας ἀγ. πιάσας ἡμέρωσα αὐτάς· ζῶα ἄγρια ἐθήρευσα ἐν χερσί μου. [11] α. β–*def*, S¹ read καὶ λέοντα. *ef* λέοντα. A = καίγε τὸν λέοντα (λέοντας A$^{\beta}$) πολλάκις. Vers. 4–7 appear in an expanded form in *d* as follows: ἄλλοτε πάλιν ποιμαίνοντός μου τὰ πρόβατα τοῦ πατρός, λέων ἐκ τῆς ἐρήμου ἐπελθὼν ἥρπασεν ἔριφον ἐκ τῆς ἀγέλης καὶ ἐπορεύετο. καὶ ἰδὼν αὐτὸν ἔδραμον ἐπ' αὐτὸν καὶ πιάσας παραχρῆμα ἀπέκτεινα καὶ ἀφελόμην τὸν ἔριφον ἐκ τοῦ στόματος αὐτοῦ. ἄλλοτε πάλιν ἄρκος (sic) ἐπελθούσης τῇ ποίμνῃ λαβὼν αὐτὸν ἀπὸ τοῦ ποδὸς ἀπεκύλησα εἰς τὸ κρημνὸν καὶ παρ' αὐτὰ διερράγη. καὶ πᾶν δὲ θηρίον ἐπεστρεφὲν (sic) ἐπ' ἐμὲ διεσπάρασσον αὐτὸ ὥσπερ κύνα. 5. Καὶ παντελεῖ ἀφανισμῷ παρεδίδουν. ἄλλοτε θεασάμενος κύνα ἄγριον τρέχοντος συνέδραμον αὐτό· καὶ παραλαβὼν αὐτὸν ἐν τῷ τρέχειν με κατεσπάραξα αὐτόν. 6. "Αλλοτε πάρδαλιν (sic) ἐν Χεβρὼν προσεπίδησεν ἐπὶ τὸν κύνα μου τὸν παρακολουθοῦντά μοι· καὶ πιάσας αὐτὴν ἀπὸ τῆς οὐρᾶς ἀπεκόντισα αὐτὸν ἐν τῇ γῇ καὶ εὐθέως ἐρράγη. 7. "Αλλοτε πάλιν διερχομένου μου ἐν τοῖς ὁρίοις Γάζης, θεασάμενος βοῶν ἀγρίων ἀγέλην νεμωμένην ἐπί τινα χώραν ἔκλινα τῆς ὁδοῦ καὶ πρὸς αὐτοὺς γενόμενος κρατήσας τὸν μείζονα αὐτῶν ἀπὸ τῶν κεράτων, καὶ ἐν κύκλῳ συσσείσας καὶ σκοτίσας ῥήξας αὐτὸν ἀνεῖλον. [12] A = ἀποκτείνας (A^{b} ἀπέκτεινον). [13] *h*. *c*, *bg* read ἀφελόμην. *af* ἀφειλάμην. *e*, A ἀφῃρόμην. [14] A$^{\beta}$ = αὐτῶν. [15] α. β om. A = καὶ τόν. [16] α, *a*. *g*, A read ἀπηκόντισα, of which I take *bdef* ἀπεκύλησα to be a corruption. Then ἀπηκόντισα and ἀπέλυσα would be independent renderings of שִׁלְּחתִי. [17] *h*, *afg*. *c* reads τὸν κρυμνόν. *b* κρημνόν. *e* δένδρον. [18] α. See also *d* in note 11, καὶ παρ' αὐτὰ διερράγη. β, A, S¹ read καὶ πᾶν θηρίον ὃ (*ab*, S¹ εἰ, *dg* om.) ὑπέστρεφεν (*b* ἐπέστρεφε, *df* ἐπεστρεφὲν, *e* ἐπέτρεχεν, *g* ἐπιστρέφων) ἐπ' (*b* πρὸς, *g* εἰς) ἐμέ, διέσπων (*bg* διήσπουν, *d* διεσπάρασσον, *e* διησπον, *f* διέσπουν, A = ἀπέκτεινον) αὐτὸ ὡς (αὐτὰ A^{b*e}) κύνα (*a* om. ὡς κ.) By referring to the text of *d*, given above, it will be observed that here again *d* is conflate, or is it alone not defective? [19] See preceding note. [20] *h*, *af* (but *a* om. τῷ). *befg* read τῷ χ. τῷ ἀγ. *c* τὸν αγριο χοιρα. [21] α, *a*. β–*a* read συνέδραμον. [22] *h*. *c* reads προελαβα. *abef* πρόκα (*bef* om.) προλαβών. *d* παραλαβών. *g* προσλαβὼν ἐκ τοῦ ποδός. In A the text = καὶ καταδραμόντος μου χοῖρον ἄγριον κατέλαβον αὐτὸν καὶ πατάξας

β, (A), S¹ αὐτὴν καὶ ἐρράγη ἐν τοῖς ὁρίοις Γάζης. β–d, A, S¹ ἐν χώρᾳ νεμόμενον ἐκράτησα. β, A, S¹ καὶ ὅτε.

6. *Πάρδαλις ἐν Χεβρὼν προσεπήδησεν ἐπὶ τὸν κύνα[24], καὶ πιάσας[25] αὐτὸν[26] ἀπὸ τῆς κέρκου[27] ἀπηκόντισα[28] *αὐτὸν ἐπὶ τὴν πέτραν καὶ ἐρράγη εἰς δύο[29].

7. *Βοῦν ἄγριον εὗρον τὴν χώραν νεμόμενον, καὶ κρατήσας[30] τῶν κεράτων[31] καὶ[32] κύκλῳ *συσσείσας[33] *καὶ σκοτίσας[34] ῥίψας[35] ἀνεῖλον[36] αὐτόν[37].

III. *Ὅτε δὲ[1] *ἦλθον οἱ δύο βασιλεῖς τῶν Χαναναίων τεθωρακισμένοι[2] ἐπὶ τὰ *ποίμνια ἡμῶν καὶ λαὸς πολὺς[3] *μετ' αὐτῶν[4] *κἀγὼ μόνος[5] δραμὼν ἐπὶ τὸν βασιλέα *τὸν ἕνα[6] *καὶ

β, S¹ καὶ πολὺς λαός.

κατεσπάραξα τὰ ὀστᾶ αὐτοῦ. [23] α. β om. [24] α, β–d (save that e reads πρός for ἐπί and g prefixes καί). A^{a} = πάρδαλις ἄλλοτε ἐν Χ. προσπηδάσας ἐπὶ τὸν κ. A^{β} ἄλλοτε πάρδ. ἐλθὼν ἐν Χ. καὶ προσπηδάσας ἐπὶ τ. κ. Observe that d agrees with A^{a}. See note 11. [25] ag read κρατήσας. [26] α. β reads αὐτήν. A om. [27] α, af. β–af read οὐρᾶς. [28] af. α read ἀπηκόντησα. bdeg ἀπεκόντισα. [29] α. β–d, S¹ read αὐτὴν καὶ ἐρράγη (e διερράγη) ἐν τοῖς ὁρίοις (e ὄρεσιν) Γάζης. For d see note 11. A = καὶ εὑρέθη (+ ἡ πάρδαλις A^{bg}) ῥαγεῖσα ἐν ὁρίοις Γάζης. The εὑρέθη here is borrowed from ver. 7 where it should be restored and read as εὗρον (գտի). The phrase ἐν ὁρίοις Γάζης seems to be wrongly connected with ver. 6. d connects it with ver. 7. [30] α. β–d, A read βοῦν ἄγρ. ἐν (f ἐπί, bg om.) χώρᾳ (fg χώραν, A ὄρει) νεμόμενον ἐκράτησα (A κρατήσας). be add ἐκ. [31] A adds αὐτοῦ. [32] c om. β adds ἐν. [33] h, β–e, A. c reads συστήσας. e συνσησας. $A^{a,efg}$ add αὐτόν. [34] α, bf. β–bfg, A^{-b*} read καὶ σκοτώσας. g σκοτώσας. A^{b*} = καὶ ἐσκότωσα. A^{b} add δηλονότι ἐκμαίνας. [35] A^{abh} read καὶ ἔρριψα (+ ἐν τῇ γῇ A^{b}). A^{c} om. A^{b*} read καὶ ῥίψας ἐν τῇ γῇ. [36] A^{abh} om. [37] f reads αὐτήν. h om.

III. [1] α. β–d, A, S¹ read καὶ ὅτε. d καὶ ἐν μιᾷ τῶν ἡμερῶν. [2] A = ἦλθεν ὁ βασιλεὺς τ. Χ. τεθωρακισμένος. [3] α. abefg, S¹ read ποίμνια (e πρόβατα) καὶ π. λαός (g πολλοὶ λαοί). d ποίμνια ἡμῶν τοῦ ἁρπάσαι αὐτὰ καὶ πολὺς λαός. A ποίμνια πολλῷ λαῷ (A^{b} καὶ πολὺς λαός). [4] A^{b} = ἦν αὐτῷ. $A^{ab*cdeg}$ om. [5] d reads ἐγὼ μόνος. g καί. A = κἀγὼ μόνος ἦν καί. [6] α = האחד, 'the one.' The other authorities read חצור which is well reproduced by ae, S¹ as 'Ασούρ, less well by bfg Σούρ. d 'Ασσυρίων. (Cf. my note on Jub. xxxiv. 4). A = Ζούρ. The omission of 'Ασούρ by α is due to its wrong (?) text in iv. 2. See note 14, p. 72. [7] α. β, S¹ read συνέσχον (a συνεῖχον, e συνηχον) αὐτὸν καὶ ἐπὶ (e om.) τ. κνημῖδας (d ἀντικνημῖδας) κρούσας. A = συνέσχον αὐτὸν καὶ κρούσας ἐπὶ τὰς κνήμας αὐτοῦ. [8] A = κατασπάσας. [9] α. β–d, A, S¹ read καὶ τόν. d ὁμοίως καὶ τόν. [10] α. β–eg, S¹ read Ταφουέ. e Γαφούς. g Ταφουσέ. A = τῶν Ταφίων. [11] d reads ἵππου ἄφνω. g τὸν ἵππον. A^{ab} add αὐτοῦ. A^{b*} add κρούσας. [12] β, $A^{bhb*cdefg}$ add αὐτόν. S¹

κρούσας αὐτὸν ἐπὶ τὰς κνημῖδας[7] **κατέσπασα, καὶ οὕτως*[8] *ἀνεῖλον αὐτόν.* 2. *Τὸν *δὲ*[9] *ἕτερον βασιλέα* **τὸν* Ταφουὲ[10] *καθήμενον ἐπὶ* **τοῦ ἵππου*[11] [*ἀνεῖλον*[12] *καὶ οὕτως πάντα τὸν λαὸν αὐτοῦ*[13] *διεσκόρπισα.*

β, A, S^1 *'Ασοὺρ συνέσχον αὐτὸν καὶ ἐπὶ τ. κνημῖδας κρούσας.*

α	β, S^1	A
3. Καὶ[14] *τὸν* †'Αχὼρ *βασιλέα*[15]] *ἄνδρα γίγαντα εὗρον*[16]	3. *Τὸν 'Αχὼρ *βασιλέα*[17]] *ἄνδρα γίγαντα*[18] *βάλλοντα*	3. Καὶ **τὸν βασιλέα* Χωρὰ] *ἄνδρα*[19] *γίγαντα* †*ἔχοντα*

om. rest of verse. The words *ἀνεῖλον καὶ οὕτως . . . βασιλέα* must be rejected as a corrupt and in part dittographic addition. For since according to III. 1 and IV. 1 (β, A, S^1) Judah kills five kings and according to III. 7 Jacob kills one, there can only be one other king slain, as there are only seven in all. This is the King of Tappuah whom Judah slays, according to our present text in III. 2. Thus the original text cannot have dealt with an eighth king as the present Greek text does in III. 3–5. And yet these verses with the exception of the phrase *τὸν 'Αχὼρ βασιλέα* are original; for they are found in the Midr. Wajjis and the Book of Jashar —only in these latter with reference to the King of Tappuah. Hence we rightly infer that verses 2–5 originally related to the King of Tappuah only. We can, moreover, account for the origin of the added name 'Αχώρ. For 'Αχώρ = אחור a corruption of אַחֵר = *ἕτερος*. Thus *τὸν 'Αχὼρ βασιλέα* is merely a corrupt dittography of the opening words of ver. 2. The earlier part of the addition arose subsequently either in the Hebrew or in the Greek translation. To this addition there is nothing corresponding in the other Hebrew authorities. [13] *h*, *de*, A^{abhb*}. *c*, *afg*, A^{cdefg} read *αὐτῶν*. *b*, S^1 om. [14] α, A. *d* reads *καὶ πάλιν ἄλλοτε*. β–*d* om. [15] α, β (save that *g* reads 'Εχὼρ β.). A^{abh} attempts an emendation and gives *βασιλέα* Χωρά (cf. A, ver. 4). A^{b*cdeg} give 'Οχοσορά for Χωρά. Before discovering the corruption of the text, I took Χωρά to be corrupt for Χωρον = חורון, i.e. בת־חורון. See Jub. xxxiv. 2–8 note. [16] It will be observed that α gives at once the most intelligible text and the most grammatical. On the other hand, α is defective, for the phrase *ἔμπροσθεν καὶ ὄπισθεν ἐφ' ἵππου* is found also in Jashar and Chron. Jerach. [17] An addition. See note 12. There is no verb to govern this accusative; for *ἀνελόμενος* must be construed with *λίθον*. For *d* see note 14. [18] *b* reads *γιγάντων*. *d* adds *τῇ ἰσχύι*. [19] See note 15. Observe that this order recurs in ver. 4. [20] *c*. *h* reads *ἀνειλάμην*. [21] *h*. *c* reads *λυτρῶν*. [22] Undoubtedly corrupt. Possibly הכיתי (i.e. הִכֵּיתִי = *ἐπάταξα*, so A, S^1) stood originally in the Hebrew which was corrupted into נתתי (i.e. נָתַתִּי). *δέδωκα* might be corrupt for *κέκρουκα*; but *bde* read *ἔδωκα*. See note 27. [23] Though in α, *d* it is an addition to the text. The verse originally ended

βάλλοντα τόξα καὶ ἀνηλάμενος[20] λίθον ἑξήκοντα λιτρῶν[21] καὶ ἀκοντίσας †δέδωκα[22] τῷ ἵππῳ καὶ ἀπέκτεινα αὐτὸν [σὺν τῷ ἵππῳ][23].
4. (Wanting.)

τόξα ἔμπροσθεν καὶ ὄπισθεν ἐφ' ἵππου[24] ἀνελόμενος[25] λίθον *ἑξήκοντα λιτρῶν[26] ἀκοντίσας †ἔδωκα[27] *τῷ ἵππῳ[28] καὶ ἀπέκτεινα[29] αὐτόν[30].
4. Καὶ *πολεμήσας τὸν †'Αχὼρ[31] ἐπὶ *ὥρας δύο[32] *ἀπέκτεινα αὐτόν[33], καὶ εἰς[34] δύο μέρη[35] ποιήσας τὴν ἀσπίδα αὐτοῦ συνέκοψα τοὺς πόδας αὐτοῦ.

περὶ τὴν ὀσφὺν†[36] ὄπισθεν καὶ ἔμπροσθεν τόξον καὶ[37] καθήμενον ἐφ' ἵππου ἀνελόμενος λίθον λιτρῶν ξ' καὶ ἀκοντίσας ἐπάταξα[38] τὸν ἵππον καὶ ἀπέκτεινα αὐτόν.
4. Καὶ πολεμήσας τὸν βασιλέα †Ναχὼρ ὡς ἐπὶ ὥρας δύο καὶ εἰς μέρη ποιήσας τὴν ἀσπίδα συνέκοψα τοὺς πόδας αὐτοῦ, καὶ οὕτως ἀπέκτεινα αὐτόν.

β, S[1] οὖν . . . ἐν τῇ χειρί.
β, S[1] λίθοις σφενδονήσας αὐτούς.

5. *'Εν δὲ[39] τῷ ἐκδύειν[40] με[41] τὸν θώρακα αὐτοῦ[42], ἰδού, *ἄνδρες †ὀκτώ[43], ἑταῖροι[44] αὐτοῦ[45], ἤρξαντο πολεμεῖν με[46].
6. 'Ενειλήσας[47] *δὲ ἐγὼ[48] τὴν στολήν μου *ἐπὶ τὴν χεῖρά[49] μου ⌜καὶ⌝[50] *σφενδονήσας αὐτοῖς λίθους[51] *τέσσαρας ἐξ αὐτῶν

with ἀπέκτεινεν αὐτόν, and thus ver. 4 was lost through hmt. [24] *d* reads ἵππον. [25] *d* reads ανελωμενος. *f* ἀνηλάμενος. [26] *def*. *abg*, S[1] read λιτρῶν ξ. *d* adds ἐγὼ καί. [27] *bde*. *afg* read δέδωκα. S[1] ἐπάταξα. [28] β–*e*. *e* reads τοῦ ἵππου. *d* adds αὐτοῦ. [29] *a* adds καί. [30] *d* om. *ag* om. next nine words. [31] β-*de*, S[1]. *d* reads πεζεύσας 'Αχὼρ ἐπολέμησε μετ' ἐμοῦ. *e* ἐπολέμησα τ. 'Α. 'Αχώρ here also represents a corruption of אַחֵר = ἕτερον. See note 15. [32] β–*ef*, S[1]. *ef* read δύο ὥρας. *de* add διὸ (*e* om.) καί. [33] This clause, which has καί prefixed in *de*, should be transferred to the close of the verse as in A. See note 32. [34] *e* reads ἐπί. [35] *b* reads μερίδας. [36] So A corruptly որ (A[he] om.) ունէր զմիջովն իւրով. [37] A[befg] om. [38] A[b] reads πατάξας and om. following καί. [39] *e* reads καὶ ἐν. [40] A = ἐνδύεσθαι. [41] *e* om. *aef* add αὐτόν. *bg* αὐτοῦ. [42] α, *d*, A. β–*d* om. *af* add καί. [43] α, *ad*. *bef* read ὀκτὼ ἄνδρες. *g* πεντήκοντα ἄνδρες. A = ἐφάνησαν ἄνδρες ἑπτά (A[efg] ἐννέα). ἐννέα is supported by Midr. Wajjis, Chron. Jerach. and Book of Jashar, תשעה. [44] *ab*, A[bb*cdef], S[1]. In the other MSS. this word is written ἕτεροι. [45] *c* reads ἑαυτοῦ. A[a] αὐτῶν. [46] α. β–*e*, A read πρός με. *e* μετ' ἐμοῦ. [47] α, *adg*. *bf* read ἐνειλίσας. *e* ἐνηλήσας. *g*, A prefix καί. [48] α. β, S[1] read οὖν. A = ἐγώ. [49] α. β, S[1] reads ἐν τῇ χειρί. For the words τὴν στολήν . . . μου A reads τὴν χεῖρά (A[cd] τὰς χεῖράς) μου τῇ στολῇ μου. [50] α, A. β om. [51] *c* (save that with *h* I have

ἀνεῖλον[52]. *οἱ δὲ λοιποὶ[53] ἔφυγον. 7. *Ὁ δὲ πατήρ
μου Ἰακὼβ[54] ἀνεῖλε τὸν †Βελισάθ[55], βασιλέα[56] πάντων[57]
τῶν[58] βασιλέων, ⌜ἄνδρα⌝[59] γίγαντα τῇ ἰσχύι πηχῶν δώδεκα[60].
8. Καὶ ἐπέπεσεν[61] ἐπ' αὐτοὺς τρόμος[62], καὶ ἐπαύσαυτο πολε-
μοῦντες[63] ἡμᾶς[64]. 9. *Διὰ τοῦτο ὁ πατήρ μου ἀμέριμνος ἦν
ἐν τοῖς πολέμοις[65], ὅτε[66] ἐγὼ *σὺν τοῖς ἀδελφοῖς μου ἤμην[67].
10. *Εἶδε γὰρ[68] *ἐν ὁράματι[69] ⌜περὶ ἐμοῦ⌝[70] ὅτι ἄγγελος
δυνάμεως[71] *συνέπεταί μοι[72] ἐν πᾶσι, τοῦ μὴ *ἅψασθαί μοι[73].

IV. *Καὶ μετὰ τοῦτο γέγονεν ἡμῖν κατὰ νότον[1] πόλεμος[2]
μείζων[3] *τοῦ ἐν Σικίμοις[4]· καὶ παραταξάμενος *σὺν τοῖς
ἀδελφοῖς[5] μου ἐδιώξαμεν[6] χιλίους[7] καὶ ἀπεκτείναμεν[8] ἐξ

β, A, S^1 καὶ Ἰακὼβ ὁ πατὴρ ἡμῶν. β, A^{ab}, S^1 ἀμέριμνος ἦν ὁ π. μου. h, A^{abefg} ὅτι. β–e, A, S^1 ἡττᾶσθαί με. β–dg, A, S^1 καὶ κατὰ νότον γέγονεν ἡμῖν. β, A^{-b*}, S^1 ἐδίωξα. β, A^{-b*}, S^1 ἀπέκτεινα . . . διακοσίους ἄνδρας καὶ τέσσαρας βασιλεῖς.

placed λίθους for λίθοις). *h* reads σφενδονίσας αὐτοῖς λίθους. *abdg*, S^1 λίθοις σφενδονίσας (*bg* σφενδων. *d* σφενδονήσας) αὐτούς (*g* εἰς αὐτούς). *ef* λίθους σφενδονήσας αὐτοῖς. A = σφενδονήσας. [52] *g* reads τοὺς δ' ἀνεῖλον. A = ἀνεῖλον ἐξ αὐτ. ἄνδρας (A^{acd} om.) τέσσαρας. [53] α. *g* reads καὶ οἱ λοιποί. β–*g* οἱ δὲ ἄλλοι. [54] α. *d* reads τῷ καιρῷ ἐκείνῳ ὁ π. μου Ἰ. β–*d*, A, S^1 καὶ Ἰ. ὁ π. ἡμῶν (*e*, $A^{b*cdefg}$ μου). [55] α, *af*. *b* reads Βεελισά. *d* Βελιατ. *e* Βεελησάθ. *g* Βεελισάδ. A^a = Βελιασά. $A^{bhb*cdeg}$ Βελιασάθ. S^1 Ἐλισάφ. These seem to be corruptions of בעל־שׁילה = 'Lord of Shilo.' [56] *e* trs. before Βελ. [57] *d* reads ἅπαντα. [58] *e* om. [59] α. β, A, S^1 om. [60] *c*, *f*. *h*, *e* read δέκα δύο. *abdg* ιβ'. [61] *c*, *abf*. *h*, *deg* read ἔπεσεν. [62] *d* trs. before ἐπ'. A = τρόμος (+ ἡμῶν A^{b*d}) καὶ φόβος. [63] *e* trs. to end of verse. [64] α, *d*. *abeg* read ἀφ' ἡμῶν. *f* ἐφ' ἡμᾶς. [65] α. β–*g*, A^{abh}, S^1 read καὶ (β–*g* om.) δ. τοῦτο ἀμ. ἦν ὁ π. μου . . . πολέμοις. A^{b*cdeg} = καί. *g* om. the entire verse, but adds the first half of it, prefixing καί and om. ὁ πατήρ μου after ver. 10. *d* om. rest of verse. [66] *c*, β–*dg*, A^{b*cd}, S^1. *h*, A^{abhefg} read as in margin. [67] α (save that I have corrected ειμην of *c* and συνήμην of *h* into ἤμην). β–*dg* read ἤμην σὺν (*b* ἐν) τοῖς ἀδ. μου. [68] α, β–*d*, A^{abh}, S^1. *d* reads ὅτι εἶδεν. *g* εἶδεν ὁ πατήρ μου. A^{cd} = εἶδεν. A^{efg} ἐγὼ γάρ by internal corruption. [69] *e* reads ὅραμα. A^{b*cd} add νυκτός. [70] A om. [71] *d* reads κυρίου. A^b = κυρίου δυνάμεω. [72] α, *afg*. *bd* read ἕπεταί μοι. *e* ἦν μετ' ἐμοῦ. S^1 βοηθεῖ μοι. [73] α ἀψασθε μαι (*h* μοι) for ἅψασθαί μοι. *d*, A read ἡττᾶσθαί με. β–*de*, S^1 ἡττᾶσθαι. *e* ἡττιθῆναί με. These appear to be independent renderings of two different moods of נגע.

IV. [1] α (save that they read νῶτον corruptly for νότον). *abf*, A, S^1 read καὶ κατὰ νότον γέγονεν ἡμῖν (for ἡμῖν A^{b*defg} read μέγας). *d* πάλιν οὖν γέγ. ἡμῖν. *e* καὶ κ. τὸν νότον ἡμῖν γέγ. *g* ἡμῖν γέγ. [2] *g* adds κατὰ τοῦ νώτου. [3] *e* reads μεῖζον. *d* om. [4] *abg*. *ef* read τοῦ ἐν Σικήμοις. α τοῖς ἐν Σηκήμοις. *d* om. [5] α. β reads μετὰ τῶν ἀδελφῶν. [6] α, A^{b*} (but this reading

αὐτῶν διακοσίους[9]. 2. Καὶ ἀνῆλθον[10] ἐγὼ[11] ἐπὶ *τοῦ τείχους[12], καὶ[13] *ἀνεῖλον †τὸν βασιλέα αὐτῶν†[14]. 3. Καὶ οὕτως †ἠλευθερώσαμεν[15] τὴν[16] †Χεβρών[17], καὶ ἐλάβομεν πᾶσαν τὴν αἰχμαλωσίαν[18].

V. Καὶ[1] τῇ ἑξῆς ἀπήλθομεν[2] εἰς Ἀρετάν[3], πόλιν κραταιὰν[4] καὶ ἰσχυράν[5], *ἀπειλοῦσαν ἡμῖν θάνατον[6]. 2. *Ἐγὼ δὲ καὶ ὁ Γὰδ[7] προσήξαμεν[8] *ἀπὸ ἀνατολῶν τῆς πόλεως[9]. Ῥουβὴμ δὲ[10] καὶ ὁ[11] Λευὶ[12] ἀπὸ δυσμῶν[13]. 3. Καὶ

β, S^1 †ἄλλους δύο βασιλεῖς† ἀνεῖλον. A ἀνεῖλον ἄλλους ἔτι βασιλεῖς τέσσαρας. β-de, A, S^1 αἰχ. τῶν βασιλέων. β-dg, A, S^1 τειχήρη καὶ ἀπρυσέγγιστον.

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seems corrupt). β, $A^{abhcdefg}$, S^1 read ἐδίωξα. A adds ἐξ αὐτῶν ἄνδρας. [7] bde, S^1 add ἄνδρας. g ἄνδρας καὶ τέσσαρας βασιλεῖς. [8] α, A^{b*} (seems corrupt). β, $A^{abhcdefg}$ read ἀπέκτεινα. [9] α. d, A read ἄνδρας διακοσίους. β–g, S^1 add ἄνδρας (d om.) καὶ τέσσαρας (b τέσσαρες, ef τεσσαρεις) βασιλεῖς. g ἄνδρας. A καὶ βασιλεῖς τέσσαρας. d om. ver. 2 through hmt. [10] g reads ἀνελθών. [11] α, A. β om. b, S^1 add ἐπ' αὐτούς. [12] A reads τῶν τειχέων αὐτῶν. [13] g om. [14] α, i.e. the King of Hazor, who, however, was already slain by Judah (iii. 1). β–e, S^1 read ἄλλους δύο βασιλεῖς ἀνεῖλον. e ἀνεῖλον δύο βασιλεῖς. A = ἀνεῖλον ἄλλους ἔτι βασιλεῖς τέσσαρας, where βασιλεῖς is corrupt, but τέσσαρας is right according to Midr. Wajjis. For βασιλεῖς we should read ἰσχυρούς = גבורים, as in Midr. Wajjis and Chron. Jerach. הרג לאותם ד׳ גבורים. [15] α, ag. bdef read ἐλευθερώσαμεν. Text = חפשנו corrupt for תפשנו = συνελάβομεν, or for כבשנו (verb used in Midr. Wajjis here) = κατεκυριεύσαμεν. Corruption due to corruption of Ἀσούρ into Χεβρών. See note 17. [16] d reads τόν. [17] Corrupt for Ἀσούρ = חצור. The whole chapter relates to Hazor as in Midr. Wajjis, Chron. Jerach. xxxvi. 6, Book of Jashar (*Dict. des Apocr.*, ii. 1176). [18] e reads εὐπορίαν. β–d, A, S^1 add τῶν βασιλέων. d αὐτῶν.

V. [1] b, S^1 om. Instead of καὶ τῇ . . . ἰσχυράν d reads πάλιν οὖν ἄλλῃ πόλει κραταιᾷ καὶ ἀπροσέγγιστος Ἀρετὰ ὀνομαζομένη. [2] efg read ἀπήλθαμεν. [3] be. d reads Ἀρετά. g Ἀβετά. α, ae[2] (over erasure) f, S^1 ἑτέραν. $A^{abhcdefg}$ = Αριτα. The original word was סרטן (see Book of Jashar, ii. 1176; Chron. Jerach. xxxvi. 7). [4] g reads κραταιᾷ and om. καί following. A^{b*} = ἀνάλωτον κραταιάν. [5] α. β–dg, A, S^1 read τειχείρη (ef τειχηρὰν) καὶ ἀπροσέγγιστον (a προσέγγιστον ἡμῖν). g τῇ χειρὶ καὶ ὡς προσηγγίσαμεν. For text of d see note 1. [6] a reads θαν. ἀπ. g ἀπ. ἡμῖν θανάτῳ. A = καὶ ἠπείλουν ἡμῖν θάνατον. d adds ὀργισθέντες οὖν ἡμεῖς ἐπ' αὐτὴν ἐπορεύθημεν εἰς αὐτήν. [7] α. β, S^1 read Ἐγὼ οὖν καὶ Γάδ. A = καὶ τότε (A^{ef} ἰδοὺ) ἐγὼ καί Γ. [8] d reads προσηνύξαμεν. [9] A = εἰς τὸ τεῖχος τῆς πόλεως ἀπὸ ἀνατολῶν. [10] c om. [11] α. β om. [12] d reads Λευίς. [13] b adds καὶ νότου. [14] A = οὕτως ἐνόμιζον and trs. after τείχους. [15] d om. [16] α, abf. beg, A read ἐπί. For τ. τείχους A^{β} read τῶν τειχέων. [17] A adds καί. [18] ἐφέλκειν is used

νομίσαντες[14] *οἱ*[15] *ἀπὸ*[16] *τοῦ τείχους, ὅτι ἡμεῖς μόνοι ἐσμέν*[17], †*ἐφελκύσθησαν*[18] *πρὸς*[19] *ἡμᾶς.*

α	β, S^1	A
4. Καὶ οὕτως λάθρα οἱ ἀδελφοί μου ἐξ ἑκατέρων τῶν μερῶν τοῦ τείχους εἰσήλθομεν εἰς τὴν πόλιν.	4. Καὶ οὕτως λάθρα[20] οἱ ἀδελφοί μου[21] ἐξ ἑκατέρων * τῶν μερῶν[21] πασσάλοις * ἐπανέβησαν τῷ τείχει[22] καὶ εἰσῆλθον[23] εἰς τὴν πόλιν ἀγνοούντων αὐτῶν[24].	4. Ἀλλὰ[25] πάντες ἀδελφοὶ ἡμῶν ἐξ ἑκατέρων τῶν μερῶν πασσάλους ἐμπήξαντες[26] εἰσήλθομεν[27] εἰς τὴν πόλιν ἀγνοούντων αὐτῶν.

α, β, S^1	A
5. *Καὶ κατελάβομεν[28] αὐτὴν ἐν στόματι μαχαίρας, *καὶ τοὺς[29] ἐν *τῷ πύργῳ[30] καταφυγόντας *ἐν **πυρὶ ἐνεπρήσαμεν καὶ οὕτως πάντας ἐλάβομεν καὶ πάντα τὰ αὐτῶν**[31].	5. Καὶ ἐλάβομεν αὐτοὺς ἐν στόματι μαχαίρας, καὶ οἱ ἐν τῷ τείχει[32] κατέφυγον [καὶ εἰσῆλθον εἰς τοὺς πύργους][33] καὶ *τότε ἡμεῖς ἐμπρήσαντες τοὺς πύργους σὺν αὐτοῖς ἐλάβομεν[34]. β ἐμπρήσαντες τὸν πύργον σὺν αὐτοῖς ἐλάβομεν.

as a rendering of the hiphil of ארך in Num. ix. 19 and Jos. xxiv. 31, in the sense of 'to prolong' in the latter passage. A = *ἐφείλκυσαν τὸν πόλεμον*. This suggests the idea that as *ἐφελκύσθησαν* = ארכו, the latter may be corrupt for ערכו, which with or without מלחמה = 'set themselves in array'—a phrase which occurs several times in the Midr. Wajjis but not exactly in this place. [19] α, *af*. *bdeg* read *ἐφ'*. [20] *b* reads *λαθραῖοι*. [21] *b* om. For *ἑκατέρων* S^1 reads *πάντων*. [22] *d* reads *ἀνέβησαν τὸ τεῖχος*. S^1 om. *τῷ τείχει*. [23] *a* reads *ἦλθον*. [24] *g* trs. before *ἀγν*. *a* om. [25] So $A^{abcdefg}$. A^b = *καὶ οἱ ἄλλοι* (եւ այլ). A^{b*} = *δέ*. [26] A^b adds *ἐν τῷ τείχει*. [27] A^{abh}. Cf. α. $A^{b*cdefg}$ = *εἰσῆλθον*. [28] *h*. *c* reads *κατελάβομεν*. β *καὶ ἐλάβομεν*. [29] *d* reads *τοὺς δέ*. [30] β. α reads *τοῖς πύργοις*. S^1 om. [31] α. β reads *ἐμπρήσαντες* (*bdf* *ἐμπρίσαντες*) *τὸν πύργον σὺν αὐτοῖς ἐλάβομεν* (+ *πάντας f*). S^1 reads *ἐνεπρήσαμεν* only. [32] An error for *πύργῳ*. [33] A dittographic rendering. [34] So A^{bhefg}, save that A^{bh} add *καί* before *ἐλάβομεν*. The Armenian text (note 4, p. 80) wrongly omits եւ առաք (= *καὶ ἐλάβομεν*) after նոքօք in giving text of A^b. The եւ is here an intrusion. The same mistake is made with regard to A^{acd} in the same note. A^{b*} is corrupt. [35] Better form preserved in β. [36] α, *e*. [37] *h* reads *εἰδότες*. [38] *e*. *b* reads *Θαφφού*. *adf* *Θαφουέ*. *g* *Θαμβού*. A^{abcdeg} *Θεωκίων*. A^{b*} *Θωκίων*. [39] *bg*. *a* om. *df*, A read *ἐπέβαλον ἐπὶ* (*εἰς f*) *τὴν αἰχ*. (+ *τοῦ ἀφελέσθαι αὐτὴν ἐξ d*) *ἡμῶν*. *e* = α. [40] A adds *ἡμεῖς*. $A^β$ om. next five words. [41] *b* reads

α

6. Ἐν δὲ τῷ ἀπιέναι ἡμᾶς, ἄνδρες †Βαθουὲ[35] ἐπελάβοντο[36] τὴν αἰχμαλωσίαν ἡμῶν καὶ ἰδόντες[37] ἡμεῖς συνήψαμεν πόλεμον μετ' αὐτῶν. 7. Καὶ ἀπεκτείναμεν πάντας καὶ πάλιν ἐλάβομεν τὴν αἰχμαλωσίαν ἡμῶν.

β, A, S¹

6. Καὶ ἐν τῷ ἀπιέναι ἡμᾶς, ἄνδρες Θαφφουὲ[38] *ἐπέβαλον τῇ αἰχμαλωσίᾳ ἡμῶν[39] καὶ[40] παραδόντες[41] αὐτὴν[42] τοῖς υἱοῖς ἡμῶν συνήψαμεν *πρὸς αὐτοὺς[43] ἕως[44] Θαφφουέ[45]. 7. *Κἀκείνους ἀπεκτείναμεν[46] καὶ τὴν πόλιν[47] ἐνεπρήσαμεν[48], καὶ[49] πάντα τὰ *ἐν αὐτῇ[50] ἐσκυλεύσαμεν[51].

α om. vers. 1-2. Aβ om. ver. 1.

VI. Καὶ ὡς ἤμην ἐν τοῖς ὕδασι Χωζηβά[1], οἱ ἀπὸ †Ἰωβὴλ[2] ἦλθον ἐφ'[3] ἡμᾶς εἰς πόλεμον. 2. Καὶ *συνάψαντες ἐτρέψαμεν[4] αὐτοὺς[5] ⌜καὶ τοὺς ἀπὸ Σιλὼμ συμμάχους αὐτῶν ἀπεκτείναμεν⌝[6] καὶ οὐκ ἐδώκαμεν ⌜αὐτοῖς⌝[7] διέξοδον[8] *τοῦ

παραλαβόντες. [42]A = τὴν αἰχμαλωσίαν. *b* adds σύν. [43]*e* reads πρὸς ἑαυτούς and trs. before συνήψαμεν. [44]*beg*, A, S¹. *af* read ἐν τῷ. *d* ἐν. [45]*eg*. *b* reads Θαφφού. *adf* Θαφουέ. A = Θαφού. [46]A^bheg^. A^acd^ = ἀπεκτ. ἐκείνους, but not A^b^ as Armenian text represents. *d* adds πάντας. [47]*d*, A^b*^ add αὐτῶν. [48]*a* reads ἐμπρήσαντες. [49]*f*, A. *β–f* om. [50]*β*. A^b*^ = αὐτῶν. [51]*aef*. *bdg*, S¹ read σκυλεύσαντες. A = εἰς αἰχμαλωσίαν ἀπηγάγομεν.

VI. [1]*e*. *a* reads Χωζιβά. *bd*, S¹ Χουζηβά. *f* Χοζιβά. *g* Χοζηβά. A^ah^ = Χουζιφά. A^b^ Χουζιβά. This town is probably the כּוֹזֵבָא mentioned in 1 Chron. iv. 22 as belonging to the descendants of Shelah, son of Judah, and named כְּזִיב in Gen. xxxviii. 5. Chron. Jerach. xxxvi. 8 speaks of the 'waters of ישוב, north of Tappuah.' The name here is corrupt but the position assigned to it, 'north of Tappuah,' is right if we may identify it with 'Ain el Kezbeh' (*Encyc. Bib.*, i. 37, 38). [2]*b* corrupt possibly for Ἀρβήλ or Ἀρβαήλ. The inhabitants of this town were destroyed by the sons of Jacob at this time according to the Book of Jashar (op. cit., ii. 1178). *af*, S¹ read Ἰώ. *dg* Ἰωήλ. *e* Ἰβήν. A^α^ gives Ἰωιλαταί as equivalent of οἱ ἀπὸ Ἰ. [3]*bdeg*. *af* read πρός. [4]*b* reads συνήψαμεν. A = συνάψαντες πρὸς αὐτοὺς ἐτρέψαμεν. [5]*af* add κἀκείνους ἀπεκτείναμεν. [6]*β–f* (save that *a* reads Σολών, *b* Σηλώμ, *e* Σιλών, instead of Σιλώμ, and *d* reads αὐτούς instead of αὐτῶν). *f*, A om. entire clause. This reference, however, to the people of Shilo is found also in Chron. Jerach., xxxvi. 8. See also III. 7 above. [7]*g* reads αὐτῶν. A om. [8]*g* reads διεξόδοις. [9]*e* reads πρὸς ἡμᾶς ἐλθεῖν. [10]α. *adefg*, A^β^ read καὶ οἱ. *b* καί. The words οἱ δὲ . . . ἡμέρᾳ appear in *d* as follows: τῇ δὲ ε' ἡμέρᾳ ἐπῆλθον ἡμῖν καὶ οἱ ἀπὸ Μεχὴρ βουλόμενοι. [11]*g* reads ἐπί. [12]*c*,

εἰσελθεῖν πρὸς ἡμᾶς[9]. 3. *Οἱ δὲ πάλιν[10] ἀπὸ[11] Μαχὴρ[12] β–b, Aβ
ἐπῆλθον[13] ἡμῖν τῇ πέμπτῃ ἡμέρᾳ[14], καὶ[15] προσάξαντες πρὸς καὶ οἱ.
αὐτοὺς[16] *ἐν κραταιᾷ μαχαίρᾳ[17] περιεγενόμεθα αὐτῶν[18] καὶ β, A, S¹ ἡμέρᾳ
ἀπεκτείναμεν *καὶ αὐτοὺς[19] πρὸ τοῦ ἀναβῆναι τὴν ἀνάβασιν[20]. λαβεῖν
4. Ὡς δὲ ἥκομεν[21] ἐν[22] τῇ πόλει[23], αἱ γυναῖκες αὐτῶν ἐκύλιον τὴν αἰχμαλω-
*λίθους ἐφ' ἡμᾶς[24] ἀπὸ τῆς κορυφῆς τοῦ ὄρους ἐν ᾧ[25] *ἦν σίαν.
ἡ πόλις[26]. 5. Καὶ ὑποκρύψας[27] ἐγώ τε καὶ Συμεὼν β–df, A,
ἐξόπισθεν[28] ἐπελαβόμεθα[29] τῶν ὑψηλῶν, καὶ *ἐξολοθρεύσαμεν S¹ καρ-τερᾷ
καὶ ταύτην τὴν πολιν[30]. μάχῃ

VII. Καὶ τῇ ἑξῆς ἐρρέθη πρὸς ἡμᾶς ὅτι *Γαὰς πόλεως ὁ περιεγ. ὅτι ἦσαν
βασιλεὺς ἐν λαῷ πολλῷ[1] ἔρχεται[2] πρὸς ἡμᾶς. πλῆθος δυναστῶν

ἐν αὐτοῖς. β, A, S¹ ὅλην τ. πόλιν ὠλοθρεύσαμεν.

dg. *ab* read Μεχίρ (Μαχίρ *b*). *h*, *ef* read Μεχείρ. In Jub. xxxvi. 2, 4 I have taken this word to be a compression of Μαχανισακιρ, which is actually found in Jub. xxxiv. 2. This latter form is an inversion of Σακιρμαχανι, in other words, Shakir of Machanaim, as in Chron. Jerach., xxxvi. 8; Book of Jashar, ii. 1174. [13] *c* reads ἀπήλθων. [14] α. β, S¹ add as in margin (save that *g* reads ἐχεβρών for αἰχμαλωσίαν). *d*, A = λ. τὴν αἰχ. ἡμῶν (*d* om.) ἀφ' ἡμῶν. [15] *a* om. next six words. [16] α. *bef* read αὐτοῖς. *dg* αὐτούς. [17] α, *f*. *bg*, S¹ read ἐν καρτερᾷ (*g* κρατερᾷ) μάχῃ. *d* ἐν κραταιᾷ χειρὶ καὶ δυνάμει μετὰ μαχαίρας. *e*, A καρτερὰν μάχην. *d* adds μετὰ μαχαίρας. [18] α, *f*, A^{b*}. *a* reads καὶ αὐτῶν. β–*af*, A^{abcd} om. β, A, S¹ add ὅτι ἦσαν πλῆθος δυναστῶν (*b*, S¹ δυνατοί, *d* δυναστόν, *g* δυνατόν) ἐν αὐτοῖς. [19] α. β, S¹ read αὐτούς. A = πολλὰ πλήθη. [20] A = ἡμᾶς τὰ ὑψηλά. *d* adds τοῦ ἡλίου. [21] α, *ag*. *ef* read ἤκαμεν. *bd* ἤλθομεν. [22] *b* om. [23] α. β, A, S¹ read πόλει αὐτῶν. [24] *h*, *def*. *c* reads λίθον ἐφ' ἡμᾶς. *abg*, A, S¹ ἐφ' ἡμᾶς λίθους. [25] α, *e*. β–*e* read ᾗ. [26] *g* adds αὐτῶν. *d* reads ἡ πόλις αὐτῶν. [27] *c*, *af*. *h* reads ἀποκρύψας. *bdg* ὑποκρυβέντες. *e* ἀποκρυβέντες. [28] A adds τῆς πόλεως. [29] *be* read ἐπιλαβόμεθα. A = ἀνήλθομεν. [30] α (save that *h* reads ὀλοθρεύσαμεν). β, A, S¹ read καὶ ὅλην τὴν πόλιν ὠλοθρεύσαμεν (*bef* ὀλοθρ. *dg* ἐξολοθρ.).

VII. [1] α (save that *h* reads βαρεῖ for πολλῷ). *aej* read Γαὰς (+ ἡ *e*) πόλις βασιλέων ἐν ὄχλῳ βαρεῖ. *d* agrees in substance with α and reads ὁ βασιλεὺς τῆς πόλεως Γᾶς ἐν ὄχλῳ βαρύ (sic). *b*, S¹ αἱ πόλεις τῶν δύο βασιλέων ἐν ὄ. β. *g* Ῥαγαὰς πόλεως βασιλέως ἐν ὄ. β. A = Γᾶς πόλις σὺν βασιλεῖ δυνατῷ. [2] *b* reads ἔρχονται. [3] β–*e*, A, S¹ (save that *g* reads γοῦν for οὖν). α reads δὲ καὶ ὁ Γάδ (*h* Δάν). *e* is conflate, οὖν καὶ Γάδ. [4] β–*d* (save that *e* reads συμμάχην and *g* συμμάχους). *d* reads προσποιησάμενοι ἑαυτοὺς Αμορραίους ὑπάρχειν καὶ ἕνεκεν τοῦ συμμαχῆσαι αὐτοὺς ἡμᾶς. A = προσποιησάμεθα ὡς Ἀμορρ. (A^{b} προσποιησάμενοι ὡς Ἀ. A^{a} προφάσει) (+ καὶ ἐσχηματισάμεθα σύμμαχοι εἶναι αὐτῶν A^{b*}). [5] *dg*. *e* reads εἰσήλθαμεν. *abf* ἤλθομεν.

α

2. Ἐγὼ δὲ καὶ ὁ Γὰδ πορευθέντες πρὸς Ἀμορραίους καὶ προσποιησάμενοι αὐτοῖς συμμάχους εἰσήλθομεν εἰς τὴν πόλιν αὐτῶν.

3. *Νυκτὸς δὲ βαθείας[7] ἦλθον δὲ[8] καὶ πάντες οἱ ἀδελφοί μου, καὶ ἀνοίξαντες τὰς πύλας αὐτοῖς, πάντας αὐτοὺς ἐξολοθρεύσαμεν[9] καὶ ἐπροενομεύσαμεν[10].

β, A, S¹

2. Ἐγὼ *οὖν καὶ Δὰν[3] *προσποιησάμενοι Ἀμορραίους ὡς σύμμαχοι[4] εἰσήλθομεν[5] εἰς τὴν πόλιν αὐτῶν[6].

3. Νυκτὶ δὲ βαθείᾳ *ἐλθόντων τῶν ἀδελφῶν ἡμῶν[11] ἠνοίξαμεν τὰς πύλας[12] αὐτοῖς[13] καὶ πάντας αὐτοὺς *καὶ τὰ αὐτῶν[14] ὀλοθρεύσαμεν[15] καὶ *πάντα τὰ[16] αὐτῶν προνομεύσαντες[17] τὰ[18] τρία τείχη αὐτῶν καθείλαμεν[19].

β, A, S¹ καὶ ἐν τῇ Θάμνᾳ προσεγγίσαμεν. β–d, A τῶν πολεμίων βασιλέων.

4. *Καὶ ἐπροσεγγίσαμεν τῇ Θάμνᾳ[20], *ἐν ᾧ[21] ἦν πᾶσα ἡ ἀποσκευὴ[22] αὐτῶν[23]. 5. *Τότε οὖν ὑβριζόμενος παρ' αὐτῶν ὠργίσθην[24], *καὶ ὥρμησα[25] *ἐπ' αὐτοὺς ἐπὶ τὴν †κορυφήν[26]. κἀκεῖνοι *ἐσφενδόνιζόν με ἐν λίθοις[27] *καὶ τόξοις[28]. 6. Καὶ εἰ μὴ Δὰν ὁ ἀδελφός μου συνεμάχησέν

d adds σὺν τῷ λαῷ αὐτῶν. [6] A om. [7] *c*. *h* reads νυκτὶ βαθείᾳ. [8] *h* om. [9] *h* reads καὶ τὰ αὐτῶν ὀλοθρεύσαμεν. [10] *h* reads ἐπρονομεύσαμεν. [11] *adef*. *bg* read ἐλθοῦσι τοῖς ἀδελφοῖς. For ἐλθόντων . . . πύλας αὐτοῖς A gives ἀναστάντες ἠνοίξαμεν τοῖς ἡμετέροις ἀδελφοῖς τὰς πύλας. [12] *d* reads πόρτας. *g* om. next eight words. [13] *ae*²*f*. *bde*¹*g* om. [14] *d* om. *e* om. next five words through hmt. [15] *a* reads ὠλοθρεύσαμεν. [16] *d*, A read τὰ ὑπάρχοντα. *e* τά. [17] *abdf*. *e*, A read ἐπρονομεύσαμεν. *g* παρανομήσαντες. *e*, A add καί. [18] *deg* om. [19] *aefg*. *b* reads καθείλομεν. *d* καθείλωμεν. [20] α (save that for ἐπροσεγγ. *h* reads προσεγγ.). β–*d*, A, S¹ read καὶ ἐν τῇ Θάμνᾳ προσεγγίσαμεν (*ab* προσηγγ.). *d* διερχόμενοι δὲ διὰ τῆς Θάμμα προσηγγίσαμεν. [21] α. β–*g* read οὗ. *g* ὅπου. A ᾗ. [22] *bg* read ἀποφυγή. A = ἄρξ. [23] α. β, A read τῶν πολεμίων βασιλέων (*d* om.). S¹ εἰς πόλεμον. [24] α, *de* (save that *c* reads ὀργίσθην and *de* om. οὖν and read ἐθυμώθην for ὠργ.). *abfg*, S¹ read τότε ὑβριζόμενος ὠργίσθην (*bg* ἐθυμώθην. *f* ὀργίσθην). A^abcdeg = καὶ ὑβριζόμενοι τότε παρ' αὐτῶν καὶ θυμούμενοι. [25] *c*, *ef* read καὶ ὅρμησα. A = ὡρμήσαμεν. [26] *c*, β–*f*. *f* reads πρὸς αὐτοὺς ἐπὶ τ. κορυφήν. *h* ἐπὶ τ. κ. πρὸς αὐτούς. A ἐπ' αὐτοὺς ἕως ἦλθον ἐπὶ τ. κορυφήν. *g*, A add τοῦ ὄρους. Since the Midr. Wajjis has קפין · · · ועלה ראשון לחומה, it is possible that as our text = קפצתי עליהם לראש, the two last words are corrupt for על חומה ראשון and that we should read therefore ὥρμησα (or ἀνεπήδησα) πρῶτος ἐπὶ τὸ τεῖχος. [27] α, *af* (save that *af* om. με). *b* reads ἐσφενδόνουν ἐπ' ἐμὲ λίθοις. *deg* σφενδονοῦντες (*e* σφενδονήσαντες) ἦσαν (*g* om.) ἐπ' ἐμὲ λίθοις (*e* λίθους). [28] *e* om.

με[29], *εἶχόν με ἀνελεῖν[30]. 7. *Ἀπήλθομεν οὖν[31] *ἐπ' αὐτοὺς μετὰ θυμοῦ[32] καὶ *πάντες ἔφυγον[33], καὶ *ἀπελθόντες δι' ἄλλης ὁδοῦ πρὸς τὸν πατέρα ἡμῶν ἐδεήθησαν αὐτῷ[34] καὶ ἐποίησαν[35] εἰρήνην μετ' αὐτοῦ[36]. 8. Καὶ οὐκ ἐποιήσαμεν[37] αὐτοῖς οὐδὲν[38] κακόν, ἀλλ'[39] *εἴχομεν αὐτοὺς ὑποφόρους[40], *καὶ ἀπεδώκαμεν[41] αὐτοῖς[42] τὴν αἰχμαλωσίαν[43] αὐτῶν[44].

α	β, A, S¹
9. Οἰκοδομήσαμεν δὲ καὶ τὴν πόλιν αὐτῶν.	9. *Καὶ οἰκοδόμησα ἐγὼ τὴν Θάμναν καὶ ὁ πατήρ μου τὴν †Ῥαβαήλ[45].

10. *Ἤμην δὲ ἐγὼ χρόνων εἴκοσι[46], ὅτε ἐγένετο[47] ὁ πόλεμος οὗτος[48]. 11. Καὶ ἦσαν οἱ Χαναναῖοι φοβούμενοι *καὶ ἐμὲ[49] καὶ *τοὺς ἀδελφούς[50] μου[51].

VIII. *Ἦσαν δέ μοι[1] κτήνη πολλά, καὶ *εἶχον ἀρχιποίμενα[2] Ἱερὰμ[3] τὸν Ὀδολομήτην[4]. 2. *Πρὸς ὃν ἐλθὼν εἶδον[5] Βαρσαβὰ[6] τὸν[7] βασιλέα[8] Ὀδολάμ[9]· ⌈καὶ ἐλάλησεν ὑμῖν⌉[10]

β-d, A, S¹ διελθόντες δ. ἄ. ὁδοῦ ἐδεήθησαν τοῦ πατρός μου. β-af, S¹ ἐποίησεν. β-a, A, S¹ αὐτῶν. β, A, S¹ ἐποιήσαμεν αὐτοὺς ὑποσπόνδους. α ὃς ἐλθὼν πρός.

A = καὶ τόξα ἐτόξευον ἐπ' ἐμέ. [29] α. β reads μοι. [30] α, β–e. e reads ἔμελλόν με ἀνελεῖν. A = ἔχειν (A^{b*} ἐκεῖνοι λαβόντες) ἀνεῖλόν με. These words are found in Chron. Jerach., xxxvi. 11 היו הורגין את יהודה. [31] c, g. β–dfg, A read ἐπήλθομεν οὖν. k ἐπήλθ. δέ. d ἀνέβημεν. f, S¹ ἐπῆλθον οὖν. [32] a reads ἐπ' αὐτούς. d πρὸς αὐτ. μ. θυμοῦ. g μ. θυμοῦ ἐπ' αὐτούς. [33] A = ἐφυγαδεύσαμεν αὐτούς. [34] α. β–d, A, S¹ read διελθόντες δι' ἄλλης ὁδοῦ (a δι' ἄλλης ὁ. ἐλθόντες. e διελθόντες) ἐδεήθησαν τοῦ πατρός μου (b om. A = ἡμῶν). d διελ. δι' ἄλλης ὁδοῦ ἀπῆλθον πρὸς Ἰακὼβ τὸν πατέρα ἡμῶν δεόμενοι. [35] α, af. bdeg, S¹ read ἐποίησεν. A = ἐποιήσαμεν. [36] α, a. β–a, A, S¹ read αὐτῶν. [37] A = ἐγένετο. [38] beg read οὐθέν. [39] d adds μᾶλλον. [40] α. Cf. Midr. Wajjis נתנו להם מס. β–d, S¹ give a different text, ἐποιήσαμεν αὐτοὺς ὑποσπόνδους (e ἐπισπόνδους). d ὑποσπόνδους αὐ. ἐποιήσαμεν. A = σπονδὰς ἐποιήσαμεν πρὸς αὐτούς. With the latter text cf. Book of Jashar (1689, fol. 79^{b}) וישימום בני יעקב ברית שלום and ויכרתו להם ברית שלום. [41] g reads δόντες. [42] β, S¹ add πᾶσαν against α, A. [43] g reads ἐχεβρών. A = αἰχμαλώτους. [44] α, d, A. β–d, S¹ om. [45] β–d, S¹ (save that for Θάμναν of aefg, b reads Θάμνα, and for Ῥαβαήλ of aef, S¹, b reads Ῥαμβαήλ and g Ῥοβαήλ). d, A read Τότε (A = καὶ μετὰ τοῦτο) οἰκοδόμησα (A^{ab} ἐμνημόνευσα by internal corruption) ἐγὼ τ. (+πόλιν d) Θάμνας (A Θάμνα) καὶ ὁ. π. μου τὴν Ῥαβήλ (A Ῥαφαήλ). [46] α, β–d, A read εἴκοσι ἐτῶν ἤμην. d ἤμην δὲ τότε κ' ἐτῶν. [47] dg read γέγονεν. [48] d reads καὶ εἰρηνεύσαμεν. [49] c. h reads καὶ ἐμοί. β με. [50] h reads in dat. [51] d adds σφόδρα.

VIII. [1] α. β, A, S¹ read ἦν δέ (A om.) μοι (+καί abf, A^{b}, S¹). [2] A = ἦν ὄνομα τοῦ ἀρχιποίμενος μου. [3] α, aef. b reads Ἰράν. dg Ἡράν. A^{abhc} = Ἰράς. A^{b*deg} Ἰράμ. [4] α, abg. d reads Ὀδωλλαμίτην. ef Ὀδολαμήτην.

β–bd Βισσουέ.

β, A, S^1 ἔζησεν καὶ τὰ τέκνα αὐτοῦ ὑμεῖς ἐστέ.

β, A, S^1 ἐτῶν ἐν τῷ τεσσαρακοστῷ ἔτει ζωῆς μου.

β-adf, A, S^1 ἔπεσεν ἐν τόξῳ Ἰακώβ.

καὶ[11] ἐποίησεν ἡμῖν πότον[12]· καὶ †παρακαλέσας[13] δέδωκέ[14] μοι τὴν θυγατέρα αὐτοῦ[15] *ὀνόματι Σαβά[16] εἰς γυναῖκα. 3. Αὐτὴ[17] ἔτεκέν μοι τὸν Ἤρ[18] καὶ τὸν[19] Αὐνὰν καὶ τὸν[20] Σηλώμ[21]. *Καὶ τοὺς μὲν δύο[22] ἀνεῖλεν[23] Κύριος· ὁ γὰρ Σηλὼμ[24] ἔζησεν[25].

IX. *Δέκα καὶ ὀκτὼ[1] *ἔτη ἐποίησεν δὲ[2] εἰρήνην[3] ὁ[4] πατήρ μου[5] μετὰ τοῦ ἀδελφοῦ αὐτοῦ Ἡσαῦ[6], καὶ οἱ[7] υἱοὶ αὐτοῦ μεθ' ἡμῶν μετὰ[8] τὸ ἐλθεῖν ἡμᾶς ἀπὸ[9] *Μεσοποταμίας ἀπὸ Λαβάν[10]. 2. Καὶ πληρωθέντων τῶν[11] δεκαοκτὼ ἐτῶν[12] ἐπανῆλθεν[13] ἡμῖν Ἡσαῦ ὁ ἀδελφὸς τοῦ πατρός μου[14] ἐν λαῷ βαρεῖ[15] καὶ ἰσχυρῷ. 3. Καὶ *ἔπαισεν ἐν τόξῳ Ἰακὼβ τὸν Ἡσαῦ[16], καὶ[17] ἤρθη[18]

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[5] β–dg, A, S^1. dg read πρὸς ὃν ἐλθὼν (g om. καὶ) ἰδών με (g om.). α reads as in margin. [6] α, aef. bd read Βαρσάν. g, A Βαρσά. [7] α. β om. [8] dg read βασιλεύς. [9] d reads Ὀδολλάμ. A = Ὀδολομάτων. [10] c. h reads ἐλάλησεν αὐτόν. β, A om. Perhaps we should read καὶ ἐκάλεσεν ἡμᾶς. [11] d om. [12] g reads τόπον. h adds ὁ βασιλεύς. [13] A adds με. παρακαλέσας has no intelligible meaning here. It = מְנַחֵם corrupt (?) for בְּחַמִּי, 'when I was heated,' i. e. by wine, or ביחמי, 'when I was hot with desire.' Cf. XI. 2, XIII. 5–7. For the same corruption cf. LXX on Is. lvii. 5. [14] α, g. β–e, S^1 read δίδωσι(ν). e δίδουσιν. A = ἐδίδου. [15] a om. [16] α. af read Βισσουέ. b Βησσοῦς. d Βοσεέ (which it trs. before τὴν θυγ.). e τὴν Βησουέ. g Βισουέ. A = Βερσουέ. These are all corruptions of בת־שוע. See my note on Jub. xxxiv. 20. [17] d reads καὶ συλλαβοῦσα. A = καὶ αὐτή. [18] β–a, A. α, a read Εἴρ. [19] bd om. [20] abefg om. [21] c, ag, A^{b*}. h, β–ag read Σιλώμ. A^{ab} Συλαμών. [22] α, A. abdfg read ὧν τοὺς δύο (+Ἤρ καὶ Αὐνάν d). e οὓς τοὺς δύο. bde, A, S^1 add ἀτέκνους. [23] h, g add ὁ. [24] c, a, A. h, β–a read Σιλώμ. [25] β, A, S^1 add καὶ τὰ τέκνα αὐτοῦ (a om.) ὑμεῖς ἐστέ (d om. ὑ. ἐ.).

IX. [1] α. β reads δεκαοκτώ. [2] α, af, A, S^1 (save that af, A, S^1 om. δέ). bg read ἔτη ἐποιήσαμεν. d ἐποιήσαμεν ἔτη. e ἔτη ἐποιήσατο. [3] d reads μετὰ τὸ ἐλθεῖν ἡμᾶς ἀπὸ Λαβὰν ἐκ τῆς Μεσοποταμίας ἐν εἰρήνῃ διάγοντες. [4] d adds τε. S^1 om. with next two words. [5] α. d. β–d, A read ἡμῶν. bd add καὶ ἡμεῖς. [6] c reads Ἰσαύ. [7] a om. [8] c adds δέ. [9] c, eg. h, abf read ἐκ. d om. together with next seven words. e adds τῆς. [10] A = Λαβὰν ἐκ Μεσοποταμίας τῶν Συρίων. [11] bg om. [12] β, A, S^1 add ἐγὼ (β–e, A om.) ἐν τῷ (be om.) τεσσαρακοστῷ (+πέμπτῳ d) ἔτει (+τῆς ad) ζωῆς μου. [13] α. β–f read ἐπῆλθεν. f ἀνῆλθεν. [14] A = ἡμῶν. [15] c, d read βαρύ. [16] a. So also α, f (save that α inserts ὁ before Ἰακώβ and reads ἐπέπεσεν, and f ἔπεσεν for ἔπαισεν). d also (see below) substantially supports our text. Either ἔπεσεν is simply a corruption of ἔπαισεν or the latter may have

†νεκρὸς[19] ἐν ὄρει Σιείρ[20]. 4. *Καὶ ἡμεῖς κατεδιώξαμεν[22]
τοὺς υἱοὺς Ἡσαῦ[23], ἦν δὲ *καὶ τούτοις πόλις ὀχυρά[24], καὶ οὐκ
ἠδυνήθημεν εἰσελθεῖν ⸢ἐν αὐτῇ⸣[25]. *περικαθίσαντες δὲ[26] ἐπο-
λιορκοῦμεν αὐτήν[27]. 5. Καὶ ὡς οὐκ ἤνοιγον *ἡμῖν μετὰ
ἡμέρας εἴκοσι[28] ⸢ὁρώντων αὐτῶν⸣[29] προσάγω[30] κλίμακα[31] καὶ
παραθήσας[32] *τὴν ἀσπίδα ἐπὶ τῆς κεφαλῆς μου[33] καὶ[34]
ἀνῆλθον[35] *ἀποδεχόμενος τοὺς λίθους[36] καὶ[37] ἀνεῖλον *τέσσαρας

β, S^1 Σιείρ, καὶ *πορευόμενος ἐν Ἀνονιρὰμ ἀπέθανεν[21].

β, A, S^1 πόλις καὶ τεῖχος σιδηροῦν καὶ πύλαι χαλκαῖ. α, β–d, S^1 τὴν ἀσπίδα. β, A λίθους ἕως ταλάντων τριῶν καὶ ἀνελθών (A om.).

been only a happy emendation in the Greek, and *ἔπεσεν* or *ἐπέπεσεν* may have been a rendering of הכה which the translator took to be הֻכָּה, whereas he should have read it as הִכָּה. The Midr. Wajjis and Chron. Jerach. have here הכה לעשו = 'smote Esau.' Similarly Jub. xxxviii. 2. Of the other authorities *bg*, A, S^1 read ἔπεσεν ἐν τόξῳ Ἰακώβ. *d* ἔπεσε τῷ Ἡσαῦ ἐν τόξῳ ὁ πατήρ μου Ἰακώβ. *e* ἔπεσεν τὸ ξύλον. *h* om. next twelve words through hmt. [17] *d* adds εὐθέως. [18] *e* reads ἦλθεν. *d* adds ὡς. A^{b} = ἦραν αὐτόν. [19] *g* reads Ἡσαῦ. A^{cdeg} trs. before ἤρθη. A^{b} om. νεκρός = נְבֵלָה which is corrupt for נִחְלָה = τετραυματισμένος. Owing to this corruption *c* om. the following clause and A, while preserving it, wrongly alters it. In the Midr. Wajjis and Chron. Jerach. ver. 3 appears as: והכה לעשו . . . ואז נחלה מן החץ נשאוהו בניו . . . והלך ומת שם בארוריך [20] *c*, *bg*. *a* reads Σικάρ. *df* Σιήρ. *e* Σιρήχ. [21] β–*bd*, S^1 (save that *eg* read Ἀνονηράμ). *bd* read καὶ πορευόμενος ἐπάνω Εἰρραμνά (Ἡράν *d*) ἀπέθανεν. A = καὶ πορευομένων αὐτῶν ἐτάφη ἐν Ἀνανιράμ. Cf. Jub. xxxviii. 9. This clause was omitted by *c* owing to the corruption pointed out in note 19, and altered as above in A for the same reason. [22] *c*. *af* read ἡμεῖς δὲ διώξαντες ἐπί. *beg*, A ἡμεῖς δὲ ἐδιώξαμεν ἐπί (*e* ἐπεδιώξαμεν). *d* ἡμεῖς κατεδ. ἐπί. For τ. υἱούς following *e* reads ὀπίσω τῶν υἱῶν. [23] *d* reads αὐτοῦ καὶ κατέφυγον εἰς τὴν πόλιν αὐτῶν. [24] *h*. *c* reads καὶ ἡ τούτων πόλις ἰσχυρά. β–*d*, A τούτοις πόλις (A πόλεις (+ ὀχυραὶ A^{b*})) καὶ τεῖχος σιδηροῦν (τείχη (+ αὐτῶν A^{b*}) σιδηρᾶ A) καὶ πύλαι (+ αὐτῶν A^{bheg}) χαλκαῖ. *d* ταύτης τεῖχος ὀχυρὸς καὶ πύλαι χαλκαῖ. S^1 αὐτοῖς πόλις σιδηρᾶ καὶ πύλαι χαλκαῖ. [25] α, *bd*. *ef* read εἰς αὐτήν. *g* ἐν αὐγῇ. *a*, A om. [26] *af*. *c*, *e* read περικαθήσαντες δέ. *h* περικλεισθήσαντες δέ. *b* καὶ περικαθίσαντες. *dg* παρακαθήσαντες τοίνυν (δέ *g*). [27] *c*, A. *h*, *abdf*, S^1 read αὐτούς. *e* ἐπ' αὐτήν. *g* αὐτῇ. [28] *h*. β reads μετὰ ἡμέρας εἴκοσι (εἴκ. ἡμέρας *f*). *c* ἡμῖν ἕως ἡμ. εἴκ. A = ἡμῖν τὰς πύλας μετὰ ἡμ. εἴκ. *c*, *d* add καί. [29] A om. [30] *d* reads προσάγων. A = προσηγάγομεν. [31] A^{bheg} πρὸς τὰ τείχη αὐτῶν. A^{ab*cd} insert these words before κλίμακα according to Armenian text. [32] *d*, A^{abcdeg}. A^{b*} = παραθήσαντες. This participle is necessary though α, β–*d*, S^1 om. it. [33] α, β–*dg*. *d* reads ἀσπίδα ἐν τῇ κεφαλῇ μου. *g* τ. ἀσπίδα ἐπὶ τ. κεφαλήν μου. $A^{bheg(acd?)}$ = ἀσπίδα ἐπὶ τῶν κεφαλῶν ἡμῶν. So also A^{b*} but that it trs. ἀσπίδα after ἡμῶν. [34] α,

τῶν δυναστῶν αὐτῶν[38]. 6. *Καὶ ὁ[39] Ῥουβὶμ καὶ ὁ[40] Γὰδ
ἀνεῖλον ἑτέρους ἕξ[41]. 7. Τότε ⌜οὖν⌝[42] αἰτοῦσιν[43] ἡμῖν[44]
τὰ πρὸς εἰρήνην καὶ *γενομένης βουλῆς μετὰ[45] τοῦ πατρὸς
ἡμῶν ἐδεξάμεθα αὐτούς[46]. 8. Καὶ ἦσαν διδόντες[47] ἡμῖν
πυροῦ[48] κόρους[49] πεντακοσίους[50], καὶ[51] ἐλαίου †υφης[52]
πεντακοσίους[53], καὶ[54] οἴνου *μέτρα πεντακόσια ⌜ἕως τοῦ λιμοῦ⌝
ὅτε[55] κατήλθομεν[56] εἰς Αἴγυπτον.

β, (A), S^1 καὶ τῇ ἑξῆς ἐμβάντες. β, A, S^1 αὐτοὺς ὑποφόρους. *bde*, A διακοσίους. β–*af*, A βέθ. β, A χίλια πεντακόσια ἕως ὅτε.

β–*d*, A^{bcd}. *d*, A^{b*e} om. [35] A^{b*} read ἀνήλθομεν ἐπὶ τὸ τεῖχος. [36] α. Here the text seems to mean 'sustaining the assault of the stones.' In this sense we should expect ὑποδεχόμενος, but Polybius (iii. 43. 3, v. 51. 1) uses ἀποδεχόμενοι in this sense. β, A, S^1 read ἀποδεχόμενος (ὑποδεχόμενος *e*) λίθους (+ ἐπὶ τῆς κεφαλῆς μου *e*; + μεγάλους $A^{(a?)b*cdeg}$, but A^{bh} om.) ἕως ταλάντων τριῶν (ὡς τάλαντα τρία *e*). [37] β–*g*, S^1 add ἀνελθών. *g* εἰσελθών. [38] *c*. *h* reads τέσ. τοὺς δυνατοὺς αὐτῶν. β τέσ. τοὺς (*d* om.) δυνατοὺς ἐξ αὐτῶν (*e* δυνάστας αὐτῶν). A = αὐτῶν ἄνδρας τέσσαρας δυνατούς. [39] α (save that *h* om. ὁ). *afg* read καὶ ἑξῆς. *bde* καὶ τῇ ἑξῆς. A = καὶ μετ' ἐμέ. β–*adf*, A, S^1 add ἐμβάντες. *d* ἐλθόντες. *af* ἀναβάντες. [40] α. β om. [41] *b* reads ἑξήκοντα. [42] α. *d* reads οἱ λοιποί. β–*d*, A, S^1 om. [43] *e* reads αἰτήσαντες. [44] *c*. *h* reads ἡμῶν. β ἡμᾶς. [45] α. β–*de* read γενόμενοι βουλῆς (cf. 1 Chron. xii. 19). *d* γενομένου βουλῆς μετά. *e* γενομένη βουλή. A^b reads խնդրեալ խրախ = αἰτήσαντες ἱλαροί, where however խրախ is corrupt for խրատ = βουλήν. So I have just found A^h reads. Thus A^b = αἰτήσαντες βουλήν, a good rendering of G. The text of $A^{(a?)b}$ is not recorded in the Armenian text, but only that of A^{b*cdeg}. In these MSS. խրախ is corrected into նախ = πρῶτον. Hence their text = αἰτήσαντες πρῶτον. [46] α. β–*e*, A, S^1 add ὑποφόρους. *e* ἐπιφόρους. [47] A adds ἀεί. [48] *d* reads σίτου which *b* adds in margin, *g* πυρούς. [49] *h*, β–*e* = כור. *c* reads κόκκους. *e* φόρους. [50] α, *f*. *a* reads φ'. *bde*, A διακοσίους. *g* om. [51] α, A. β–*g*, S^1 om. *g* reads σύν. [52] *c*. *h* reads υφεις, *af* φεύς. These seem to be corruptions of איפה, which is transliterated in the LXX as οἰφί and οἰφεί. But the use of this word as a measure of liquids is without parallel. We might, however, defend its use here by appealing to a similar use of סאה, which though all but universally a measure for grain is used in a few instances as a measure for liquids. See Jer. Targ. on Exod. xxix. 4; Lev. xi. 15, 27 &c. (Levy, *Chaldäisches Wörterbuch*, p. 136). It is possible, therefore, to regard βέθ which is the text of *bdeg* as a correction. $A^{abb*cdeg}$ = μέτρον βέθ (sic). [53] α, *ef*. *abd* read φ', *g* φέ'. *e* om. rest of verse but e^2 adds ἕως ὅτε κατήλθ. εἰς Αἰγ. at foot. $A^{abhcdeg}$ om. next seven words. [54] α, A^{b*}. β, S^1 om. [55] α. *abfg*, A^{b*}, S^1 read μέτρα (*afg*, A^{b*} om.) χίλια (S^1 om.) πεντακόσια (φ' *ag*) ἕως ὅτε (ὅτου *a*). *d* reads μέτρα $\overline{\text{αφ}}$ καὶ ταῦτα ἐλαμβάνομεν ἐξ αὐτῶν ἕως ὅτου. [56] *g* reads ἤλθομεν.

X. *Μετὰ δὲ ταῦτα[1] Ἢρ[2] ὁ υἱός μου ἄγεται τὴν Θαμὰρ ἐκ Μεσοποταμίας θυγατέρα Ἀρὰμ[3] †ἑαυτῷ εἰς γυναῖκα[4]. β, A, S¹ Ἀράμ.

α

2. Ἦν δὲ ὁ Εἶρ πονηρός, καὶ ἐθανάτωσεν αὐτὸν ἄγγελος Κυρίου. 4. Καὶ ἔδωκα αὐτὴν Αὐνὰν τῷ δευτέρῳ μου υἱῷ, καὶ ἰδοὺ[5] αὐτὸν ἀνεῖλεν ὁ Κύριος. 3. Καὶ αὐτὸς οὐκ ἔγνω αὐτὴν κατὰ πανουργίαν τὴν μητρὸς αὐτοῦ[6].

β, S¹

2. *Ἦν δὲ Ἢρ[7] πονηρός, καὶ †ἠπόρει[8] περὶ τῆς[9] Θαμάρ, ὅτι οὐκ *ἦν ἐκ γῆς[10] Χαναάν· καὶ[11] *ἄγγελος Κυρίου[12] ἀνεῖλεν αὐτὸν τῇ τρίτῃ[13] νυκτί. 3. Καὶ[14] αὐτὸς οὐκ ἔγνω αὐτήν, κατὰ πανουργίαν τῆς μητρὸς αὐτοῦ[15], οὐ γὰρ ἤθελεν *ἔχειν τέκνα[16] ἀπ'[17] αὐτῆς. 4. *Ἐν ταῖς ἡμέραις τοῦ θαλάμου[18] *ἐπεγάμβρευσα αὐτῇ τὸν[19] Αὐνάν[20]. Καίγε οὗτος[21] ἐν πονηρίᾳ[22] οὐκ ἔγνω αὐτήν[23], ποιήσας σὺν αὐτῇ ἐνιαυτόν.

A

2. †Ὃς ἦν[24] πονηρός, καὶ ἠπόρει[25] περὶ τῆς Θαμάρ, ὅτι οὐκ ἦν ἐκ Χαναναίων. Καὶ[26] ἄγγελος Κυρίου ἀνεῖλεν αὐτὸν[27] τῇ δευτέρᾳ[28] ἡμέρᾳ[29] 4. τοῦ θαλάμου αὐτοῦ *[καὶ] ἤθελον[30] ἐπιγαμβρεῦσαι αὐτὴν τῷ Αὐνάν· καίγε οὗτος ἐν πονηρίᾳ οὐκ ἔγνω[31] *ποιήσας σὺν αὐτῇ ἐνιαυτόν[32].

X. [1] α, *a*. *bef* read μετὰ ταῦτα. *dg*, A καὶ μετὰ ταῦτα. [2] *c* reads Εἴρ. [3] *d* reads Ἀράν, *g* Ἀράβ. [4] α. β, A om. [5] *h* adds καί. [6] α om. rest of vers. 3, and 4, 5. [7] *d* reads ἦν τε ὁ υἱός μου Ἤρ. [8] *b* reads ἠπορεῖτο. Text may be a mistranslation of יצר לתמר, which should have been rendered ἔθλιβε τὴν Θ. or ἤχθραινε τῇ Θ. Cf. Jub. xli. 2 (Er) 'hated and would not lie with her . . . because he wished to take him a wife of the kinsfolk of his mother.' [9] *g* reads τήν. [10] *e* reads ἔνεγγυς. [11] *d* reads διὰ τοῦτο καί. [12] *d* reads ὁ ἄγγ. Κυρίου and trs. after αὐτόν. [13] *b* adds ἡμέρᾳ τῇ. [14] S¹ om. [15] *a* om. οὐ γὰρ . . . μητρὸς αὐτοῦ (ver. 5) through hmt. [16] *e* reads τέκνα ἔχειν. [17] *de* read ἐξ. [18] *d* reads ἐν ταῖς ἡμ. ἐκείναις τοῦ θαλάμου αὐτῆς επικει . . ου. *g* om. [19] *d* reads ἐπεγ. αὐτὴν τῷ. *g* ἐπιγαμβρεύσας δὲ καὶ αὐτήν. [20] S add τὸν δεύτερον υἱόν μου. See reading of α. [21] *g* reads καὶ αὐτός. [22] *e* reads πανουργίᾳ. *d* adds ὑπάρχων. [23] *g* om. next eight words. [24] Here էր (i.e. Ἤρ) has fallen out before էր (= ἦν). [25] $A^{abhb*cd}$ read կՀաստեալ (= ηὐλαβεῖτο) which may be corrupt for կարաւ-նեալ = ἠπόρει. A^{efg} կստաՀանեալ = ἐθάρρει. [26] A^{ab*cd} add ὁ. [27] A^{b}

β, A, S^1
γυνή μου
Βησσουέ.
β, A, S^1
οἰνοχοοῦ-
σαν (A,
S^1 om.)
ἐν μέθῃ
οἴνου.
β, S^1
†συνέ-
πεσα
πρὸς
αὐτήν.
A †συν-
έπεσα
πρὸς
βουλὰς
αὐτῆς.

β, A, S^1

5. Καὶ ὅτε[33] ἠπείλησα αὐτῷ[34], συνῆλθε
μὲν[35] αὐτῇ, *διέφθειρε δὲ τὸ σπέρμα[36]
ἐπὶ[37] τὴν γῆν[38], κατὰ τὴν ἐντολὴν τῆς
μητρὸς αὐτοῦ[39]· καίγε οὗτος[40] ἀπέθανεν[41]
ἐν πονηρίᾳ[42].
6. Ἤθελον δὲ *καὶ τὸν Σηλὼμ δοῦναι αὐτῇ[43], ἀλλ' ἡ *μή-
τηρ αὐτοῦ[44] οὐκ ἀφῆκεν[45]· ⌈ἐπονηρεύσατο γάρ⌉[46], ὅτι[47] οὐκ ἦν[48]
ἐκ *τῶν θυγατέρων τῶν Χαναναίων[49] *ὡς καὶ αὐτή[50].
XI. Κἀγὼ ᾔδειν[1] ὅτι πονηρὸν[2] γένος ἦν[3] *τῶν Χανα-
ναίων[4], ἀλλὰ τὸ διαβούλιον[5] τῆς νεότητος[6] ἐτύφλωσε *τὴν
διάνοιάν μου[7]. 2. Καὶ ἰδὼν[8] αὐτὴν οἰνοχοοῦσαν[9] ἠπατήθην,
καὶ *†ἔλαβον αὐτὴν μὴ βουλευσαμένου τοῦ πατρός μου[10]. 3.

τὸν υἱόν μου Ἤρ. [28] Here երկրորդում = δευτέρᾳ is corrupt for երրորդում = τρίτῃ. [29] Cf. *b* (see note 13) which points to existence of ἡμέρᾳ here. After ἡμέρᾳ A om. ver. 3 and first three words of ver. 4 through hmt. [30] A^{hefg} = ἤθελεν. [31] A^{b*} = ἤθελεν. A^b add Θαμάρ. [32] So $A^{ahcdefg}$ (save that these MSS. read ποιῆσαι instead of ποιήσας). A^b = καὶ οὐκ εἰσῆλθεν εἰς αὐτήν. [33] *d* reads γνοὺς ἐγώ. [34] For ἠπείλησα . . . αὐτῇ S^1 reads ἀπηγόρευσα αὐτὸν μὴ συνεῖναι αὐτῇ. *d* adds τότε. [35] *f* om. [36] *d* reads καὶ διέφθειρεν· τὸ δὲ σπέρμα· *g* adds αὐτοῦ. [37] *f* reads εἰς. [38] *d* adds ἔρριψεν. [39] A^b adds Βηρσουέ. [40] *abeg*, A. *d*, A^b read ἀλλὰ (*d* om.) καὶ οὗτος, *f* οὕτως. [41] *b* trs. after πονηρίᾳ. [42] $A^{ab*cdeg}$ add αὐτοῦ. [43] *d* reads αὐτὴν δοῦναι καὶ τῷ Σιλὼμ εἰς γυναῖκα. For Σηλώμ of *c*, *e*, we find Σιλώμ in *h*, *β*–*e*, A^{b*}, Σιλαμών in A^{acd}, Ζυλαμών in A^b. A^b, S add τὸν τρίτον υἱόν μου. For αὐτῇ A^b reads Θαμάρ. [44] α. β, A, S read γυνή μου. *β*–*df*, S add Βησσουέ, *d* Βουσεέ, *f* Βισσουέ, A Βηρσουέ. [45] *de*, A add με (+ τοῦτο ποιῆσαι *d*). [46] *c*, *ef*. *h*, *abdg*, S^1 read ἐπονηρεύετο γάρ (+ πρὸς τὴν Θαμάρ *bd*, S). A om. *e* adds ἐν Θαμάρ. [47] *d* reads διότι. [48] A^{bb*} add Θαμάρ. [49] α, A. β reads τῶν (*abf* om.) θυγατέρων Χαναάν. [50] α, *aef*. *bg*, A^{abhb*}, S read ὡς αὐτή. *d*, A^{cdefg} om. *d* om. next two verses (xi. 1, 2).

XI. [1] *β*–*de*. *c* reads ειδην, *h* ιδην, *e* ἴδον. [2] *b*, A, S^1 add τό. [3] α, A. β om. [4] α, A. β, S^1 read Χαναάν. [5] *a* adds τῆς ψυχῆς καί. [6] A, S^1 add μου. [7] α, A (save that *c* trs. μου before τήν). *abefg* read τὴν καρδίαν μου (but *g* trs. μου before τήν). [8] *e* reads εἰδώς. [9] α. We have three distinct readings. A, S^1 = ἐν μέθῃ (+ μου A^b, + οἴνου S^1) = בשׁתי or במשׁתה. α reads οἰνοχοοῦσαν = משׁקה. But as ἠπατήθην (α ἐπατήθην) requires some such expression as ἐν μέθῃ, we might assume that משׁקה is a corruption of במשׁתה, or else adopt the reading of β, οἰνοχοοῦσαν ἐν μέθῃ οἴνου, which conjoins α and A. After ἠπατήθην S^1 adds μεθυσκόμενος. [10] α. β, S^1, and A read as in margin. How are we to explain these

*Αὐτὴ δὲ[11] *ἀπόντος ἐμοῦ[12] ἐπορεύθη καὶ *ἔλαβε τῷ[13] Σηλὼμ[14] γυναῖκα[15] ἐκ *τῆς Χανάαν[16]. 4. Ἐπιγνοὺς[17] δὲ ἐγὼ[18] ὃ ἐποίησε κατηρασάμην αὐτὴν[19] ἐν ὀδύνῃ ψυχῆς μου. 5. Καίγε[20] ἀπέθανεν ἐν τῇ[21] πονηρίᾳ[22] αὐτῆς ⌜μετὰ τῶν τέκνων αὐτῆς⌝[23].

β-d γῆς.

β, A, S¹ υἱῶν αὐτῆς.

strange variations? First we shall consider β, S¹ *συνέπεσα πρὸς αὐτήν*. This peculiar clause recurs again in xiii. 3, 7; Test. Jos. ix. 5. So far as I am aware, it is not only quite unexampled but quite impossible in Greek. Nor can it be explained as a corruption native to the Greek. We must therefore have recourse to the Hebrew. Yet the sense of the phrase is obvious from a comparison of the three passages. It denotes a licit or illicit sexual connexion. Now β, S¹ = (בה or) נפלתי עליה, but this Hebrew cannot yield the needed sense. Hence I conjecture that נפלתי is corrupt for בעלתי, which in later Hebrew has exactly the senses required by the three contexts. Now turning to A, which = *συνέπεσα πρὸς βουλὰς αὐτῆς*, we observe that it agrees with β, S¹ in attesting the corrupt *συνέπεσα*, while it approximates to α in *πρὸς βουλὰς αὐτοῦ*. For, if we compare A and α, we see that A—*πρὸς βουλὰς αὐτῆς* (בעצתה) and α—*μὴ βουλευσαμένου τοῦ πατρός μου* point to a common original lost in β, S¹. The Greek of α = 'my father not having counselled (it).' Cp. 2 Sam. xvi. 23. But probably we should read *μὴ συμβουλευσάμενος τῷ πατρί μου*, as in xiii. 4, = בלא עצת אבי. For phrase, cf. 1 Chr. xii. 19. In xiii. 4, Judah says that he wished to consult his father before taking Bathshua. Since the context does not refer to the machinations of Bathshua, we conclude that α alone is right here. Our author is fond of the phrase. Cf. ix. 7 *γενομένης βουλῆς μετὰ τοῦ πατρὸς ἡμῶν*. See also reading of *d* in note 15 below, and also in note 33 on xiv. 6, where it reads *ἄνευ βουλῆς τοῦ πατρός μου*. Finally, *ἔλαβον αὐτήν* (= נשאתיה, a phrase denoting marriage) cannot be explained as being derived from or in any way connected with בעלתי, of which נפלתי (i. e. *συνέπεσα*) is a corruption. α as it stands represents faithfully the original α recension, as is manifest from xiii. 4, where it actually recurs: *συμβουλεύσομαι τῷ πατρί μου καὶ οὕτως λήψομαι τὴν θυγατέρα σου*. Thus we have here an original divergence between the two recensions. α is truly represented in our text: β (†*συνέπεσα πρὸς αὐτήν*) when emended = *συνεγενόμην αὐτῇ*, whilst A borrows partly from β and partly from α, and from the latter in a corrupt form. [11] α, *fg*. *abe* read *αὐτή*, *d καί*. [12] α. β reads *ἀπόντος μου* (*d* om.). A^b trs. to end of sentence. [13] α, *ade*. *b* reads *ἐλάβετο*, *fg ἔλαβεν τόν*. [14] α, *e*. β–*e Σιλώμ*. [15] *f* reads *ἄνδρα*. *d* adds *χώρις βουλή μου* (sic). [16] α. β–*d*, S¹ read *γῆς* Χ., *d*, A *τῶν Χαναναίων*. [17] α. β reads *γνούς*. [18] α, *deg*, A. *abf* om. [19] α, *dfg*. *a* reads *αὐτῆς*,

XII. *Μετὰ δὲ ταῦτα[1] *χηρευούσης τῆς[2] Θαμάρ[3] *μετὰ
ἔτη δύο[4] ἀκούσασα ὅτι ἀνέρχομαι[5] τοῦ[6] κεῖραι[7] τὰ πρόβατα[8],
κοσμηθεῖσα κόσμῳ νυμφικῷ, ἐκάθισεν[9] *ἐν Ἐνᾶν[10] *τῇ
πόλει[11] *πρὸς τὴν πύλην[12] ⌜τοῦ πανδοχείου[13].
2. Νόμος
γὰρ *ἦν τῶν[14] Ἀμορραίων[15] τὴν †χηρεύουσαν[16] προκαθέζεσθαι[17]
ἐν[18] πορνείᾳ[19]⌝.
3. Μεθυσθεὶς οὖν ἐγὼ ἐν[20] οἴνῳ[21] οὐκ
ἐπέγνων[22] αὐτήν[23], καὶ ἠπάτησέ[24] με τὸ κάλλος αὐτῆς διὰ
τοῦ σχήματος[25] τῆς κοσμήσεως.
4. Καὶ ἐκκλίνας[26] πρὸς
αὐτὴν εἶπον[27]· Εἰσέρχομαι[28] πρός σε· καὶ[29] εἶπεν[30] ⌜Καὶ⌝[31]
τί μοι δώσεις[32]; καὶ δέδωκα[33] αὐτῇ τὴν ῥάβδον μου καὶ
†τὸ δακτύλιον[34] καὶ τὸ[35] διάδημα[36] τῆς βασιλείας μου[37]
⌜εἰς ἀρραβῶνα⌝[38]. Καὶ *ὡς συνῆλθον[39] αὐτῇ συνείληφεν[40].

β–d, A, S^1 τοὺς λόγους τούτους.
β, A, S^1 πύλην
β, S^1 γαμοῦσαν.
β, A, S πορνείᾳ ἑπτὰ ἡμέρας παρὰ τὴν πύλην.
β–de, A, S^1 ἐν ὕδασι (οἴνῳ f, A^b) Χωζὴβ οὐκ ἐπέγνων αὐτὴν ἀπὸ τοῦ οἴνου.
β, A, S^1 εἰσέλθω.
β, A, S τὴν ζώνην.

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be αὐτῇ. [20] α. β–g, A add αὐτή. g om. with rest of verse. [21] α. β, A om. [22] β–e, A, S^1 add υἱῶν, e υἱοῦ. [23] α. β, A, S^1 om.

XII. [1] α, d. β–d, A read μετὰ δὲ (A καὶ ἐγένετο μετὰ) τοὺς λόγους τούτους. [2] α, β–eg, $A^{ahb*cdefg}$. eg, A^b read χηρεύουσα ἦν (ἡ g). [3] e^2, A add καί. [4] α (but h reads ἐπί for μετά). abfg read μ. δύο ἔτη, d ἐπὶ δύο ἔτη, e καὶ μετὰ τρία ἔτη. [5] h reads ἔρχομαι. [6] α. β om. [7] c, def read κῆραι. [8] e adds εν εν αν τῇ πόλει πρὸς τῇ πύλῃ νόμος γάρ. A add μου. g om. the next three words. [9] A prefixes καί, and for ἐν Ἐνᾶν . . . πανδοχείου reads πρὸς τὴν πύλην ἐν μέσῃ τῇ πόλει. g ἐκάθησεν and trs. after πόλει. [10] c, e. This is Enaim (עינים) mentioned in Gen. xxxviii. 14, where the LXX has Αἰνάν. g reads εννεα ανα, h, a ἔναντι, bd, S^1 ἀπέναντι, f εν. [11] d reads τῆς πόλεως. g om. h adds τῶν Ἀμορραίων. [12] α, bd. aefg reads παρὰ (πρὸς efg) τῇ πύλῃ. [13] α. β, A. om. A om. next verse through hmt. [14] α. β om. [15] dg read Ἀμορραίοις. [16] α. β, S^1 read as in margin and rightly. [17] α, a. bdg read προκαθίσαι, ef προκάθεσθαι. [18] d adds τῇ. [19] α. β (save that d reads ἡμέρας ἑπτά, and aefg τῇ πύλῃ), A, S^1 read as in margin. [20] d reads ἐξ. h om. [21] α. d reads οἴνου, f, A^b οἴνῳ Χοζιβά (Χουζάβ A^b). β–df, $A^{ahb*cdefg}$, S^1 ὕδασι Χωζηβά (Χωζιβά a, Χωζήβ b, Χοζή g, Χουζζάβ $A^{ab*cdefg}$). d om. next three words and inserts διό. [22] c reads ἐπέγνω, f ἔγνων, A ἐδυνήθην ἐπιγνῶναι. [23] A^b = Θαμάρ. Here β, A, S add ἀπὸ τοῦ οἴνου. [24] h, A read ἐπάτησε. [25] A^{b*d} = κάλλους. [26] ad read ἔκλινα. [27] ad read εἰπών. [28] α. β, A, S^1 read εἰσέλθω. [29] h, A read ἡ δέ. [30] bd, S^1 add μοι. [31] α. β, A, S^1 om. [32] A^{ab} = θέλεις δοῦναι. [33] α. β reads ἔδωκα. [31] α = חָתָם. But β, A, S^1 read τὴν ζώνην = פָּתִיל. The latter is right. Cf. xv. 3. [35] g om. [36] = כֶּתֶם or כֶּתֶר. It is unknown to Jub. xli. 11, 18, where the same account is given as in Gen. xxxviii. 18. [37] α, A. β om. [38] α. β, A, S^1 om. [39] c, adef, A^{ahcfg}, S^1. h reads ὡς ἦλθον, b συνελθών, g, A^{b*bd} συνῆλθον. [40] α, β–dg, A^{hef}. d reads παραχρῆμα

5. Ἀγνοῶν δὲ ἐγὼ[41] ὃ ἐποίησα[42], *ἤθελον ἀνελεῖν αὐτήν[43].
*πέμψασα δὲ ἐν κρυπτῷ τοὺς ἀρραβῶνας κατῄσχυνέ με[44].
6. *Καλέσας δὲ αὐτήν[45], ἤκουσα καὶ τοὺς ἐν μυστηρίῳ
λόγους[46] *οὓς καθεύδων σὺν αὐτῇ ἐν τῇ μέθῃ μου ⸢ἐλά-
λησα⸣[47]. *Καὶ οὐκ ἠδυνήθην ἀνελεῖν αὐτήν, ὅτι παρὰ
Κυρίου ἦν[48]. 7. *Ἔλεγον γάρ[49]· Μήποτε ἐν δολιότητι
ἐποίησε παρὰ ἄλλης[50] λαβοῦσα τὸν ἀρραβῶνα[51]. 8.
*Ἀλλ' οὐδὲ[52] ἤγγισα[53] αὐτῇ ἔτι[54] ἕως *τῆς ζωῆς μου[55],

α ἔπεμψα τοῦ λαβεῖν τοὺς ἀρραβῶνας. α om. vers. 6-10.

συνέλαβεν. *g* om. A^{b} = καὶ συνείληφεν, A^{ab*cd} = ἣ καὶ συνειλ.: A adds ἀπ' ἐμοῦ. [41] α. β reads ἀγν. δέ, A^{b} = ἠγνόησα δὲ ἐγώ. [42] α, *dg*, A. *abef*, S^{1} read ἐποίησεν. [43] β–*dg* (save that *a* reads αὐτὴν ἀνελεῖν), A, S^{1}. α, *dg* om. [44] β–*dg*, A (save that *f* reads κατίσχυσεν for κατῄσχυνε, and A^{b} Θαμὰρ δὲ πέμψασα for πέμψ. δέ, and A τὸν ἀρραβῶνα), S^{1}. *d* reads πέμψασα ἐν κρυπτῷ τοὺς ἀρ. κατῄσχ. με, *g* καὶ πέμψασα ἔκρυψεν τοὺς ἀρ. καὶ κατῄσχ. με. Here α omits vers. 6–10, and in their stead substitutes the following passage, which is an abbreviated form of the LXX of Gen. xxxviii. 20, 24–30, in part adapted to its new context. Ἔπεμψα τοῦ (*h* δὲ) λαβεῖν τοὺς ἀρραβῶνας. Καὶ οὐχ εὗρον αὐτήν, καὶ μεθ' ἡμέρας τινὰς ἠκούσθη ὅτι Θαμὰρ ἐκπεπόρνευκε (*c* ἐκπεπόρευκε) καὶ (+ ἰδοὺ *h*) ἐν γαστρὶ ἔχει. Ἀκούσας δὲ ἐγὼ εἶπον· Ἐξαγάγετε (ἐξαγαγέτω *c*) αὐτὴν (αὐτὴ *c*) καὶ καυθήτω. Ἡ δὲ ἀπέστειλε πρός με λέγουσα· Τοῦ ἀνθρώπου οὗτινος (εἴτινος *c*) ταῦτά εἰσιν, ἐγὼ ἐν γαστρὶ ἔχω· ἐπίγνωθι οὖν τίνος ὁ δακτύλιος καὶ ἡ ῥάβδος καὶ τὸ διάδημα (τὸ δ. καὶ ἡ ῥ. *h*). Ἐπιγνοὺς δὲ ἐγὼ εἶπον· Δεδικαίωται Θαμὰρ ἢ ἐγώ. Καὶ οὐ προσεθέμην ἔτι τοῦ γνῶναι αὐτήν. Ἐγένετο δὲ ἐν τῷ τίκτειν αὐτὴν (*h* om. ἐγένετο . . αὐτήν), ἔσχε (+ γοῦν *h*) δίδυμα, καὶ ὁ μὲν εἷς ἐξήνεγκε τὴν χεῖρα αὐτοῦ, καὶ λαβοῦσα ἡ μαία ἔδησεν ἐπὶ τῆς χειρὸς αὐτοῦ κόκκινον λέγουσα· Οὗτος (*h* om.) ἐξελεύσεται πρῶτος· ὁ δὲ ἐπισυνήγαγε τὴν χεῖρα αὐτοῦ, καὶ εὐθὺς ἐξῆλθεν ὁ ἀδελφὸς αὐτοῦ. Καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Φαρές· καὶ μετὰ τοῦτο ἐξῆλθεν καὶ ὁ ἐπὶ τῆς χειρὸς αὐτοῦ ἔχων καὶ (*h* om.) τὸ κόκκινον· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ζαρά. [45] *g* reads καὶ λύσας δὲ αὐτήν. A^{b*cd} add πρός με καί. [46] A adds παρ' αὐτῆς. [47] *abefg*, S^{1} (save that *b*, S^{1} trs. οὓς after μέθῃ μου). *d* reads οὓς ἐλάλησα καθ. πρὸς αὐτὴν ἐν τῇ μέθῃ μου. A = ἐν ᾧ ἐν τῇ μέθῃ μου ἐκάθευδον σὺν αὐτῇ (A^{b*d} om. σ. αὐτῇ). [48] This clause is trs. into ver. 7 by *d*. See note 51. For ἀνελεῖν A^{b*d} read ἰδεῖν. After ἦν A adds ἐκεῖνο. [49] β–*b*. *b* reads ἔλεγον δέ. A^{abhc} = καὶ ἐνεθυμήθην, but ածէի is corrupt for ասէի = ἔλεγον. Hence A^{abhc} = καὶ ἔλεγον ἐν τῇ καρδίᾳ. A^{b*dfg} = καὶ νομίσας (ἐνόμιζον καὶ *fg*) ἔλεγον. *d* adds πρὸ τοῦ ἐξειπεῖν με αὐτὴν τοὺς ἐν μυστηρίῳ λόγους μου ὅτι ἀνελῶ αὐτήν· ὅτι. [50] *bde*, S^{1}. *afg* ἄλλου. A may be either so far as form goes. [51] *d* adds καὶ ἐπειδὴ εἶπέ μοι τοὺς ἐν μυστηρίῳ λόγους, οὐκ ἠδυνήθην ἀνελεῖν αὐτήν· ὅτι παρὰ κυρίου ἦν. See note 48. [52] *d* reads καὶ οὐκέτι, *g*, $A^{abb*cdefg}$ καὶ οὐκ. [53] *d* reads συνεγενόμην. [54] A adds καὶ συνέσταλμαι, *d* om. next five words, *g* next four. [55] *aef*, S^{1}. *b* reads ἕως θανάτου μου,

β-dg, S^1 ἔζησα ἐκεῖ.
β-bd ἀκούσατε τέκνα μου.
β, A, S^1 πορεύεσθε.
β-ag, (A), S^1 μηδὲ ἐνθυμήσεσι διαβουλίων ὑμῶν ἐν ὑπερηφανείᾳ καρδίας ὑμῶν.

ὅτι βδέλυγμα ἐποίησα[56] ⌜τοῦτο⌝[57] ἐν ⌜παντὶ⌝[58] Ἰσραήλ[59].
9. Καίγε οἱ ἐν τῇ πόλει ἔλεγον, μὴ *εἶναι ἐν τῇ πύλῃ
τελισκομένην[60]· ὅτι ἐξ *ἄλλου χωρίου[61] ἐλθοῦσα πρὸς βραχὺ
ἐκάθισεν ἐν τῇ[62] πύλῃ. 10. *Καὶ ἐνόμιζον[63] ὅτι οὐδεὶς
ἔγνω ὅτι εἰσῆλθον πρὸς[64] αὐτήν. 11. Καὶ μετὰ ταῦτα
ἤλθομεν[65] εἰς Αἴγυπτον *⌜πρὸς Ἰωσὴφ⌝ διὰ τὸν[66] λιμόν.
12. *Ἤμην δὲ ἐγὼ ἐτῶν τεσσαράκοντα καὶ ἓξ[67] καὶ ἑβδομή-
κοντα καὶ[68] τρία ἔτη ἐποίησα[69] *εἰς Αἴγυπτον[70].

XIII. *Καὶ νῦν ἐντέλλομαι ὑμῖν, τέκνα μου, ἀκούσατε
⌜Ἰούδα[1] τοῦ πατρὸς ὑμῶν⌝[2] καὶ φυλάξασθε[3] τοὺς λόγους μου[4]
τοῦ ποιεῖν[5] πάντα[6] τὰ δικαιώματα Κυρίου[7] καὶ ὑπακούειν
ἐντολὰς[8] Θεοῦ. 2. Καὶ μὴ πονηρεύεσθε[9] ὀπίσω τῶν ἐπι-
θυμιῶν ὑμῶν[10] *ἐν ὑπερηφανείᾳ καρδίας[11], καὶ μὴ καυχᾶσθε ἐν
ἔργοις καὶ ἰσχύι[12] τῆς νεότητος ὑμῶν ὅτι γε τοῦτο[13] πονη-
ρὸν ἐνώπιον[14] Κυρίου[15] ἐστί[16]. 3. Ἐπειδὴ κἀγὼ[17]

but Judah could not say this whilst still alive, nor yet ἡμέρας θανάτου μου, as in A^{abhcefg}. A^{b*d} = τῆς ἡμέρας ταύτης. [56] *g* reads ἦν. [57] *d*, A om. [58] *d* adds τῷ. A om. [59] *d* adds καὶ ἐτέχθησάν μοι ἐξ αὐτῆς Φαρὲς καὶ Ὀζαρά· ἤγουν ὑμεῖς τέκνα μου, and omits ver. 9, 10. [60] β-*d* (save that for τελισκομένην *aef* read τελωνουμένην, and for πύλῃ *bg*, S^1 read πόλει). A = μὴ τελεσθῆναι τοιαῦτα ἐν τῇ πύλῃ. [61] *g* reads ἄλλης χώρας. [62] *b* om. [63] *efg*, A. *a* reads νομίζων. A adds οὕτως. *b*, S^1 read ἐνόμιζεν. [64] *a* reads εἰς. [65] *d* reads εἰσήλθομεν. [66] *f* reads τήν. *d* adds τ. ἀδελφὸν ἡμῶν after Ἰωσήφ. [67] α (save that *c* reads ὀκτώ for ἕξ), S^1. *bfg* read σαρακοντα ἓξ ἐτῶν ἤμην, *ade* μς′ ἐτῶν ἤμην (+τότε *d*). [68] α. β om. [69] α. *abef*, A, S^1 read ἔζησα, *d* ἐζήσαμεν, *g* εἰμί. [70] α, A. β-*dg*, S^1 read ἐκεῖ, *d* μετὰ ταῦτα, *g* ὧδε. *a* adds ἔτη.

XIII. [1] α. *aef* read κ. ν. ὡς λέγω (*f* om. ὡς λέγω) ὑμῖν ἐντέλλομαι, ἀκούσατε τέκνα μου Ἰ., *bg*, S^1 κ. ν. ὅσα ἐγὼ ὑμῖν (*g* om.) ἐντέλλομαι, ἀκούσατε τέκνα (+μου Ἰ. *g* +καὶ Ἰ. S^1). *d* νῦν οὖν τέκνα μου ἀκούσατε Ἰ. A = κ. νῦν ἀκούσατε τέκνα μου ὅσα ἐντέλλομαι ὑμῖν. [2] A om. [3] α. β reads φυλάξατε. β, S^1 add πάντας. [4] *d* adds καὶ τὰς ἐντολάς μου. A = Ἰούδα τοῦ πατρὸς ὑμῶν. [5] A reads ունել = ἔχειν, but this is corrupt for առնել (= ποιεῖν). [6] *b*, S^1 om. [7] A = ἐνώπιον Κυρίου. *d* om. next four words. [8] α, *af*. *b* reads ἐντολῆς, *eg* ἐντολαῖς. *b*, S^1 add Κυρίου. [9] α. β, A, S^1 read πορεύεσθε. [10] α, *ag*. β-*ag*, S^1 read ὑμῶν μηδὲ ἐνθυμήσεσι (+τῶν *de*) διαβουλίων ὑμῶν, A καρδιῶν ὑμῶν μηδὲ ἐνθυμήσεσι ὑμῶν. [11] α, β-*a*. *a* om. A = ἐν ὑπερηφανείᾳ τῶν διαβουλίων ὑμῶν ἐμπίπτετε. β-*f*, S^1 add ὑμῶν. [12] α. *adef* read ἰσχύι (+καὶ *d*) ἔργοις, *b* ἔργοις ἰσχύος, *g* ἐν ἰσχύει ἔργον ὑμῶν. A, S^1 = ἰσχύι ἔργων. [13] *c*, *a*. *h* reads τό, *bdef* καίγε τοῦτο, *g* γε καὶ τοῦτο. A = τοῦτο πᾶν. S^1 om. ὅτι . . ἐστί. [14] α, β-*bg*, A^{b*cdeg}. *bg*, A^{abef} read ἐν ὀφθαλμοῖς.

ἐγκαυχησάμενος[18] ὅτι *ἐν πολέμοις[19] οὐκ *ἠπάτησέ με[20] α ὑπήν-
πρόσωπον *γυναικὸς εὐμόρφου[21], *καὶ ὠνείδιζον[22] Ῥουβὶμ[23] τησέν μοι πρόσ-
*τὸν ἀδελφόν[24] *μου περὶ Βάλλας [25]γυναικὸς τοῦ[26] πατρός ωπον.
μου, καὶ[27] τὸ πνεῦμα *τοῦ ζήλου καὶ τῆς πορνείας[28] παρετά- β–d, A, S
ξαντο[29] *ἐπ' ἐμέ[30], ἕως[31] †συνετέλεσα εἰς Ἀνᾶν τὴν Χαναναί- †συνέ-πεσα εἰς
την[32] καὶ εἰς Θαμὰρ τὴν νύμφην[33] μου. 4. *Ἔλεγον Βησουὲ
γὰρ τῷ πενθερῷ μου ὅτι συμβουλεύσομαι τῷ πατρί μου καὶ τὴν Χανα-ναίαν.
οὕτως λήψομαι[34] τὴν θυγατέρα σου· *ὁ δὲ οὐκ ἤθελεν, ἀλλ'[35] β, A, S¹
ἔδειξέ[36] μοι *εἰς ὄνομα[37] τῆς θυγατρὸς αὐτοῦ *χρυσοῦ πλῆθος νυμφηθεῖ-
ἄπειρον[38]. *βασιλεὺς γὰρ ἦν[39]. 5. *Καὶ ἐκόσμησεν σαν τοῖς υἱοῖς.
αὐτὴν[40] ἐν χρυσίῳ[41] καὶ μαργαρίταις, *καὶ ἐποίησεν αὐτὴν β–d, A,
S¹ καί.

[15] *h* reads θεοῦ. [16] α, A. β omit. [17] *efg*, A. *h* reads ἐγώ, *b*, S¹ γὰρ ἐγώ. *c*, *ad* om. [18] *c*. *h* reads ἐκαύχησά μοι corrupt (?) for ἐκαυχησάμην. β–*g*, S¹ read καυχησάμενος. *g*, A καυχησάμενος ἤμην. [19] *c* trs. before ὅτι. *d* reads καὶ πολεμιστὴς ὢν τάχα. For these and the next six words A reads οὐκέτι ἠπατήθην ἐν πολέμοις ($A^{b*cdefg}$ om. ἐν πολ.) εὐμορφίᾳ (εὐμορφία A^{h}) γυναικῶν εὐμόρφων (A^{b*d} om). [20] β–*g*. α reads ὑπήντησέν μοι—apparently a corruption of our text. *g* reads ἥττησέν με. For ἠπάτησε . . εὐμόρφου S¹ reads οὐκ ἐπέτυχόν μοι εὔμορφοι γυναῖκες. For A see preceding note. *d* adds ἄνθρωπος ἐν χρυσίῳ καὶ ἀργυρίῳ οὐδέ, *g* ἄνθρωπος ἢ εἰς χρυσὸν διερρέθιζον οὐδὲ εἰς. [21] α om. [22] α, *g*, A (save that α reads ὀνείδ. for ὠνείδ.). *d* reads ἔτι δὲ καὶ ὀνείδιζον, *a* ὀνειδίζων, *b*, S¹ ὠνείδιζον, *ef* ὀνείδιζον. [23] α, *ad*. β–*ad* read Ῥουβήμ. [24] *g* reads τῷ ἀδελφῷ. [25] *dg* add τῆς. [26] α, *dg*. *abef* om. [27] *b* om. *d* adds ταῦτα καυχώμενος, A τότε. [28] A = τῆς πορν. καὶ τοῦ ζ. For ζήλου *c* reads ζήλους. [29] *b* reads παρετάξατο. [30] α. *abefg* read ἐν (ἐπὶ *g*) ἐμοί, *d* μοι. [31] *d* adds οὗ. [32] α. β–*d* (save that *e* reads Βησσουέ, *f* Βισσουέ for Βησουέ), A, S¹ read as in margin. *d* reads ἐνέπεσον εἰς Βυσουὲ τὴν Χ. καὶ ἔλαβον αὐτὴν γυναῖκα ὁμοίως. συνετέλεσα seems to be a corruption native to the Greek. [33] α. β, A, S¹ (save that A, S¹ = τῷ υἱῷ) read as in margin. [34] α (save that *c* om. τῷ πατρί μου καὶ οὕτως λήψομαι). β–*d*, $A^{ab*cdeg}$, S¹ καὶ ἔλεγον τῷ π. μου Συμβουλεύσομαι (*b* συμβουλεύσω, *f* συμβουλεύσωμαι, A^{ab*cde} συμβουλεῦσαι, but A^{h} = συμβουλεύσομαι) τῷ πατρί μου καὶ οὕτως λήψομαι. *d* reads καὶ γὰρ ὅτε ἐκάλεσέ μοι Βαρσὰν ὁ πενθερός μου καὶ εἰπέ μοι περὶ τῆς θυγατρὸς αὐτοῦ, οὐκ εἶπον αὐτῷ· Βουλεύσομαι περὶ τούτου τὸν πατέρα μου καὶ οὕτως λήψομαι. A^{b} = καὶ ἔλεγον τ. πενθερῷ μου Ἔρχομαι βουλεύομαι καὶ λέγω τῷ πατρί μου πρῶτον καὶ τότε λήψομαι. A adds εἰς γυναῖκα. [35] α. *d* reads ἀλλά, β–*d*, A, S¹ καί. [36] *c* reads ἔδειξα. [37] α. β reads ἐπ' ὀνόματι. S¹ ἀπὸ τῶν κτημάτων. [38] *d* reads χρυσοῦ πλῆθος, *f* χρυσίον ἄπειρον πλῆθος, *g* χρυσίον πλ. ἄπειρον. [39] α, A^{ab*cd}. β–*d*, A^{befg}, S¹ read ἦν γὰρ βασιλεύς. *d* om. [40] α, $A–^{b}$. β–*d*, S¹ read καὶ αὐτὴν κοσμήσας, *d* κοσμήσας δὲ καὶ αὐτήν, A^{b} καὶ τὴν θυγατέρα αὐτοῦ Βηρσουὲ ἐκόσμησε. [41] *c*,

β, A, S[1] δείπνῳ *ἐν κάλλει γυναικῶν[44]. c (A) ἐν τῇ ἡδονῇ. β, A, S[1] πατέρων. β-a, A, S[1] καρδίας.

οἰνοχοεῖν ἡμῖν[42] ἐν τῷ δείπνῳ[43]. 6. Καὶ ὁ[45] οἶνος διέστρεψέ μου *τοὺς ὀφθαλμούς[46], καὶ ἠμαύρωσέ μου τὴν καρδίαν[47] *ἡ ἡδονή[48]. 7. Καὶ ἐρασθεὶς αὐτῆς *συνέπεσα εἰς αὐτήν[49], καὶ παρέβην ἐντολὴν[50] Κυρίου καὶ τὴν[51] ἐντολὴν *τοῦ πατρός[52] μου, καὶ ἔλαβον αὐτὴν[53] εἰς γυναῖκα. 8. Καὶ *ὁ Κύριος ἀνταπέδωκέ μοι[54] κατὰ τὸ διαβούλιον τῆς ψυχῆς[55] μου ὅτι[56] οὐκ ηὐφράνθην ἐν[57] τοῖς τέκνοις αὐτῆς[58].

XIV. Καὶ νῦν ⸢λέγω⸣[1], τέκνα μου[2], μὴ μεθύσκεσθε[3] οἴνῳ, ὅτι[4] ὁ[5] οἶνος διαστρέφει[6] τὸν νοῦν ἀπὸ τῆς ἀληθείας καὶ ἐμβάλλει ὀργὴν ἐπιθυμίας, καὶ ὁδηγεῖ εἰς πλάνην[7] *τοὺς ὀφθαλμούς[8]. 2. Τὸ γὰρ πνεῦμα[9] τῆς πορνείας[10] τὸν οἶνον ὡς[11] διάκονον *ἔχει πρὸς τὴν ἡδονὴν[12] *τοῦ νοός[13]. ὅτι καίγε

adefg. *h*, *b* read χρυσῷ. *d* adds καὶ ἱματισμῷ, $A^{abhb*cd}$ καὶ ἀργυρίῳ. [42] α, *d* (save that *c* om. ἡμῖν and *d* om. καί), $A^{bh(ac?)}$ (for մատռուակեալ (= οἰνοχοοῦσαν) is corrupt for մատռուակել = οἰνοχοεῖν), A^{efg} (save that they add ἡμῖν before οἰνοχοεῖν). *abefg*, S[1] read ἐποίησεν ἡμῖν οἰνοχοεῖν. [43] *d* adds καὶ ἐθεασάμην οὕτως. [44] β. $A^{ab*cdefg}$ = καὶ ἦν καλὴ σφόδρα. α, A^{b} om. This phrase is difficult, and its difficulty probably led to its omission by α, A^{b}, and to the addition of a clause in *d* (see note 43), and the recasting of the phrase in $A^{ab*cdeg}$. ἐν κάλλει γυναικῶν = בהדר נשים, where הָדָר is probably corrupt for חֶדֶר = 'chamber,' 'apartment.' Thus the feast was held in the women's apartment to influence Judah. Otherwise if הדר really stood in the original, we should have to insert it immediately after μαργαρίταις, where it would aptly mean: 'with the ornaments of women.' [45] *f* om. [46] *h* reads τὸν ὀφθαλμόν. *g* om. together with the next three words. [47] *c*, *abf*, A^{abcefg}, S[1]. *h*, *de*, A^{b*d} read διάνοιαν (+ καὶ τὴν καρδίαν *d*). [48] *h*, *aefg* (save that *g* prefixes καί), S. The parallelism supports this reading. *c* reads ἐν τῇ ἡδονῇ. A = ἐν ὀδύνῃ where ὀδύνῃ is corrupt for ἡδονῇ (as Conybeare has pointed out). *bd*, S[1] read ἡδονή. A^{b*d} = καὶ ἔπεσε καρδία μου ἐν ὀδύνῃ (cf. *d* in note 47). [49] α. β-*d*, S[1] read συνέπεσα, *d* συνέπ. αὐτῇ. A = καταπατέομαι. *d* reads αὐτῇ. On this phrase see note 10 on xi. 2. [50] *d* om. next four words through hmt. [51] α. β, A om. [52] α. β, A, S[1] read τῶν (β-*g* om.) πατέρων. [53] A reads αὐτήν (Βηρσουέ A^{b}) μοι. [54] α. β, A, S[1] read ἀνταπ. μοι Κύριος. [55] α, *a*. β-*a*, A, S[1] read καρδίας. *c* om. next word. [56] *d*, A^{b} read καί, $A^{ab*cdeg}$ διὰ τοῦτο. [57] *bd* read ἐπί. [58] *c* reads αὐτοῦ. A = μου (+ ἃ ἦσαν ἐκ Βηρσουέ A^{b}).

XIV. [1] *c*. *h* reads λέγω ὑμῖν and trans. after μου. β, A om. [2] *g* om. [3] *h*, *e* add ἐν. [4] *h* om. [5] *a* om. [6] *d* reads ἀποστρέφει. [7] *dg* add ἐπιθυμίας. [8] *g* om. A = τῶν ὀφθαλμῶν. [9] $A^{b*cdefg}$ add τῆς πλάνης καί. [10] *f* reads πονηρίας, *g* ἐπιθυμίας. [11] *c* om. [12] α. β-*d*, A, S read πρὸς τὴν ἡδονὴν (τὰς ἡδονὰς *bg*) ἔχει, *d* ἔχει πρὸς τὰς ἡδονάς. [13] A = τὸν νοῦν.

*τὰ δύο ταῦτα[14] ἀφιστῶσι τὴν διάνοιαν[15] τοῦ ἀνθρώπου. β, Aβ, S
3. Ἐὰν γὰρ πίῃς[16] οἶνον εἰς μέθην, *ἐν διαλογισμοῖς ῥυπαροῖς δύναμιν. β, A τις
συνταράσσει[17] *τὸν νοῦν σου[18], *καὶ ⌜εἰς πορνείαν⌝[19] ἐκθερ- πίῃ.
μαίνει[20] τὸ σῶμα πρὸς *ἡδονήν, καὶ[21] πράσσει τὴν ἁμαρτίαν[22] β, A, S
καὶ οὐκ αἰσχύνεται. 4. Τοιοῦτός[23] ἐστιν ὁ πάροινος[24], νοῦν εἰς
τέκνα μου, ὅτι[25] ὁ μεθύων[26] *οὐκ αἰδεῖται οὐδένα[27]. 5. πορνείαν καὶ
*Ἰδοὺ γὰρ κἀμὲ ἐπλάνησεν μὴ αἰσχυνθῆναι τὸ πλῆθος[28] *τῆς (A om.).
πόλεως[29]· ὅτι[30] ἐν ὀφθαλμοῖς πάντων ἐξέκλινα πρὸς τὴν β, A, S
Θαμάρ, καὶ ἐποίησα *ἁμαρτίαν μεγάλην[31], καὶ *ἀνεκάλυψα μῖξιν, καὶ εἰ
κάλυμμα ἀκαθαρσίας υἱῶν μου[32]. 6. Πιὼν[33] τὸν[34] οἶνον[35] πάρεστι
οὐκ αἰσχύνθην[36] τὴν[37] ἐντολὴν τοῦ[38] Θεοῦ, καὶ ἔλαβον γυναῖκα τὸ τῆς ἐπιθυμίας
Χαναναίαν. 7. *Συνέσεως ⌜γὰρ πολλῆς⌝[39] χρῄζει[40] ὁ πίνων[41] αἴτιον.
τὸν[42] οἶνον, *τέκνα μου[43], *καὶ αὕτη ἐστὶν ἡ σύνεσις τῆς b, A, S^1 οἶνος.

β–bd, A συνέσεως γάρ (g, A om.).

[14] d reads αὐτὰ τὰ δύο. [15] α, A^{ah}. β, $A^{bb*cdeg}$, S read δύναμιν. [16] h. c reads πιεσς, abg, A, S τις πίῃ, d τις πίνει τόν, ef πίει. [17] α, β–d (save that c reads πονηροῖς for ῥυπαροῖς and g λογισμοῖς for διαλογισμοῖς). d reads ἐν διαλογισμοῖς πονηροῖς γίνεται· συνταράσσει γάρ. A = διαλογισμοὶ ῥυπαίνουσιν. [18] α. β–d, A, S read τὸν νοῦν, d ὁ οἶνος τὸν νοῦν. [19] α. β, A, S read εἰς πορνείαν καί (A om.) [20] c reads ἐκθερμένη, d θερμαίνει. [21] α. β, A, S read μῖξιν, καί. β, A, S add εἰ (d ἐὰν, aef, S^1 om.) πάρεστι (d παρῆν) τὸ τῆς ἐπιθυμίας (d ἁμαρτίας) αἴτιον. [22] a reads ἐπιθυμίαν. [23] dg read ὁ τοιοῦτος and connect with αἰσχύνεται in preceding verse, and d om. next five words, and g next six. f reads ὅτι οὕτως. [24] Emended from πονηρός of α, af and πόρνος of e. b, A, S^1 read οἶνος. Our emendation explains all these corruptions. [25] f adds οὕτως. [26] A^{ab} = μεθύων οἴνῳ. [27] α. β, S reads οὐδένα αἰδεῖται (+ οὐδὲ αἰσχύνεται ὡς ἔπαθον κἀγώ d). A = οὐκέτι αἰδεῖται. [28] α, β (but that β om τό). d reads ὅτι οὐκ ᾐδέσθην πλῆθος λαοῦ, οὐδὲ αἰσχύνθην ὁλόκληρον δῆμον. For μὴ αἰσχυνθῆναι A reads καὶ οὐδὲ ἐνόμισα. [29] α. β–d read ἐν τῇ πόλει, A = τὸ ἐν τῇ πύλῃ, S ἐν ταῖς πύλαις. d om. [30] d reads καὶ γάρ. [31] A^{b*d} = ἀνομίαν. [32] h, β (save that h adds τῶν before υἱῶν), S^1. c reads ἀνεκάλυμμα ἀκαθ. υἱῶν μου. A νῦν (A^{abh} om.) ἀνεκάλυψα τοῖς υἱοῖς μου ἔργα ἀκαθαρσίας μου. Here գործս = ἔργα may be corrupt for ստորոտ = κάλυμμα. [33] h reads πιεῖν. d gives ver. 6 as follows: Καὶ ταῦτα πεποίηκεν ὁ οἶνος καθὼς καὶ τὸ πρότερον ἡνίκα ἔλαβον γυναῖκα Χαναναίαν ἄνευ βουλῆς τοῦ πατρός μου· διὰ τοῦτο τοίνυν παραγγέλλω ὑμᾶς, τέκνα μου, ἵνα μὴ καὶ ὑμεῖς τὸ αὐτὸ πάθητε. [34] α. β om. [35] f adds καί. [36] h, befg. c reads ἐσχ., a ᾐσχ. [37] α, aef. bg om. [38] α, fg. abef om. [39] α. aef read συνέσεως γάρ. bd, S^1 διὸ (διότι d) συνέσεως. g, A = συνέσεως. [40] In most MSS. written χρίζει. [41] a reads πιών. [42] α, d. β–d om. [43] h, β–d. c, d om. A trs. before ὁ πίνων. A^{cefg} om. next ten words. [44] α, β

β-dg ἵνα ἕως . . . πίῃ. β-b, A βασιλεύσῃ πορνεύων γυμνούμενος τῆς βασιλείας ἐξέρχεται. β-d, A, S¹ γυμνωθεὶς (ἐγυμνώθην g, A). α, adf τὴν δόξαν.

οἰνοποσίας[44]. *ἕως ὅτε ἔχει αἰδῶ, πίνει[45]. 8. Ἐὰν δὲ παρέλθῃ[46] τὸν ὅρον[47], ἐμβάλλει[48] εἰς[49] τὸν νοῦν αὐτοῦ[50] τὸ πνεῦμα τῆς πλάνης, καὶ ποιεῖ *τὸν μέθυσον αἰσχρορημονεῖν καὶ[51] παρανομεῖν καὶ μὴ[52] αἰσχύνεσθαι *ἀλλὰ καυχᾶσθαι[53] τῇ ἀτιμίᾳ[54] *καὶ νομίζειν εἶναι καλόν[55].

XV. Ὁ πορνεύων[1] ζημιούμενος οὐκ αἰσθάνεται[2] καὶ ἀδοξῶν[3] οὐκ αἰσχύνεται. 2. *Κἂν γάρ[4] τις *βασιλεύς ἐστι καὶ πορνεύει, γυμνοῦται τῆς βασιλείας[5], *δουλωθεὶς τῇ πορνείᾳ[6] ὡς κἀγὼ ἔπαθον[7]. 3. Δέδωκα[8] τὴν ῥάβδον μου, τουτέστιν[9], τὸ στήριγμα τῆς ἐμῆς φυλῆς[10], καὶ τὴν ζώνην μου, τουτέστιν[11], τὴν δύναμιν, καὶ τὸ διάδημα[12], τουτέστιν, τὴν δόξαν τῆς βασιλείας μου[13]. 4. Καίγε *μετανοήσας ἐπὶ τούτοις[14], οἶνον[15] καὶ κρέα[16] οὐκ[17] ἔφαγον[18] ἕως γήρους[19] μου[20], καὶ *πᾶσαν εὐφροσύνην[21] οὐκ εἶδον. 5. Καὶ ἔδειξέ μοι ὁ ἄγγελος τοῦ

(save that *d* om. ἐστίν, and *f* om. τῆς). A[ab*d] = καὶ αὕτη ἐστὶν σύνεσις εὐφροσύνης. But ուրախութեան is corrupt for արբեցութեան = οἰνοποσίας. A[b] = διὰ εὐφροσύνην σύνεσίς ἐστιν. [45] α (save that *h* om. ἕως). β–*dg*, S¹ read ἵνα ἕως ὅτε (ὅτου *a*) ἔχει αἰδῶ, πίῃ (*b* πίνῃ, *ef* πίει), *g* ὡς ὅτε εἰδὼς ποιεῖ, *d* ἵνα μὴ σκοτισθῇ τις ἐξ αὐτοῦ. A[abb*d] = ἵνα ἕως ὅτε ἔχει οἶνον αἰδοῖ πίῃ. [46] *d* reads παραβῇ. [47] β–*d*, A, S¹ add τοῦτον. [48] *c* reads ἐμβαλεῖ. For ἐμβάλλει . . . νοῦν S¹ reads ἕρπει εἰς τὰ ὦτα. [49] *g* om. [50] α, *g*, A[abcefg]. A[b*d] = αὐτῶν. *b* reads καὶ ποιεῖ. *aef* om. [51] *d* reads τῷ μεθύοντι. Here a new hand begins in A[h], and rest of this Testament belongs to A[β] not to A[α]. [52] A = ἀπὸ μηδενός. [53] α. β–*g* read ἀλλὰ (+ καὶ A, *bd*) ἐγκαυχᾶσθαι. *g* om. [54] A[b*cdefg], S² add αὐτοῦ. *h* reads ἀδικίᾳ, *d* ἀτομίᾳ. [55] α. β–*d*, A, S¹ read νομίζοντα εἶναι καλόν (καλόν τι ποιεῖν A), *d* τὸ αποτομια ἀναισχύντως (sic).

XV. [1] For next fourteen words *b* reads καί. [2] A = λυπεῖται, but սգայ is corrupt for զգայ = αἰσθάνεται. For ζημιούμενος . . . ἀδοξῶν, S¹ reads καὶ γυμνούμενος οὐχ ὑποτάσσεται, ἀτάκτως. *g* om. next four words. [3] *a* reads ἄδοξον. [4] *d* reads καὶ γὰρ ἐάν, *g* ἐὰν γάρ. [5] α. β, A read βασιλεύσῃ (*d* βασιλεὺς εἴη, *ef* βασιλεύσει. A = βασιλεύς τις ᾖ (πορνεύων) A[ab*cd] trs. before βασιλεύς) γυμνούμενος τῆς βασιλείας ἐξέρχεται (A[efg] om.). *b* γυμνούμενος τῆς βασιλείας οὐκ ἐξέρχεται. S¹ βασιλεύσῃ πορνεύει γυμνούμενος καὶ ἐκ τῆς βασιλείας ἐκπίπτει. [6] *g*, A[abb*cd] read δοῦλος (+ εἶναι A) τῆς πορνείας. A[efg] om. [7] α, *d*. *abef*, S¹ read γυμνωθείς, *g*, A ἐγυμνώθην. [8] α, S¹. β, A read ἔδωκα γάρ. [9] A[ab] om. next ten words through hmt. but not A[h,β]. [10] *ad* read φυλακῆς. [11] α, *adf* om. next six words through hmt. [12] A add τῆς κεφαλῆς μου. [13] *g* om. [14] *d* reads πολλὰ μετὰ ταῦτα μετενόησα καί. A adds πᾶσι. [15] *h* adds οὐκ ἔπιον. A trs. the words οἶνον and κρέα. [16] α, *aefg*. *b* reads κρέας, *d* σίκερα. [17] *d* reads οὐκέτι.

θεοῦ[22] ὅτι[23] *κἂν βασιλέως κἂν πτωχοῦ[24] *κατακυριεύσωσιν β, A, S¹
αἱ γυναῖκες[25]. ⸀οὐκ ἔστιν ἐν αὐτοῖς προκοπὴ ζωῆς⸌[26]. 6. ὅτι
*Τοῦ μὲν[27] βασιλέως[28] αἴρουσιν[29] τὴν[30] δόξαν· τοῦ[31] ἀνδρείου[32] ἕως τοῦ
τὴν[30] δύναμιν, *τοῦ δὲ πτωχοῦ[33] τὸ[34] *τῆς πτωχείας[35] αἰῶνος.
ἐλάχιστον στήριγμα.

XVI. Φυλάξασθε[1] οὖν[2], τέκνα μου, *τὸν ὅρον τοῦ[3] οἴνου· β-d, S¹
*ἔστιν γὰρ[4] ἐν αὐτῷ τέσσαρα[5] πνεύματα πονηρά[6]· *ἐπιθυμίας, μετὰ
πυρώσεως, ἀσωτίας καὶ αἰσχροκερδίας[7]. 2. Ἐὰν[8] πίνητε[9] φόβου Θεοῦ αἰδούμενοι.
οἶνον[10] *ἐν εὐφροσύνῃ[11], *ἐστὲ αἰδούμενοι μετὰ φόβου θεοῦ[12]. α καί.
*ἐὰν γὰρ ἐν εὐφροσύνῃ ἀποστῇ ὁ τοῦ Θεοῦ φόβος[13], λοιπὸν γίνεται aef τί δὲ
*μέθη, καὶ παρεισέρχεται ἡ ἀναισχυντία[14]. 3. *Εἰ δὲ λέγω;
θέλετε σωφρόνως ζῆσαι, μηδ' ὅλως τοῦ οἴνου ἐφάπτεσθε[15] ἵνα μὴ μηδ' ὅλως πίνετε.

[18] α, A. β, S¹ read ἔλαβον. [19] abg read γήρως. [20] α, A⁻ᵇ. β, Aᵇ, S¹ om. [21] c reads π. ἀφροσύνην. Aᵇ = ἄνευ πάσης εὐφροσύνης ἔζησα καί. [22] A = Κυρίου. [23] α. β, A, S¹ add ἕως τοῦ αἰῶνος, which b, S¹ set before ὅτι. [24] α, ag. b reads καὶ βασιλεῖ καὶ πτωχῷ, ef κἂν βασιλεῖ κἂν πτωχῷ (πτωχοῦ e). For these words, together with the next three, d reads κἂν βασιλεὺς ἢ κἂν ἀνδρεῖος κἂν πτωχὸς ὁ τῷ τοιούτῳ ἁλισκόμενος πάθει γυναῖκες κατακυριεύσωσι αὐτόν, and A⁻ᵇ γυναῖκες κατακυριεύσουσι κἂν βασιλέων κἂν πτωχῶν, Aᵇ ἐὰν βασιλέων καὶ πτωχῶν πορνείαις γυναῖκες κατακυριεύσουσι. [25] α, af (save that af trs. κατακ. after γυναῖκες). beg, S¹ read αἱ γυναῖκες κατακυριεύουσι. g adds κἂν ἀνδρίου φανεροῦνται. [26] In α only. h prefixes καί. [27] α, β–bdg. b, S¹ read καὶ τοῦ μέν, d καὶ τοῦ. g om. A = καὶ τῶν. [28] g om. A = βασιλέων. [29] α, bd, S¹. aef, A read ἀροῦσι. g om. [30] h om. [31] α. β reads τοῦ δέ. A = τῶν. [32] g om. A = ἀνδρείων. [33] α. β–g reads καὶ τοῦ πτ., g τοῦ δέ. A = καὶ τῶν πτωχῶν. [34] h, β–ag. c reads τῷ. ag, A om. [35] A read an acc. by an error. g adds τό.

XVI. [1] α, β–d read φυλάσσεσθε, d φυλάσσετε. [2] d om. [3] α, β-bd, A. bd read ὅρον. [4] d reads ἔχει γὰρ ὁ οἶνος. [5] A trs. after πονηρά. [6] d adds ἅτινά ἐστι ταῦτα. [7] α, β (save that abef om. καί). A = ἐπιθυμία, πύρωσις (πυρώσεως A^{ab*cdefg}), καὶ ἀσωτία, αἰσχροκερδία (αἰσχροκερδίας A^{b*de}). [8] g adds δέ. [9] h, abdg. c reads πινειται, ef πίνετε. [10] g om. [11] For ἐν εὐφρ. ἐστέ A gives καί (A^{b*cd} om.) θέλετε εὐφρόσυνοι εἶναι. [12] α (save that h reads τοῦ Κυρίου for θεοῦ). β–d, S¹ read μετὰ φόβου θεοῦ αἰδούμενοι (+ζήσεσθε b). A = μετὰ φόβου Κυρίου καὶ αἰδοῖ πίνετε. d om. [13] aef, A, S (save that f reads ἀπὸ θεοῦ ὁ φοβος, ef ἀφροσύνῃ, a ἀπό for ἀποστῇ ὁ τοῦ, and S¹ om. γάρ and adds καί before ἀποστῇ). b reads ἐὰν γὰρ πίνητε μὴ αἰδούμενοι καὶ ἀποστῇ ὁ τοῦ θεοῦ φόβος. d reads καὶ αποροι ὁ φόβος τοῦ θεοῦ ἀφ' ἡμῶν, g ἀποστήσεται ὁ μισόκαλος ἀφ' ὑμῶν καί. The clause is omitted by α through hmt., reading only καί. [14] d reads μέθη ἀπὸ δὲ τῆς μέθης παρεισ. ἡ ἀναισχ. g is utterly corrupt: ὁ τοῦ θεοῦ φόβος ἐν ταῖς καρδίαις ὑμῶν. Here c adds ὁ μὴ

ἁμαρτάνητε[16] ἐν λόγοις ὕβρεως[17] καὶ[18] μάχαις[19] καὶ[20] συκοφαν-
τίαις[21] καὶ παραβάσεσι[22] ἐντολῶν[23] Θεοῦ[24], καὶ ἀπολεῖσθε[25]
ʿοὐκʾ[26] ἐν καιρῷ ὑμῶν. **4.** Καίγε[27] μυστήρια Θεοῦ καὶ ἀνθρώ-
πων[28] ἀποκαλύπτει[29] ὁ οἶνος, ὡς[30] κἀγὼ *τὰς ἐντολὰς τοῦ[31]
Θεοῦ, καὶ μυστήρια Ἰακὼβ τοῦ πατρός μου ἀπεκάλυψα[32] τῇ
Χανανίτιδι[33], *ἅ μοι[34] εἶπεν *ὁ Θεὸς[35] μὴ[36] ἀποκαλύψαι[37].

b–d, A, S^1 Χαν. | Βησουέ. | *β*, A, S^1 | 5. *Καὶ πολέμου καὶ ταραχῆς αἴτιος γίνεται ὁ οἶνος[38].

XVII. *Καὶ νῦν ἐντέλλομαι[1] ὑμῖν, τέκνα μου, μὴ
ἀγαπᾶν[2] ἀργύριον[3] μηδὲ ἐπιβλέψαι[4] *εἰς κάλλος[5] γυναικῶν·
ὅτι κἀγὼ[6] διὰ χρυσίον[7] καὶ[8] εὐμορφίαν[9] ἐπλανήθην[10] εἰς
Βησουὲ[11] τὴν Χαναναίαν. [**2.** *Καὶ οἶδα[12] ὅτι διὰ τὰ δύο
ταῦτα ἔσται[13] τὸ γένος μου[14] *εἰς ἀπώλειαν πορνείας[15]. **3.**
ὅτι καὶ[16] σοφοὺς ἄνδρας τῶν υἱῶν μου ἀλλοιώσουσιν καὶ
βασιλείαν[17] Ἰούδα *σμικρυνθῆναι ποιήσουσιν[18], ἣν ἔδωκέ

β, A, S^1 | ἀργύριον. | *β*, S^1 ἐν πονηρίᾳ.

πίνων τὸν οἶνον μετὰ φόβου θεοῦ. Is this the lost clause in α? See note 13.
[15] α. *aef* read τί δὲ λέγω; μηδ᾽ ὅλως πίνετε, *bg* εἰ δὲ μηδὲ ὅλως (μὴ δόλῳ *g*) πίετε, *d* ἐγὼ δὲ λέγω ὑμῖν ἐὰν ἐστὶν ὑμῖν δυνατὸν μηδ᾽ ὅλως πιεῖν οἶνον. A = καὶ καλόν ἐστι ὅλως μὴ πίνειν οἶνον. S^1 λέγω δὲ εἰ ὅλως μὴ πίετε. *d* adds μὴ πίετε. [16] *h*. *c* reads ἁμαρτάνετε. *β* ἁμάρτητε. For the next nine words S^1 reads ἐν μικρῷ τοιαῦτά ἐστι ὕβρις καὶ παράβασις. [17] *g* om. [18] *d* reads ἤ. [19] α, *g*. *β–g*, A read μάχης. [20] *c* om. *d* reads ἤ, and so also for the next καί. [21] *h*, *g*. *c*, *β–g*, A read συκοφαντίας. [22] *h*. *c*, *β*, A reads παραβάσεως. [23] *d* om. *g* reads ἐν πόλει. [24] *d* reads τοῦ θεοῦ, A^c κυρίου. [25] *adefg*. α, *b* read ἀπολεῖσθαι. [26] A om. [27] *d* reads καὶ γάρ. [28] *b*, A^{abb*d} add ἀλλοτρίοις. [29] *c* reads ἀνακαλύπτει. [30] *d* reads καὶ γάρ. [31] α. *β* reads ἐντολάς. [32] *β–abd*, add Βησουέ (Βησσουέ *e*, Βισσουέ *f*). [33] *bd*, A, S^1 add Βησουέ. *a* Βισσουέ. [34] α. *β* reads οἷς. A = ἤ. [35] A = Κύριος. *h* adds μου. [36] *d* reads μηδ᾽ ὅλως. [37] *d* adds τινι, καὶ οὐ μόνον ταῦτα πάντα τὰ σκάνδαλα ποιεῖ ὁ οἶνος. [38] *β–d* (save that *b* adds δέ after πολέμου), A (but reading πολέμων γὰρ καὶ ταραχῶν for first four words), S^1. *d* reads ἀλλὰ πολέμου καὶ ταραχῆς αἴτιος γίνεται. α om.

XVII. [1] α, S^2. *aefg*, A^{ab*cdefg} read ἐντέλλομαι, *bd*, S^1 ἐντέλ. οὖν. A^b = ἐντελλόμενος ἐντέλλομαι. [2] *g* adds τό. [3] *g* om. next nine words through hmt. [4] *c*. *h*, *ef* read ἐπιβλέπειν, *ab* ἐμβλέπειν, *d* βλέπειν. [5] α, *b*. *ae* read εἰς κάλλη, *df* ἐν κάλλει (*d* κάλλη). [6] α. *β*, A read καίγε (+ἐγώ *d*). [7] α. *β*, A, S^1 read ἀργύριον. [8] *aef* add διά. [9] A^{-b} add γυναικῶν, A^b γυναικός. [10] *g* reads πλανηθεῖτε ὡς κἀγώ and om. next four words. [11] *β* (save that *e* reads Βησσ., *f* Βισσουέ). α reads Αὐνᾶν. A = Βηρσουέ. [12] α. *abef*, A^{-b}, S^1 read ὅτι οἶδα ἐγώ, *g* ὅτι οἶδα. A^b = καὶ γὰρ οἶδα ἐγώ. For these and the next five words *d* reads: διὰ τοῦτο εἰς ταῦτα τὰ δύο οἶδα ἐγὼ ὅτι. [13] α, *adf*, A, S^1. *beg* read ἔσεσθε. [14] A = τοῦτο. [15] α. *β*, S^1 read ἐν πονηρίᾳ. A = ἐν πορνείᾳ. [16] α, A^{abcefg}. *β* reads καίγε (+καί *d*).

μοι Κύριος ἐν ὑπακοῇ πατρός μου[19]. 4. *Ἐγὼ *οὖν οὐδέποτε*[20] *παρελύπησα Ἰακὼβ τὸν πατέρα *μου*[21], *ὅτι*[22] *πάντα* **ὅσα μοι ἔλεγεν*[23] *ἐποίουν*[24]. 5. *Καὶ* Ἀβραὰμ[25] *ὁ* πρόπαππός[26] *μου εὐλόγησέ με*[27] *βασιλεύειν ἐν*[28] *Ἰσραήλ*[29], **καὶ Ἰακὼβ εὐλόγησέ με οὕτως*[30]. 6. *Καὶ*[31] *ἐγὼ οἶδα ὅτι ἐξ ἐμοῦ στήσεται* **τὸ βασίλειον*[32].

XVIII. *Καὶ ἔγνωκα[1] *ὅσα** *κακὰ ποιήσετε*[2] *ἐν*[3] ⌜*ταῖς*⌝[4] *ἐσχάταις ἡμέραις*.] 2. *Φυλάξασθε*[5] *οὖν*[6], *τέκνα μου, ἀπὸ τῆς* **πορνείας καὶ τῆς φιλαργυρίας*[7], *καὶ*[8] *ἀκούσατε Ἰούδα τοῦ πατρὸς ὑμῶν*[9].

3. *Ὅτι*[10] *ταῦτα*[11] *ἀφιστᾷ*[12] **τῷ νόμῳ τοῦ*[13] *θεοῦ*,
καὶ τυφλοῖ[14] *τὸ διαβούλιον τῆς ψυχῆς*,

bdef ἐλύπησα (+ τόν *ef*) λόγον Ἰ. τοῦ πατρός. *d*, A Ἰσαάκ. β, A, S[1] πατὴρ τοῦ πατρός. β, A, S[1] ὅτι (β–*bd* om.) καίγε ἀνέγνων ἐν βί-

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βλοις Ἐνὼχ τοῦ δικαίου.

A[b*d] om. [17] *h*, *g* read βασιλεῖς. [18] *d* read σμικρυνοῦσι. For the passage ἥν ἔδωκέ μοι . . . ἐποίουν, *g* reads πάντα ὅσα εἶπεν ὁ πατὴρ Ἰακὼβ ἐποίουν μὴ λυπήσας αὐτόν. [19] α, A[ab*cd]. β, A[efg], S[1] om. [20] α (save that *h* reads δέ for οὖν). β–*g*, A, S[1] read οὐδέποτε γάρ. [21] α, *a* (save that *a* reads ἐλύπησα), A[b]. *bdef*, S[1] read ἐλύπησα (+τὸν *ef*) λόγον Ἰακὼβ (*d* trs. after μου) τοῦ πατρός μου. A[ab*cdeg] ἐλύπησα Ἰακὼβ τὸν πατέρα μου λόγοις (A[efg] trs. λόγοις before Ἰακώβ). β undoubtedly presents the harder text. If it goes back to the original, then ἐλύπησα τὸν λόγον = המרותי לדבר corrupt (?) for המריתי בדבר = ἠπείθησα τῷ λόγῳ. בדבר also would explain the text of A. [22] *d* reads ἀλλά. [23] *h*. *c* (A ?) reads μοι ὅσα ἔλεγεν, *abef*, A, S[1] ὅσα (+καὶ A) εἶπεν, *d* προέταττέ μοι. [24] *f* reads ἐποίησα. *d* adds διὰ τοῦτο ἐκληρονόμησα τὴν εὐλογίαν Ἀβραάμ. [25] *d*, A read Ἰσαάκ. [26] Em. from προπαππους of *c*. *h* reads προπάτορος, β, A, S[1] πατὴρ (+πατρὸς *e*) τοῦ πατρός. [27] = ברכני, which may be corrupt for בחרני = ἐξελέξατό με. But it is better perhaps to supply λέγων after verb. See i. 6. [28] *c*, *a* om. [29] *g* reads Ἱερουσαλήμ. [30] α (save that *h* adds αὐτός after Ἰακώβ). *aef*, A[ab*cdefg], S[1] read κ. Ἰσαὰκ ὁμοίως ἐπευλόγησέ (εὐλόγ. *f*, S[1]) με (A om.) οὕτως (A[b*cdefg] om.), *d* ὁμοίως καὶ Ἰακὼβ εὐλόγησέ με, *b* κ. Ἰσαὰκ ἐπευλόγησέ με ὁμοίως οὕτως. For last two words in *b*, *g* reads ὁ πατὴρ τοῦ πατρός μου εὐλόγησέν με βασιλεύειν ἐν Ἱερουσαλήμ. [31] α, *b*. *aef*, A read διότι, *dg* διό. S[1] τοσοῦτον γὰρ καί. [32] A[b] = ἡ εὐλογία.

XVIII. [1] α. β, A, S[1] read ὅτι (β–*bd* om.) καίγε (ἐγὼ A) ἀνέγνων (ἔγνων *ef*) ἐν βίβλοις (βίβλῳ *dg*) Ἐνὼχ τοῦ δικαίου. [2] *ae* read κακοποιήσετε. [3] *b* read ἐπ'. [4] α. β, A om. [5] *d* reads φυλάξατε, *g* φυλάσσεσθε. [6] *d* om. [7] *d* reads φιλαργ. καὶ τῆς πορν. *g* om. τῆς before φιλαργ. A[ab] = πορν. καὶ μέθης καὶ φιλαργ. S[2] φιλαργ. καὶ μέθης. [8] *c*, A. *h*, β, S[1] om. *f* adds οὖν after ἀκούσατε. *g* om. with rest of verse. [9] *d* adds καὶ γινώσκετε. [10] *d* adds τὰ δύο πάθη. [11] A[b*d] read φιλαργυρία. [12] *d* reads

καὶ ὑπερηφάνειαν ἐκδιδάσκει[15],
καὶ οὐκ ἀφίει[16] ἄνδρα ἐλεῆσαι[17] τὸν[18] πλησίον αὐτοῦ.
4. Στερίσκει[19] τὴν ψυχὴν αὐτοῦ[20] ἀπὸ πάσης ἀγαθότητος[21],
καὶ[22] *συνέχει αὐτὸν[23] ἐν *πόνοις καὶ μόχθοις[24],
β-g, S¹ καὶ ἀφιστᾷ ὕπνον αὐτοῦ. ⌈Τὸν ὕπνον ἐκδιώκει ἀπ' αὐτοῦ⌉[25],
καὶ[26] καταδαπανᾷ[27] τὰς[28] σάρκας αὐτοῦ.
5. *Θυσίας Θεοῦ ἐμποδίζει[29],
⌈καὶ εὐλογίαν Θεοῦ οὐ μνημονεύει⌉[30].
*Προφήτου λαλοῦντος οὐκ ἀκούει[31],
καὶ λόγους[32] εὐσεβείας[33] προσοχθίζει[34].
6. ⌈*Δυσὶ γὰρ πάθεσιν ἐναντίοις δουλεύει[35],
*καὶ Θεῷ ὑπακοῦσαι[36] οὐ δύναται[37],
ὅτι ἐτύφλωσεν[38] τὴν ψυχὴν αὐτοῦ
καὶ ἐν ἡμέρᾳ ὡς ἐν νυκτὶ πορεύεται⌉.

β, A, S¹ εἴδωλα. XIX. Τέκνα μου, ἡ φιλαργυρία πρὸς[1] εἰδωλολατρείαν[2]

ἀφιστοῦσιν. [13] α. β–d read νόμου. d ἀπὸ νόμου θεοῦ τὸν ἄνθρωπον. A = τῶν νόμων. [14] d reads τυφλοῦσι. [15] d reads ἐκδιδάσκουσι. [16] c, bfg. h reads ἀφείη, a ἀφίησι, d ἀφίουσιν, e αφει. [17] g trs. after αὐτοῦ. [18] A^{b*cdefg} = τούς. [19] d reads ὑστεροῦσι γάρ. e στερεῖ καί. [20] d om. [21] bg read ἀγαθοσύνης. [22] aef om. [23] d reads συνέχουσιν αὐτὸν τὸν ἄνθρωπον. [24] α. β–d read μόχθοις καὶ πόνοις, d πόνῳ καὶ μόχθῳ. [25] α. abef, S¹ read καὶ ἀφιστᾷ ὕπνον (+ἀπ' f) αὐτοῦ, d καὶ ἀφιστῶσι τὸν ὕπνον αὐτοῦ. A om. Here ἀφιστάναι and ἐκδιώκειν appear to be alternative readings of נָדַד. Cf. Gen. xxxi. 40. For still another rendering see Sim. iv. 8. The phrase is found in Sir. xlii. 9 ἡ μέριμνα αὐτῆς ἀφιστᾷ ὕπνον. [26] a om. [27] d reads ἐκδαπανῶσι. [28] α, d. β–d om. [29] α, β–d, S¹ (save that β–d, S¹ prefix καί and g reads Κυρίου). d reads καὶ γὰρ ἡ φιλαργυρία θυσίαν ἐμποδίζει. A = καὶ θυσίας Κυρίου χλευάζει, but խաղ առնէ is corrupt for խափանէ = ἐμποδίζει. [30] α (save that h om. καί and reads μνημονεύεται), aef, S¹ (save that a, S¹ read εὐλογίας). bdg read καὶ εὐλογίας (+θεοῦ d, +Κυρίου g) οὐ μέμνηται. A om. [31] α (save that c reads προφήτῃ λαλοῦντι). β, A, S¹ read καὶ προφήτῃ λαλοῦντι οὐχ ὑπακούει. [32] α, A. β–d, S¹ read λόγῳ, d λόγον. [33] f adds οὐ. [34] d reads ἀποδιωχθεῖν. A = ἀνθίσταται, but ընդդէմ դառնայ is corrupt for ընդդէմ դառնանայ = προσοχθίζει. [35] α, f (save that for δουλεύει καί f reads δουλεύων). ae, S¹ read δυσὶ γὰρ πάθεσιν ἐναντίοις τῶν ἐντολῶν τοῦ θεοῦ δουλεύων. bg read δύο γὰρ πάθη ἐναντία τῶν ἐντολῶν τοῦ θεοῦ (ἐντολῆς θεοῦ ἃ ὁ g) δουλεύων, d δύο γὰρ πάθη ἀνίατα ταῦτα. [36] α, β–b, S¹ (save that β–b, S¹ om. καί, and a reads θεοῦ). b reads θεῷ θεοῦ ὑπακούειν. [37] d adds ὁ τοιοῦτος. [38] α, β–bd. b reads ἐτύφλωσαν, d ἀποτυφλοῦσι.

XIX. [1] d reads ἀπό. [2] α (c gives the form ἠδολολατρείαν). β, A, S¹

ὁδηγεῖ[3], ὅτι[4] ἐν πλάνῃ[5] ἀργυρίου τοὺς μὴ ὄντας θεοὺς[6]
ὀνομάζουσιν, καὶ ποιεῖ *τὸν ἔχοντα[7] αὐτὴν[8] εἰς ἔκστασιν[9]
ἐμπεσεῖν. 2. Διὰ τὸ[10] ἀργύριον[11] ἐγὼ *τέκνα μου ἀπό-
λωλα[12], καὶ[13] εἰ μὴ ἡ[14] μετάνοιά μου[15] ⌜καὶ ἡ ταπείνωσίς
μου[16]⌝, καὶ αἱ[17] εὐχαὶ[18] τοῦ πατρός μου †συνέδραμον[19],
ἄτεκνος εἶχον ἀποθανεῖν. 3. Ἀλλ' ὁ Θεὸς τῶν πατέρων
μου[20] *ἠλέησέ με[21] ὅτι ἐν ἀγνωσίᾳ[22] ⌜τοῦτο⌝[23] ἐποίησα.
4. Ἐτύφλωσε[24] γάρ[25] με ὁ ἄρχων τῆς πλάνης[26], καὶ ἠγνόησα
ὡς ἄνθρωπος[27], καὶ *ὡς σὰρξ[28] ἐν[29] ἁμαρτίαις φθαρείς[30].
⌜καὶ[31] ἐπέγνων[32] τὴν ἐμαυτοῦ ἀσθένειαν, νομίζων[33] ἀκατα-
μάχητος εἶναι⌝.

XX. Γνῶτε[1] οὖν, τέκνα μου[2], ὅτι δύο πνεύματα σχολά-
ζουσι[3] τῷ ἀνθρώπῳ, *τὸ τῆς[4] ἀληθείας καὶ *τὸ τῆς[5]
πλάνης[6].

β, S^1 δι' ἀργυρίου.
β–f, A, S τῆς σαρκός μου.
β, S τῆς ψυχῆς μου.
β, A, S εὐχαὶ Ἰακώβ.
β, A, S ὁ οἰκτίρμων καὶ ἐλεήμων συνέγνω.
c om. καὶ ἠγνόησα . . . τῆς πλάνης (XX. 1).

read εἴδωλα. [3] g adds τὴν ψυχήν. [4] g om. [5] β, S^1 add διά. [6] A adds θεούς. [7] A reads τοὺς ἔχοντας. [8] c reads αὐτόν. [9] g reads κοτειαν. [10] α, A. β om. [11] dg read ἀργυρίου. A^b adds Βηρσουὲ τῆς γυναικός μου. [12] α. β, A, S^1 read ἀπώλεσα τὰ τέκνα μου. [13] $A^{ab*cdeg}$ om., but not A^b as in Arm. text [14] g om. f, A^b read ἦν ἡ, and f om. next four words. [15] α. β–f, A, S read τῆς (b om.) σαρκός μου. A^{-b} om. next hmt. four words. A^b om. next ten words. [16] α. β, S read τῆς (b om.) ψυχῆς μου. [17] g, A om. [18] β, $A^{ab*cdefg}$, S^1 add Ἰακώβ. [19] α. β om. $A^{ab*cdefg}$ = ἔσωζον, A^b = οὐκ ἂν ἐσώθην καί. This passage illustrates well the respective values of our authorities. συνέδραμον = רצו, corrupt for נרצו = ἐδέχθησαν. Or possibly for עזרו = ἐβοήθησαν. (Cf. T. Gad, v. 9, note). β simply omitted συνέδραμον as unintelligible, while the reading of A may represent attempts on the part of Armenian scribes to give sense to the text, or ἔσωζον may = עזרו, as it does a few times in the LXX. [20] A^{ab} = ἡμῶν. [21] α. β, A, S read ὁ (aef om.) οἰκτίρμων καὶ ἐλεήμων συνέγνω (A ἔγνω). [22] c. h, β read ἀγνοίᾳ. [23] c. h reads τὸ ἄτοπον. β, A om. [24] A = ἐσκανδάλισε. [25] af om. [26] c om. rest of verse together with xx. 1 through hmt. [27] h om. rest of verse. [28] beg, A, S. a(?)f om. d reads ὡς ἅπαξ. [29] g om. [30] d reads διαφθαρείς. A = φυρείς or φυρθείς, a corruption of φθαρείς. A om. rest of verse. [31] dfg om. [32] a reads ἐπέγνω. [33] d reads ἦν ἐνόμιζον.

XX. [1] h. befg read ἐπίγνωτε, d γινώσκετε. a om. entire chapter. [2] ef om. [3] h adds ἐν. [4] A = εἰς τὴν ἀλήθειαν. [5] g reads τῆς, A εἰς τήν. [6] dg om. ver. 2 and first eight words of ver. 3 through hmt. A = πλάνην. [7] h. c reads μέσων ἐστὶ τῆς συνηδήσεως. α defective and corrupt in vers. 2–4. [8] Corrupt for ἐν ᾧ? [9] A = μέσῳ αὐτῶν (+ δυοῖν

α	β, A, S[1]
2. Καὶ *μέσον ἐστὶ συνειδήσεως[7]. 3. Καὶ ἓν ἕκαστον αὐτῶν γνωρίζει ὁ Κύριος. 4. Καὶ οὐκ ἐστὶ καιρὸς ὃς[8] δυνήσεται λαθεῖν αὐτὸν τὰ ἔργα τῶν ἀνθρώπων, ὅτι καὶ τὰ στήθη τῶν ὀστέων αὐτῶν παρὰ Κυρίου γέγραπται.	2. Καὶ μέσον[9] ἐστὶ *τὸ τῆς συνέσεως[10] *τοῦ νοός, οὗ ἐὰν θέλῃ, κλῖναι[11]. 3. *Καίγε τὰ τῆς ἀληθείας καὶ τὰ τῆς πλάνης γέγραπται ἐπὶ τὸ στῆθος τοῦ ἀνθρώπου[12]. καὶ ἓν[13] ἕκαστον αὐτῶν[14] γνωρίζει *ὁ Κύριος[15]. 4. Καὶ οὐκ ἐστὶ καιρὸς ἐν ᾧ *δυνήσεται λαθεῖν ἀνθρώπων ἔργα[16], ὅτι ἐν †στήθει ⌜ὀστέων⌝[17] αὐτοῦ†[18] ἐγγέγραπται[19] ⌜ἐνώπιον Κυρίου.

β, A μαρτυρεῖ πάντα καὶ κατηγορεῖ.

5. *Καὶ⌝ τὸ[20] πνεῦμα τῆς ἀληθείας[21] κατηγορεῖ[22] πάντων καὶ[23] ἐμπεπύρισται ὁ ἁμαρτωλὸς[24] ⌜ἐκ τῆς ἰδίας καρδίας⌝, καὶ *ἆραι πρόσωπον ⌜πρὸς τὸν κριτὴν⌝ οὐ δύναται[25].

β, A, S[1] ἀγαπήσατε.

XXI. Καὶ νῦν, τέκνα μου[1], *παραγγέλλω ὑμῖν, ἀγαπᾶτε[2]

A[b]) [10]A = σύνεσις. [11]A reads զոր կան և ունին միտք = ἥν ἐστι καὶ ἔχει νοῦς(?), corrupt for միտաց յոր կամին յեղուլ(?) = νοός, οὗ ἐὰν θέλῃ κλῖναι. [12]*b*, S[1] (save that S[1] reads ἐπικλίνεται for γέγραπται). *ef* read καίγε (+τὸ τῆς ἀληθείας καὶ *e*) τὸ τῆς πλάνης παραβάλλει ἐπὶ τὸ στ. τοῦ ἀνθρώπου. The text reflects the language of Prov. iii. 3, Jer. xxxi. 33, כתב על לב, 'to write on the heart.' στῆθος is a rendering of לב as in Ex. xxviii. 23, 26. *dg* om. first eight words as we have seen (see note 6) and read ταῦτα (*g* om.) γέγραπται (+γὰρ *g*) ἐπὶ τὸ (*g* om.) στ. τοῦ ἀνθ. A = ὅτι ἀδικία καὶ ἀλήθεια γεγραμμέναι εἰσὶ ἐπὶ τὸ στ. τοῦ ἀνθ. [13]*d*, A = ἕνα. [14]*dg* read αὐτόν. A = ἀνθρώπων. S[1] hopelessly corrupt in this clause. [15]α, *g*. *a*(?)*bd*, A read Κύριος, *ef* Κύριον. [16]*bdef*, S[1] (save that *f* reads μαθεῖν). *g* reads δυνήσ. ἄνθρωπον ἔργα αὐτοῦ λαθεῖν. A[ab*cdeg] = δυνήσ. ἄνθρωπος κρύψαι, A[b] ἄνθρωπος δυνήσ. κρύψαι ἔργα αὐτοῦ. Perhaps we should read ἀνθρώπου in the text. Cf. *g*, A. [17]A om., because unintelligible as it stands. But ἐν στήθει ὀστέων αὐτοῦ בלב עצמו = 'on the heart itself,' or (less likely) it is corrupt for ἐν ὀστέῳ στήθους αὐτοῦ = בעצם לבו, which has the same meaning: cf. Ex. xxiv. 10; Job xxi. 23. With the former construction, cf. Keth. 77[b] עשה בשביל כבוד עצמך = 'do it on account of thy own honour.' [18]*b*, S[2] read αὐτός. [19]*d* reads γέγραπται. [20]*h* reads τὸ δέ. [21]A adds καί. [22]α. β, A = μαρτυρεῖ πάντα καὶ (*ef* om.) κατηγορεῖ. S[1] ἀκούει ἄμφω καὶ κατηγορεῖ. [23]A adds ὡσεί. [24]α. β reads ἁμαρτήσας. [25]α. β reads ἆραι π. οὐ δύν. πρὸς τ. κριτήν. A = οὐ δύν. ἆραι τὸ πρόσωπον αὐτοῦ.

XXI. [1]*abg* om. [2]α. β, A, S[1] read ἀγαπήσατε. [3]*d* reads Λευίν.

τὸν Λευὶ[3] ἵνα[4] διαμείνητε[5] καὶ[6] ⌜μὴ ἐπαίρεσθε[7] *ἐπ'
αὐτόν[8]⌝, ἵνα μὴ ἐξολοθρευθῆτε[9]. ⌜2. Ἐμοὶ γὰρ[10] ἔδωκεν
*ὁ θεὸς[11] τὴν βασιλείαν, κἀκείνῳ[12] τὴν ἱερατείαν[13], καὶ
ὑπέταξε[14] τὴν βασιλείαν *τῇ ἱερωσύνῃ[15]. 3. Ἐμοὶ
ἔδωκεν τὰ ἐπὶ[16] γῆς, ἐκείνῳ τὰ[17] ἐν οὐρανοῖς[18]. 4. *Οὕτως
γὰρ[19] *ὑπερέχει ἡ ἱερατεία τοῦ θεοῦ[20] τῆς ἐπιγείου[21]
βασιλείας[22], ἐὰν μὴ δι' ἁμαρτίας ἐκπέσῃ[23] ἀπὸ[24] Κυρίου[25] καὶ
κυριευθῇ[26] *ἀπὸ τῆς[27] ἐπιγείου βασιλείας⌝. 5. *Ὁ γὰρ
ἄγγελος Κυρίου εἶπέ μοι, ὅτι αὐτὸν ὑπέρ σε ἐξελέξατο Κύριος[28]
προσεγγίζειν[29] αὐτῷ[30], καὶ ἐσθίειν[31] τὴν[32] τράπεζαν αὐτοῦ,
καὶ ⌜ἀπαρχὰς *αὐτῷ προσφέρειν[33]⌝ ἐντρυφημάτων[34] υἱῶν Ἰσραήλ.
*Σὺ δὲ ἔσῃ βασιλεὺς Ἰακώβ[35].
6. Καὶ ἔσῃ[36] ⌜ἐν αὐτοῖς⌝[37] ὡς[38] ἡ[39] θάλασσα. Καθάπερ[40]
γὰρ[41] ἐν αὐτῇ δίκαιοι[42] χειμάζονται[43], ⌜οἱ μὲν αἰχμαλωτιζόμενοι
*οἱ δὲ πλουτοῦντες[44]⌝, οὕτως καὶ *ἐν σοὶ πᾶν γένος[45] ἀνθρώ-

β Κύριος.
β–af, S¹ ὡς ὑπερέχει ὁ οὐρανὸς τῆς γῆς, οὕτως.
β, A, S¹ καὶ γάρ.
β, S¹ ἀπαρχὰς ἐντρυφημάτων.
bdeg, A, S¹ δίκαιοι καὶ ἄδικοι.

[4] *d* adds δι' αὐτοῦ. [5] *hi*, *β*, A. *c* reads μείνητε. A adds εἰς τὸν αἰῶνα. [6] *hi* om. [7] *c* reads ἐπέρεσθε, *hi* ἐπέρεσθαι, *d* ἐπέρετε. [8] α, *β–af*. *a* reads ἐπ' αὐτῷ, *f* εἰς αὐτόν. [9] A om. next three verses. [10] *d* reads μέν. [11] *ch*. *i*, *β* read ὁ (*β* om.) Κύριος. [12] *d* reads ἐκείνῳ δέ, *b* ἐκείνῳ. [13] α, *abe*, S¹. *df* read ἱερωσύνην, *g* εἰρήνην. *g* om. next six words. [14] *c* reads ἐπέταξε. [15] α reads ἡ ἱερωσύνη. [16] *hi*, *df*, S¹ add τῆς. [17] *hi* read δὲ τά, *f* τοῦ. [18] *c* reads οὐρανῷ. [19] *ch*. *β–af*, S¹ read ὡς (ὥσπερ γάρ *d*) ὑπερέχει ὁ (*b* om.) οὐρανὸς τῆς γῆς οὕτως (τοσοῦτον *d*), *a* οὕτως, *f* ὄντως, *i* οὐ γάρ. [20] *c*. *hi* read υπερατεια (sic) τοῦ θεοῦ, *β* ὑπερέχει θεοῦ (*g* om.) ἱερατεία (ἱερατείας *d*). [21] *β* reads ἐπὶ γῆς. [22] *bd* om. rest of verse through hmt. [23] *c* reads ἐκπέσει, *g* ἀποπέσει. [24] α. *β* om. [25] *hi* read τοῦ Κυρίου (*i* Θεοῦ). [26] *c* reads κυριευθείς, *g* κυριευθεῖ. [27] *c*. *hi* read ἐπὶ τῆς, *efg* read ὑπὸ τῆς, *a* ὑπό. [28] α (save that *hi* add ὁ before Κύριος). *β*, S¹ read καὶ γὰρ αὐτὸν ὑπέρ σε (*g* om. ὑπ. σε) ἐξελέξατο (+ ὁ *d*) Κύριος. A = ἐξελέξατο γὰρ αὐτὸν Κύριος ὑπὲρ ὑμᾶς. [29] α. *β* read ἐγγίζειν. A = ἐγγίσατε. [30] *d* reads αὐτόν, S¹ αὐτοῖς. [31] A = φάγετε. [32] α. *β* om. [33] α (save that *hi* read αὐτοῦ). *β*, A, S¹ om. [34] *b* reads ἐντρυφήματα. *h* adds τῶν. [35] α, *β–bg*, A, S¹ (save that *d* reads ἔσει and *d*, A add ἐν before Ἰακώβ and *hi* om. Ἰακ.). *g* reads ἐμὲ δὲ βασιλεύειν ἐν Ἰ. *b* om. [36] *d* reads ἔσει, *g* εἶναι. [37] α, *efg*. *ab* read αὐτοῖς, *d* ἐπ' αὐτόν. [38] *e* reads ὡσεί. [39] α, *adf*. *g* reads ἐν (θαλάσσῃ). *be*, A om. [40] α. *β* reads ὥσπερ. [41] α, *β*, A^b. A^{−b} om. [42] *d* prefixes οἱ. *bdeg*, A, S¹ add καὶ (+ οἱ *d*) ἄδικοι. [43] A read մկրտին (= βαπτίζονται) corrupt for մրրկին = χειμάζονται. *g* reads σχηματίζονται. A om. next six words. [44] *β–g*. α reads οἱ δὲ πλουτοῦσιν, *g* πλανοῦντες δέ. *d* om. οὕτως καὶ . . . πλουτοῦσιν by hmt. (?), and reads καί instead. [45] *β–d*, A. *c* reads ἐσύ (sic) ὅτι τὸ γένος τῶν, *hi* σὺ γένος. [46] A = Ἰσραήλ. *g* adds ἤγουν ἐμοί. [47] α,

β, S^1 ἁρπάζοντες. β, A οἱ βασιλεύοντες (+ ἐν σοὶ A) ἔσονται ὡς κήτη. β, S^1 θυγατέρας καὶ υἱοὺς ἐλευθέρους. α om. οἴκους... ἁρπάσουσιν.

πων[46], οἱ μὲν †κινδυνεύουσιν[47] αἰχμαλωτιζόμενοι ⌜οἱ δὲ πλουτοῦσιν[48] ἁρπάζοντες *τὰ ἀλλότρια[49]⌝.

7\. Ὅτι *οἱ βασιλεῖς ὡς κήτη ἔσονται[50],
*καταπίνοντες ἀνθρώπους[51] ὡς ἰχθύας
*υἱοὺς καὶ θυγατέρας ⌜ἐλευθέρων⌝[52] καταδουλώσουσιν[53]
*οἴκους, ἀγρούς, ποίμνια, χρήματα ἁρπάσουσιν[54].
8\. Καὶ πολλῶν σάρκας ⌜ἀδίκως⌝[55] κόρακας[56] *καὶ ἴβεις[57] χορτάσουσιν[58]
⌜καὶ προκόψουσιν[59] ἐπὶ κακῷ[60] ἐν πλεονεξίᾳ ὑψούμενοι⌝.
9\. Καὶ ἔσονται ⌜ὡς⌝ καταιγίδες[61] ψευδοπροφῆται[62],
καὶ πάντας[63] δικαίους διώξουσιν[64].

XXII. Ἐπάξει[1] δὲ αὐτοῖς[2] Κύριος διαιρέσεις ⌜κατ' ἀλλήλων⌝[3],
καὶ πόλεμοι ⌜συνεχεῖς⌝ ἔσονται ἐν Ἰσραήλ[4].
2\. Καὶ ἐν ἀλλοφύλοις[5] συντελεσθήσεται ἡ βασιλεία μου[6],
ἕως *τοῦ ἐλθεῖν[7] *τὸ σωτήριον[8] τοῦ[9] Ἰσραήλ[10],

bfg. *ae* read οἱ μὲν κινδυνεύσουσιν. A = κινδυνεύσει καὶ παραβήσεται and om. rest of verse. S^1 = πεσοῦνται εἰς ἀτυχίας. Instead of κινδυνεύουσιν the text requires some word the antithesis of πλουτοῦσιν. Now κινδυν. = יִסְכְּנוּ (or יִסָּכְנוּ) (late Hebrew) the former of which in earlier Hebrew = πτωχεύουσι (cf. Is. xl. 20), or text = נִסְכָּנִים corrupt for מִסְכְּנִים = πτωχεύουσιν. The latter is a rare word: cf. Eccles. iv. 13, v. 15, ix. 15. The former word, though found only once in O.T., is common in later Hebrew. [48] *be*, S^1 read πλουτίσουσιν, *i* πλουτίζωσιν. [49] α. β, S^1 om. [50] α. β, A read οἱ (*a* om.) βασιλεύοντες (+ ἐν σοὶ A) ἔσονται ὡς κήτη. S^1 = ὥσπερ βασιλεύοντες ἔσονται ὡς κήτη. [51] A = καὶ καταπίονται Ἰσραὴλ ὡς ἰχ. S^1 ἐσθίοντες ἰχθύας καὶ ἀνθρώπους. [52] α, A (save that A^{ab} read αὐτῶν and $A^{hb*cdefg}$ om. ἐλευθέρων). β, S^1 read θυγ. καὶ υἱοὺς ἐλευθέρους (*d* om.). [53] *bg* read καταδουλοῦσιν. [54] *b*. This line is omitted by α but attested by β, A, S^1. Likewise the parallelism supports it. β–*b*, A, S^1 read (+ καὶ A) οἴκους (χρυσίον *d*) καὶ ἀγροὺς καὶ (β–*d* om.) ποίμνια καὶ (β, S^1 om.) χρήματα (β–*b*, S^1 om.) ἁρπάσουσιν (ἁρπάσωσιν *f*, ἁρπάζουσιν *g*). [55] *g* prefixes καί. For πολλῶν . . . χορτάσουσιν S^1 reads πολλὰ σώματα τῶν ἀδίκων κόρακες καὶ καθαρματοφαγοῦσαι ὄρνιθες χορτάσουσιν. [56] *a* reads κόρακες. [57] β–*g*. *c* reads ἠβεῖς, *hi* καὶ κύνες, *g* ἴβεις. [58] *d* reads χορτάσωσι, *g* χορτάζουσι. [59] *c* reads προσκόψουσιν. [60] α, *af*. *bedg* read τὸ κακόν, *hi* κακῶν. [61] *c* reads καταιγίδαις, *g* καταιγίς, S^1 ἀποστάται. [62] A = προφῆται. [63] *f* reads ἅπαντας, *d* adds τούς. [64] *b* reads διώξονται, *f* διώξωσιν. For πάντας . . . διώξουσιν A reads πάντες οἱ δίκαιοι διωχθήσονται.

XXII. [1] *g* reads ἐπανάξει. [2] *ci*, *e* read αὐτούς. [3] *hi*, A om. [4] α om. next two lines through hmt. *d* om. next line. [5] A adds καί and thus connects καὶ ἐν ἀλλοφ. with what precedes. [6] A = αὐτῶν. [7] *d* reads οὗ ἔλθῃ. [8] A^b = ἡ βασιλεία. [9] *b* om. [10] *d* reads κόσμου and adds καὶ ἐν

⌈ἕως τῆς[11] παρουσίας[12] Θεοῦ τῆς δικαιοσύνης⌉,
*τοῦ ἡσυχάσαι τὸν Ἰακὼβ[13] ἐν εἰρήνῃ ⌈καὶ πάντα τὰ ἔθνη⌉[14].

3. Καὶ αὐτὸς φυλάξει κράτος[15] βασιλείας μου ἕως[16] αἰῶνος[17], ὅρκῳ γὰρ ὤμοσέ μοι ὁ[18] Κύριος[19] μὴ ἐξαλεῖψαι[20] *τὸ βασίλειον ἐκ τοῦ σπέρματός μου ἕως αἰῶνος[21].

XXIII. Πολλὴ[1] ⌈δὲ⌉ λύπη[2] μοί ἐστι, τέκνα μου[3], διὰ β-af, A,
τὰς ἀσελγείας[4] καὶ γοητείας[5] ἃς ποιήσετε ⌈εἰς τὸ βασίλειον⌉[6], ἐγ- S¹ γοη-
γαστριμύθοις[7] ἐξακολουθοῦντες[8] κληδόσι[9] καὶ δαίμοσι[10] πλάνης[11]. τείας καὶ εἰδωλο-
2. Τὰς θυγατέρας ὑμῶν μουσικὰς καὶ δημοσίας[12] ποιήσετε[13], λατρείας.
*ἐπιμιγήσεσθε δὲ[14] *ἐν βδελύγμασιν[15] ἐθνῶν. 3. Ἀνθ'
ὧν ἐπάξει[16] Κύριος *ἐφ' ὑμᾶς[17] λιμὸν καὶ λοιμόν[18], θάνατον
καὶ ῥομφαίαν [ἐκδικοῦσαν][19], **πολιορκίαν** [**καὶ κύνας εἰς δια-** a, A πο-
σπασμὸν][20] **ἐχθρῶν**[21] καὶ *φίλων ὀνειδισμούς[22], [ἀπώλειαν[23] λιορκίαν ἐχθρῶν.

ἀλλοφύλοις συντελεσθήσεται ἡ βασιλεία μου. [11] α. β om. [12] β–g add τοῦ [13] A = καὶ τότε οἰκήσει Ἰ. (Ἰσραὴλ καινός A^{b}). [14] Bracketed as an interpolation. It is foreign to the context and A om. c om. the τά. h om. next eight words. [15] g reads τὸ κράτος τῆς. [16] b adds τοῦ. [17] i om. rest of verse. [18] c. Other MSS. om. [19] d adds τοῦ. [20] ch, aef. b reads ἐκλείψειν, d ἐκλεῖψαι, g, A ἔκλειψιν ποιῆσαι, S¹ λαμβάνειν. [21] ch, A (save that c om. ἐκ τοῦ σπ. μου). β, S¹ read τὸ βασίλειόν (τὴν βασιλείαν d) μου ἐκ (καὶ bg) τοῦ σπέρματός (τῷ σπέρματί g) μου πάσας τὰς ἡμέρας (f om. π. τ. ἡμ.) ἕως (g om.) τοῦ (a om.) αἰῶνος.

XXIII. [1] c reads πολλύ. [2] g trs. after ἐστι. [3] aef om. [4] c, b read ἀσελγίας, f ἀλγηδόνας. [5] h om. β–af, A add καὶ εἰδωλολατρείας. [6] A reads καί, d ἐπὶ τὸ βασιλεύειν. [7] α reads ἐν γαστρὶ μύθους. [8] b reads ἀκολουθοῦντες. [9] b, A. So also g but trs. κλ. and δαιμ. πλάνης. This word is written variously in the MSS. c reads κλύδωσι, hi κλώδωσι, d κλύδοσι, e κλήδωσιν, f κλείδοσιν. a om. [10] c, e read δαίμωσιν. [11] β, A. c reads πλάνων, hi πάντων. [12] S¹ = ὀρχηστρίδας. [13] hi, df read ποιήσητε. A^{ab} = ποιεῖτε. [14] α. β–g, A^{abcefg} read καὶ (aef om.) ἐπιμιγ., g ἐπὶ γῆς ἔσεσθε. A^{hb*d} = ἐπιμιγήσονται. [15] a reads βδελύγματι, g βδελύγματα. [16] α. β–d read ἄξει, d ἥξει. [17] $A^{abhb*cd}$ om. but not A^{eg}. [18] A^{ab} read սասանութիւն (= σεισμόν) corrupt for սրածութիւն = λοιμόν. $A^{hb*cdeg}$ սպանութիւն = φόνον. hi read λοιμοῦ and om. preceding καί. dg add καί. λοιμόν may be a corrupt dittography of λιμόν. Then λιμός, θάνατος, and ῥομφαία would be the three destroying agencies so frequently mentioned together in Jer. xiv. 12, xv. 2, &c. [19] Since A om. and the word injures the parallelism I have bracketed as an interpolation. A adds καί. [20] Since a, A om. and the phrase seems alien to the context I have bracketed it as an intrusion. It is derived from Jer. xv. 3. By its omission ἐχθρῶν is rightly made dependent on πολιορκίαν, and this phrase is balanced by φίλων ὀνειδισμούς. a om.

β, A, S¹ ἀναίρεσιν (A om.) καὶ συμβίων ἀφαίρεσιν.

καὶ *σφακελισμὸν ⌜ὀφθαλμῶν[24], καὶ⌝] νηπίων ⌜ἀναίρεσιν⌝[25] *ὑπαρχόντων ἁρπαγήν[26], ⌜ναοῦ[27] θεοῦ ἐμπρησμόν[28], *γῆς⌝ ἐρήμωσιν[29], *ὑμῶν δὲ[30] αὐτῶν[31] δουλείαν ἐν ἔθνεσιν.
4. Καὶ ἐκτεμοῦσι *τοὺς υἱοὺς[32] ὑμῶν εἰς[33] εὐνούχους *ταῖς γυναιξὶν[34] αὐτῶν.
5. Ἕως[35] ἂν *ἐπισκέψηται κύριος ὑμῖν[36], *ἐν

β, A, S¹ ἐπιστρέψητε πρὸς κύριον.

next five words. [21] *h* reads ἐχθροῦ. With πολιορκίαν ἐχθρῶν cf. Jer. xix. 9. [22] α, *abd*, A^{b} (Armenian text wrong here). So also A^{hb*d} with words transposed. A^{ace} = φίλων εἰς ὀνειδισμούς. *efg* read φίλων ὀνειδισμόν. [23] The text is here uncertain. A comparison of the adjoining context suggests that ἀπώλειαν καὶ σφακ. ὀφθαλμῶν is, if original, thoroughly corrupt. Thus if ὀφθαλμῶν is original, it is unlikely that it was preceded by two accusatives, as all the adjoining parallels are against this. But ὀφθαλμῶν cannot be right. The preceding genitives and the following one (two?) relate to persons. Hence ὀφθαλμῶν is either interpolated or corrupt. (i) First if ὀφθαλμῶν is an interpolation (*hi*, A omit it), ἀπώλειαν καὶ σφακελισμόν = שחת וכלה; for σφακελίζω in the only two places where it occurs in the LXX (Lev. xxvi. 16; Deut. xxviii. 32) is a rendering of כלה. Now this phrase could be an easy corruption of שחת כלות = ἀπώλειαν νυμφῶν, 'the destruction of brides.' (ii) Again, if ὀφθαλμῶν is interpolated, the interpolation may extend also to the two preceding words. The phrase καὶ σφακελισμὸν ὀφθαλμῶν would be then an addition to the text like καὶ κύνας εἰς διασπασμόν above, and ἀπώλειαν might be taken as a marginal gloss—explaining the rare word σφακελισμόν—which was subsequently taken into the text. (iii) Or finally, if ὀφθαλμῶν represents some corruption in the original, σφακελισμὸν ὀφθαλμῶν = כלת עינים, where עינים could be corrupt for עולים = παιδίων or νηπίων. In that case σφακ. †ὀφθαλμῶν (i.e. νηπίων) would be simply a dittography of the following clause νηπίων ἀναίρεσιν, ἀπώλειαν having been originally as in (ii) a marginal gloss. As I think we should adopt either (ii) or (iii), I have bracketed the clause ἀπώλειαν . . . ὀφθαλμῶν καί as an addition to the text. [24] Cf. Lev. xxvi. 16 שחפת . . . מכלות עינים, also Deut. xxviii. 32. *hi*, A om. ὀφθαλμῶν and *d*, A the following καί. For σφακ. *a* reads λήμην and *d* σφακελιμούς. S¹ reads καὶ πρὸ τῶν ὀφθαλμῶν. [25] α, β. A om. β, A, S¹ add καὶ συμβίων ἀφαίρεσιν (*g* ἀναίρεσιν, A διαίρεσιν). [26] *bdg*, S¹. *ef* read ὑπαρχόντων ἀπαρχόντων. *a* om. *c* reads ὑπαρχόντων ἀπαρχῶν, *hi* ἀπαρχὴν τῶν ἀπαρχῶν. A = καὶ (A^{abeg} om.) ἔνδειαν (but պակասումն is corrupt for կապուտումն = ἁρπαγήν) ὑπαρχόντων. [27] *hi* read ναῶν. [28] α, *adg*. For ἐμπρησμόν of α, *adg*, ἐμπυρισμόν is read by β–*adg*. [29] *a* trs. before ναοῦ. *g* reads εἰς ἐρήμωσιν. [30] α. β–*d*, S¹ read ὑμῶν, *d*, A καὶ ὑμῶν. [31] *h* om. next eight words. A adds εἰς. [32] α. β, A, S¹ read ἐξ. [33] *g* om. [34] α

τελείᾳ καρδίᾳ[37] *μεταμελουμένους καὶ πορευομένους[38] ἐν πάσαις ταῖς ἐντολαῖς αὐτοῦ[39], ⌜καὶ⌝ *ἀναγάγῃ ὑμᾶς[40] ἐκ[41] *τῆς αἰχμαλωσίας ⌜τῶν ἐθνῶν⌝[42].

β, A, S¹ μεταμελουμένοι καὶ πορευόμενοι.

α, β, S	A
XXIV. *Καὶ μετὰ ταῦτα[1] ἀνατελεῖ ὑμῖν[2] ἄστρον ἐξ Ἰακὼβ ἐν εἰρήνῃ[3], καὶ ἀναστήσεται[4] ἄνθρωπος [ἐκ τοῦ σπέρματός μου][5] *ὡς ἥλιος δικαιοσύνης[6], συμπορευόμενος[7] τοῖς ἀνθρώποις[8] ἐν πραότητι καὶ δικαιοσύνῃ. *Καὶ πᾶσα ἁμαρτία οὐχ εὑρεθήσεται ἐν αὐτῷ[9].	XXIV. Καὶ μετὰ ταῦτα ἀνατελεῖ τὸ ἄστρον εἰρήνης, *τοῦ ἡλίου τῆς δικαιοσύνης[11] καὶ συμπορεύσεται ἀνθρώποις *ἐν πραότητι καὶ δικαιοσύνῃ[12].
2. Καὶ ἀνοιγήσονται ἐπ᾽ αὐτῷ[10] οἱ οὐρανοὶ	2. Καὶ[13] ἀνοιγήσονται αὐτῷ οὐρανοὶ

β–b, A, S¹ ἐπισκέψηται ὑμᾶς Κύριος ἐν ἐλεεῖ καὶ ἀναγάγῃ.

reads τὰς γυναῖκας. A = εἰς δουλείαν γυναικῶν. [35] α, β–bg, S¹. bg, A read καὶ ὡς. [36] α, save that c gives form ἐπισκέψειται. The construction is irregular. We should expect ὑμᾶς. β, A, S¹ read ἐπιστρέψητε πρὸς Κύριον (+καί A). [37] α, β–bd, A. b reads εὐτελείᾳ καρδίας, d ἐν τέλει καρδίας. [38] α. β, S¹ read μεταμελούμενοι καὶ πορευόμενοι (d om. καὶ πορ.). A = μεταμελήσεσθε καὶ πορεύσεσθε. [39] α, A. β, S¹ read τοῦ Θεοῦ. [40] α (but with the form ἀναγάγει). β, A, S¹ read καὶ (A om.) ἐπισκέψηται (ἐπισκέψεται a) ὑμᾶς (ἡμᾶς d) Κύριος (A^{ab*cd} om.) ἐν ἐλεεῖ καὶ ἀναγάγῃ (ἀναγάγει dg, ἐν ἀγάπῃ b). [41] α. β reads ἀπό. [42] hi, β–b (save that for ἐθνῶν f reads λαῶν). c reads τῶν ἐθνῶν τῆς αἰχμαλωσίας, b τῆς αἰχ. τῶν ἐχθρῶν ὑμῶν.

XXIV. [1] c om. καί and trs. μετὰ ταῦτα after Ἰακώβ. h prefixes as title of chapter περὶ τοῦ Χριστοῦ πῶς μέλλει γεννηθῆναι. [2] g om. Cf. A. [3] In T. Levi xviii. 3 we have οὐρανῷ. [4] e om. [5] Interpolated probably by the scribe who added verses 5 and 6. Verses 1–3 refer to the Messiah from Levi. [6] b reads ὡς ὁ ἥλιος τῆς δικαιοσύνης. A^{-b} om. The phrase is drawn from Mal. iv. 2, and ἀναστήσεται ἄνθρωπος recalls the peculiar text of the LXX of Num. xxiv. 17. [7] We should expect to find καὶ συμπορεύσεται as in A. [8] α, aef. bdg read υἱοῖς τῶν ἀνθρώπων. [9] There is no adequate ground for rejecting this clause as a Christian interpolation. Cf. T. Levi xvii. 9; Pss. Sol. xviii. 41, where the Messiah is to be καθαρὸς ἀπὸ ἁμαρτίας. [10] be read αὐτόν, S¹ αὐτοῖς. [11] A^b. Rest om. [12] Emended from A^{abb*dg} which = ἡσυχίᾳ καὶ δικαιοσυνῃ, for հանդարտութեամբ is corrupt for խոնարհութեամբ = πραότητι. A^b = ἐν ἡσυχίᾳ, A^{ce} εἰρήνῃ καὶ ἡσυχίᾳ.

	α, β, S	A
	Ἐκχέαι[14] πνεῦμα[15] εὐλογίαν πατρὸς ἁγίου[16],	καὶ ἐκχυθήσονται εὐλογίαι πατρὸς ἁγίου ἐπ' αὐτῷ[29],
	καὶ αὐτὸς ἐκχεεῖ πνεῦμα χάριτος ἐφ' ὑμᾶς.	καὶ αὐτὸς ἐκχεεῖ ἐφ' †ἡμᾶς[30] πνεῦμα χάριτος.
α ἐν ἀληθείᾳ.	3. *Καὶ ἔσεσθε αὐτῷ εἰς υἱοὺς[17] ἐν ἀληθείᾳ	3. Καὶ ἔσεσθε αὐτῷ εἰς υἱοθεσίαν ἀληθείας
	*καὶ πορεύσεσθε[18] ἐν προστάγμασιν[19] αὐτοῦ πρώτοις καὶ ἐσχάτοις.	καὶ πορεύσεσθε ἐν τοῖς προστάγμασιν αὐτοῦ πρώτοις καὶ δευτέροις.
	4. [Οὗτος ὁ βλαστὸς Θεοῦ ὑψίστου	4. [Τότε ἀναβήσεται βλαστὸς ἀπ' ἐμοῦ]
β–d, S¹ εἰς ζωὴν πάσης σαρκός.	καὶ αὕτη ἡ πηγὴ *πᾶσι παρέχουσα ζωήν[20]].	
	5. Τότε ἀναλάμψει[21] σκῆπτρον βασιλείας μου	5. Καὶ *ἀναλάμψει σκῆπτρον[31] βασιλείας μου
	καὶ ἀπὸ τῆς ῥίζης ὑμῶν[22]	καὶ ἀπὸ τῆς ῥίζης ὑμῶν[32]
α πηγή.	γενήσεται πυθμήν[23],	ἀναστήσεται πυθμήν,
β, S¹ ἐν αὐτῷ ἀναβήσεται.	6. Καὶ *ἐξ αὐτῆς βλαστήσει[24] ῥάβδος δικαιοσύνης[25] τοῖς ἔθνεσιν	6. Καὶ ἀπ' αὐτοῦ ἀναβήσεται[33] ῥάβδος δικαιοσύνης τοῖς ἔθνεσιν
	*κρῖναι καὶ σῶσαι[26] πάντας τοὺς[27] ἐπικαλουμένους τὸν[28] Κύριον.	κρῖναι καὶ σῶσαι πάντας τοὺς ἐπικαλουμένους Κύριον.

13 A^{beg}. A^{ab*cd} om. 14 *c* reads ἐκχαῖε (sic). 15 α, β–*bg*. *bg*, S² read πνεύματος. Though A om. there seems no valid ground for marking it as an interpolation. Cf. Ps. xi. 2; Joel ii. 28 for the thought. *hi*, *d* om. next seven words through hmt. 16 *g* reads αὐτοῦ, S¹ καὶ ἀγνότητα. 17 α om. 18 *b*. *deg* read καὶ πορεύεσθε. α, *af* om. *a* om. rest of line. 19 *hi*, *efg*. *c*, *bd*, S read προστάγματι. 20 α. β–*d*, S read εἰς ζωὴν πάσης (*g* om.) σαρκός, *d* εἰς ζωὴν αἰώνιον. *a* om. next two verses together with XXV. I have bracketed οὗτος . . . ζωήν as a Christian interpolation though some defence could be made. 21 *g* adds δεύτερον. 22 *hi* read ἡμῶν. 23 β–*ag*. α reads πηγή, *dg* ποιμήν. How this impossible reading arose I cannot discover. 24 *c*. β–*ag* read as in margin, *hi* ἐν αὐτῇ ἀναβήσεται, *g* ἐν αὐτῷ γενήσεται. 25 *g* adds ἐν. 26 *hi*, β. *c* reads καὶ σώσει. 27 *ef* om. 28 α. β om. 29 A^{b} adds ὅς ἐστι Χριστός. 30 $A^{abc(eg?)}$ but ἡμᾶς is corrupt for ὑμᾶς. A^{b*d} = ἀνθρώπους. 31 A^{ab}. A^{hb*cdg} = θαλλήσει ἀπὸ σκήπτρου. 32 A^{b} adds ἀπὸ προφητῶν. 33 A^{b} adds ὁ ἀπεσταλμένος.

XXV. Καὶ[1] μετὰ ταῦτα *ἀναστήσεται Ἀβραὰμ καὶ
Ἰσαὰκ καὶ Ἰακὼβ εἰς ζωήν[2], *καὶ ἐγὼ[3] καὶ οἱ ἀδελφοί μου
ἔξαρχοι[4] †σκήπτρων[5] ⸂ἐν Ἰσραὴλ⸃[6] ἐσόμεθα[7], *πρῶτος Λευί[8],
δεύτερος ἐγώ, τρίτος Ἰωσήφ, τέταρτος Βενιαμήν[9], πέμπτος
*Συμεών, ἕκτος Ἰσαχάρ[10], καὶ οὕτως *πάντες καθεξῆς[11]. 2. α Ζαβουλών.
Καὶ[12] ὁ[13] Κύριος εὐλόγησε[14] τὸν Λευί, *ὁ δ'[15] ἄγγελος τοῦ β–b, A
προσώπου[16] ἐμέ[17], *αἱ δυνάμεις[18] τῆς δόξης[19] τὸν Συμεών[20], εὐλογήσει.
ὁ οὐρανὸς τὸν Ῥουβίμ[21], τὸν Ἰσαχὰρ *ἡ γῆ[22], ἡ θάλασσα
τὸν[23] Ζαβουλών, τὰ ὄρη τὸν Ἰωσήφ, ἡ σκηνὴ[24] *τὸν Βενιαμήν[25],
οἱ φωστῆρες τὸν Δάν[26], *ἡ †τρυφὴ[27] τὸν Νεφθαλείμ[28], *ὁ
ἥλιος[29] τὸν Γάδ, *ἡ σελήνη[30] τὸν Ἀσήρ.

α, β, S^1	A
3. Καὶ *ἔσεσθε εἰς λαὸν[31] Κυρίου, καὶ[32] *γλῶσσα μία[33],	3. Καὶ ἔσονται εἰς λαὸν Κυρίου καὶ μία γλῶσσα
καὶ οὐκ ἔσται ἐκεῖ[34] *πνεῦμα πλάνης[35] τοῦ Βελίαρ,	καὶ οὐκ ἔσται ἐν ὑμῖν πνεῦμα πλάνης
ὅτι ἐμβληθήσεται, *ἐν πυρὶ[36] *εἰς τὸν αἰῶνα[37].	ὅτι ἐμβληθήσεται μιαρὰ πνεύματα[38] εἰς κρίσιν αἰώνιον.

β ἔσται εἰς λαός.

XXV. [1] *hi*, *g* om. [2] A = ἔσται Ἰακὼβ ζῶν καὶ Ἰσραὴλ ἀναστήσεται. *c* adds καί after Ἰακώβ. [3] α reads κἀγώ, *g* ἐγώ. [4] A^{abc} = ἔξαρχος. [5] α, *d*. *bf* read σκῆπτρον ἡμῶν (ὑμῶν *f*), *eg*, S^1 σκήπτρων ἡμῶν. The translator should have rendered שבטים here by φυλῶν, but A understood peculiar meaning of σκῆπτρον here and rendered by φυλῶν ἡμῶν. [6] *c* reads ἐν Ἱερουσαλήμ. [7] *c*, *df* read ἐσώμεθα. [8] α, A. β trans. The numbers are given in *e* throughout this verse by the Greek letters. [9] *c*, *df*. *hi*, *bg* read Βενιαμίν, *e* Βενιαμείν. [10] β–*f* (save that *d* reads Ἠσαχάρ), A, S^1. α reads Ζαβουλών, *f* Συμεών. *e*, S^1 add ζ´ Ζαβουλών. [11] α, *ef*. β–*ef*, S^1 read καθ. πάντες. A = πάντες. S^1 adds ἐν Ἰσραήλ. [12] *d* reads τότε. [13] β om. [14] α, *b*, S^1. β–*b*, A read εὐλογήσει. *d* trs. before Κύριος. [15] α. *d* reads καὶ ὁ, β–*d* ὁ. A = καί. [16] *d* reads πατρός μου. [17] β. α reads ἐμοί. [18] A = καὶ ὁ ἄγγελος. [19] A^{b*} adds αὐτοῦ. [20] *d* om. next four words. [21] α. *bfg* read Ῥουβήμ, *e* Ῥουβήν. [22] *d* trs. before τὸν Ἰσ. [23] *hi* add Βενιαμίν. [24] A = αἱ σκηναί. [25] *c*, *df*. *bg* read τ. Βενιαμίν, *e* τ. Βενιαμείν. *hi* om. [26] *d* reads Ἀδάμ. [27] A = αἱ τρυφαί. The original was עֵדֶן 'Eden.' [28] α, *abg*. *def* read Νεφθαλήμ. [29] A^{abceg} = δυνάμεις καὶ στηριγμοί, A^{hb*d} δύναμις καὶ στηριγμός. [30] α, β–*ab*. *b*, S^1 read ἐλαία. A = αἱ ἐλαῖαι. [31] α, A^{efg}. *bdg* read ἔσται εἰς λαός, *ef* ἔσται εἰς λαόν, A^{abb*cd} ἔσονται εἰς λαόν, S^1 ἔσται ἐν τοῖς λαοῖς. [32] *g*, S^1 om. [33] *f* reads γλῶσσαν μίαν. [34] α. *bg*, S^1 read ἔτι, *e* οὐκέτι, *df* om. [35] *d* reads τῇ πλάνῃ. [36] α, *df*. *be* read ἐν τῷ πυρί, *g* εἰς τὸ πῦρ. [37] *g* reads τὸ αἰώνιον. *dg* add καὶ ἐπέκεινα. [38] A^b adds

α, β, S¹

4. *Καὶ οἱ[39] ἐν λύπῃ τελευτήσαντες ἀναστήσονται ἐν χαρᾷ
καὶ[40] οἱ πτωχοὶ[41] διὰ[42] Κύριον[43] πλουτισθήσονται
καὶ οἱ *ἀποθνήσκοντες διὰ Κύριον[46] ἐξυπνισθήσονται *εἰς ζωήν[47].
5. Καὶ οἱ ἔλαφοι Ἰωσὴφ[48] δραμοῦνται ἐν ἀγαλλιάσει,
καὶ οἱ ἀετοὶ Ἰσραὴλ[49] πετασθήσονται[50] ἐν χαρᾷ
[οἱ δὲ ἀσεβεῖς πενθήσουσιν καὶ οἱ ἁμαρτωλοὶ κλαύσονται][51]
καὶ πάντες οἱ λαοὶ δοξάσουσι τὸν[52] Κύριον εἰς[53] αἰῶνας.

After πλουτισθήσονται β–g, S¹ add *καὶ οἱ ἐν πείνῃ χορτασθήσονται[44] *καὶ οἱ ἐν ἀσθενείᾳ ἰσχύσουσιν[45].
abg, A, S¹ Ἰακώβ.

A

4. Καὶ οἱ ἐν λύπῃ[54] τελευτήσαντες ἀναστήσονται
καὶ οἱ διὰ Κύριον ἀποθνήσκοντες ἐξυπνισθήσονται.
5. Καὶ οἱ ἔλαφοι τοῦ Ἰακὼβ δραμοῦνται[55]
καὶ αἱ δαμάλεις[56] τοῦ Ἰσραὴλ πηδιάσουσιν
καὶ πάντες λαοὶ δοξάσουσιν[57] Κύριον εἰς αἰῶνα.

β, A, S¹ κατευθύνουσι.

XXVI. Φυλάξατε[1] οὖν τέκνα μου *πάντα τὸν[2] νόμον Κυρίου[3], ὅτι[4] ἐστὶν *πᾶσιν ἐλπὶς[5] τοῖς κατέχουσιν[6] *τὰς τοῦ πονηροῦ.

[39] *d* reads καί, *g* ὡς. [40] *h* om. [41] α. β, S¹ read ἐν πτωχείᾳ. [42] *hi* add τόν. [43] S¹ adds ἐξυπνισθήσονται εἰς ζωὴν καί. [44] β–*g*, S¹ (save that for πείνῃ *ab*, S¹ read πενίᾳ, *d* πῖνα, *ef* πεῖνα). *ef* trs. this clause after ἰσχύσουσιν, and S¹ trs. it after ἐξυπνισθ. εἰς ζωήν. α, *g*, A om. An interpolation. [45] β–*d*, S¹. α, *d*, A om. An interpolation. [46] α (save that *hi* add τόν after διά). *abdg* read διὰ κ. ἀποθανόντες, *ef* διὰ κ. ἀποθνήσκοντες. [47] α, *d*. β–*d* read ἐν ζωῇ. [48] α, *def*. *abg*, A, S¹ read Ἰακώβ. [49] *g* reads Ἰακώβ. [50] *d* reads πενθήσονται. [51] I have bracketed this clause as an interpolation though found in α, β, S¹. It is omitted by A and is against the parallelism. *b* om. οἱ before ἁμαρτωλοί, and *g* reads κολασθήσονται for κλαύσονται. [52] α. β om. [53] *hi*, *d* add τούς. [54] A^{ab}. A^{hb*cdefg} = ὑπερηφανίᾳ. [55] A^{b} om. next line. [56] I do not see how this reading can have arisen. [57] A^{b} = τοῦ Ἰσραὴλ εὐλογήσουσιν.

XXVI. [1] *hi* read φυλάξασθε. [2] *hi*, *aef*, A^{ab}. *c* reads πάντοτε τόν, *bg* πάντα. *d*, A^{hb*cdefg} τόν. [3] *g* om. [4] *h* reads ὅς. [5] α. β, A read ἐλπὶς πᾶσι. [6] α. β, S¹ read κατευθύνουσιν. A = εὐθὺ περιπατοῦσιν a free rendering of β. The genitive αὐτοῦ that follows supports α, which = שׁוֹמרים of which מישׁרים = κατευθύνουσι is a corruption. But corruption may have originated in the Greek. [7] α, β–*b*. *b*, S¹ read τὴν ὁδὸν αὐτοῦ.

ὀδοὺς αὐτοῦ[7]. 2. *Καὶ ⌜εἶπεν αὐτοῖς ὅτι Ἰδοὺ ἐγὼ⌝[8] *ἑκατὸν *δέκα καὶ ὀκτὼ ἐτῶν[9] ἀποθνήσκω σήμερον[10].

aef ὅτι. β, A, S¹ σήμερον ἐν ὀφθαλμοῖς ὑμῶν.

α	β, A, S¹
3. Μηδείς[11] με ἐνταφιάσει ἐν πολυτελεῖ ἐσθῆτι, ἀλλὰ ἀναγάγετέ[12] με ἐν Χεβρών, ἔνθα καὶ οἱ πατέρες μου.	3. Μηδείς με ἐνταφιάσῃ[13] ⌜πολυτελεῖ[14] ἐσθῆτι⌝, ἢ *τὴν κοιλίαν μου ἀναρρήξει[15], ⌜ὅτι ταῦτα μέλλουσι ποιεῖν[16] *οἱ βασιλεύοντες[17]⌝, καὶ[18] ἀναγάγετέ με εἰς[19] Χεβρὼν *μεθ' ὑμῶν[20].
α, β, S¹	A
4. *Καὶ ταῦτα εἰπὼν ἐκοιμήθη[21] καὶ ἐποίησαν οἱ υἱοὶ αὐτοῦ κατὰ πάντα ὅσα[22] ἐνετείλατο αὐτοῖς, *καὶ ἔθαψαν[23] αὐτὸν[24] *μετὰ τῶν πατέρων αὐτοῦ[25] *ἐν Χεβρών[26].	4. *Καὶ ἐκοιμήθη Ἰούδας μετὰ πατέρων αὐτοῦ καὶ ἐποίησαν καθάπερ ἐνετείλατο αὐτοῖς[27].

β, S¹ ἐκοιμήθη Ἰούδας.

Διαθήκη Ἰσαχὰρ τοῦ πέμπτου υἱοῦ Ἰακὼβ καὶ Λείας[1].

I. Ἀντίγραφον λόγων Ἰσαχάρ. *Καλέσας γὰρ τοὺς υἱοὺς αὐτοῦ εἶπεν αὐτοῖς[2]·

A = κατ' αὐτόν. [8] α. *aefg* read καὶ εἶπεν ὅτι (*g* om.), *b*, S¹ καὶ εἶπε πρὸς αὐτούς. *d* om. [9] α. *aef* read ριθ´ (ρι´ καὶ ἐννέα *e*) ἐτῶν ἐγώ. *bg* δεκαεννέα ἐτῶν ἐγώ, *d* ριθ´ ἐτῶν σήμερον ἐγώ. A = καὶ νῦν (A^ab om.) ἐγὼ (A^ab*cdeg om.) ἑκατὸν δέκα καὶ ἐννέα (A^ab*cdeg ἐννέα καὶ δέκα). S¹ ἑκατὸν πεντήκοντα καὶ ἐννέα but the right number is given by S at end of ver. 4. [10] *d* trs. before ἐγώ. See last note. β, A, S¹ add as in margin. [11] *c* adds δεῖ. [12] *h* reads ἀνείλασθαι (sic). [13] *b*. α, *adefg* read ἐνταφιάσει. [14] *ade*. *bfg* read πολυτελῆ. [15] *bdefg* (save that *e* reads ἀναρρίξῃ and *b* ἀναρήξει), A. *a* reads ἀναρρήξοι τὴν κ. μου. [16] *d* reads ποιῆσαι. [17] *g* reads βασιλεῖς. [18] β–*d*. *d*, A read ἀλλά. [19] β–*d*. *d* reads ἐν. [20] *bdg*, A^ab*cdeg trs. before εἰς. *aef*, A^b, S¹ om. [21] α, β (save that *d* om. καί and β–*dg*, S¹ add Ἰούδας after ἐκοιμήθη, and *d* adds Ἰ. τοῖς υἱοῖς αὐτοῦ before it and ἐν εἰρήνῃ after it, while *g* adds Ἰ. before it). [22] α, *ab*. *efg* read ἅ. For κ. π. ὅσα *d* reads καθά. [23] *g* reads θάψαντες, *d* καὶ λαβόντες αὐτὸν ἔθαψαν αὐτόν. [24] β, S¹ add ἐν Χεβρών. [25] *g* om. [26] β, S¹ om. *f*, S¹ add Ἰούδας υἱὸς Ἰακὼβ δ´ υἱὸς Λίας δ´. καὶ (*f* om.) ἔζησεν ἔτη ριθ. [27] A^b. A^ab*cdefg read καὶ ἐποίησαν οὕτως (A^g om. ?) καθάπερ ἐνετείλατο αὐτοῖς καὶ ἐκοιμήθη Ἰούδας μετὰ πατέρων αὐτοῦ.

I. [1] Title. α in text. *bef*, S read Δ. Ἰ. περὶ ἁπλότητος (ἀγαθότητος *e*) (+ Ἰσαχὰρ ἑρμηνευεται μισθός *f*), *g* Δ. Ἰ. ε´, *a* Ἰσαχάρ. *d* is conflate: Δ. Ἰ. υἱὸς Ἰακὼβ καὶ Λίας ε´ περὶ ἁπλότητος. A^abcdef = Δ. Ἰ. (+ υἱοῦ Ἰακώβ A^c). [2] α.

ἀκούσατε[3] τέκνα[4] Ἰσαχὰρ τοῦ πατρὸς ὑμῶν[5]
β, A, S^1 ἐνωτίσασθε ῥήματα ἠγαπημένου[6] ὑπὸ Κυρίου.
γάρ. 2. *Ἐγὼ ἐτέχθην ⌜πέμπτος υἱὸς τῷ Ἰακὼβ⌝[7] ἐν μισθῷ τῶν
β-dg μανδραγόρων[8]. 3. Ῥουβὶμ[9] *γὰρ ⌜ὁ ἀδελφός μου⌝[10] ἤνεγκεν
ἔλαβεν. μανδραγόρους[11] *ἐκ τοῦ ἀγροῦ[12], καὶ[13] προσαπαντήσασα[14]
β, S^1 ἃ ποιεῖ ἡ *ἡ Ῥαχιὴλ[15] ⌜αὐτὸν⌝[16] ἔλαβεν[17] αὐτούς[18]. 4. Ἔκλαιε[19] δὲ
γῆ Ἀρὰμ ἐν ὕψει. ὁ[20] Ῥουβίμ[21], καὶ ἐπὶ τῇ φωνῇ αὐτοῦ ἐξῆλθεν[22] Λεία ἡ
β, A, S^1 μήτηρ μου[23].
ὅτι (A 5. *Ἦσαν δὲ ταῦτα μῆλα[24] εὔοσμα[25], *ἅπερ γίνονται[26]
ἀλλὰ) ἔσονταί *ἐν τῇ γῇ Χαράν[27] ὑποκάτω φάραγγος ὑδάτων. 6. Εἶπε
μοι. δὲ Ῥαχήλ· οὐ δώσω *σοι ταῦτα[28], *ἀλλ' ἵνα σχῶ ταῦτα[29]
β, A, S^1 ἀντὶ τέκνων· *παρεῖδε γάρ με ὁ Κύριος, καὶ τέκνα οὐκ ἐγέννησα
ἦσαν δὲ τὰ μῆλα τῷ Ἰακώβ. 7. Δύο οὖν ἦσαν τὰ μῆλα[30]. Καὶ εἶπεν ἡ[31]
δύο. Λία ⌜πρὸς Ῥαχήλ⌝[32]. *Ἱκανούσθω σοι[33] ὅτι ἔλαβες τὸν

β, S^1 (save that β, S^1 om. γάρ and *g* adds οὗτος before Καλ. and om. αὐτοῖς), and *d* adds πρὸ τοῦ ἀποθανεῖν αὐτόν before εἶπεν). A^{acf} = καὶ (οὓς A^{cf}) εἶπεν, A^b καὶ εἶπεν Ἰ. τοῖς υἱοῖς αὐτοῦ ἐν τῷ χρόνῳ τῆς τελευτῆς αὐτοῦ, A^{b*d} ὅτε ἔμελλε τελευτᾶν τὴν ζωὴν αὐτοῦ, ἐκάλεσε τοὺς υἱοὺς αὐτοῦ καὶ εἶπεν. Probably the last five words belong to A^b also, but the notes are uncertain. [3] A^a = ἄκουσον. [4] *d* reads τεκνία. *h* adds μου. A^{ab*cdf} om. [5] *g* om. next line. [6] *ci*, *aef*, A. *h*, *d*, S^1 read ἠγαπημένα, *bg* ἠγαπημένοι. [7] α, β–*g*. *g* reads πέμπτος υἱὸς ἐτέχθην τῷ Ἰακώβ and then om. to end of Ch. II. A = ἐγὼ ἐτέχθην. [8] *c* writes μανδραγούρων and so elsewhere. [9] *b* reads Ἰακώβ. [10] α. β–*d*, A, S^1 read γάρ, *d* om. [11] *a* reads μανδραγόραν. [12] A = ἐκ τοῦ ἄκρου. [13] A adds πρῶτον. [14] *b* reads προαπαντ., *d* ἀπαντήσασα τοῦτον. [15] α. *adef* read Ῥαχήλ, *b* Ῥαχιήλ. [16] α. Cf. *d* in note 14. *abef*, A, S^1 om. [17] *f* reads ἀπέλαβεν. [18] *hi*, *bef*, S^1. *c* reads τοὺς μανδραγούρους, *a* αὐτήν, *d* αὐτὰ ἐξ αὐτοῦ. A^{ab} = ἐξ αὐτοῦ (+ τοὺς μανδραγόρους A^b. Cf. *d*), A^{b*d} ἐκ κόλπου αὐτοῦ, A^{cf} om. [19] *d* reads ἔκλαυσε. [20] α. β om. [21] *e* reads Ῥουβήν, *abf* Ῥουβήμ. [22] A = ἤκουσε. [23] α. β–*d*, S^1. *d* reads αὐτοῦ καὶ ἐμοῦ. A^{abcf} = αὐτοῦ. A^{b*d} om. A adds καὶ εἶπεν τῇ Ῥαχήλ. δὸς τοὺς μανδραγόρους. *d* adds καὶ εἶπεν αὐτῇ· ἵνα τί ἔλαβες τὰ μανδραγόρα τοῦ υἱοῦ μου; [24] α (save that *c* reads μύλα for μῆλα here and later). *a* reads αὕτη δὲ ἦν μῆλα, *bdef* ταῦτα δὲ ἦσαν μῆλα (ὡς μᾶλα *d*). A = καὶ ἦσαν οἱ μανδράγοροι μῆλα. [25] *aef*. α, *d* read εὔωσμα, *b* εὐώδημα. [26] α. *abd* read ἃ ἐποίει, *ef*, S^1 ἃ ποιεῖ. A = καὶ γίνονται. [27] α (save that *hi* reads Χαναάν). β, S^1 read ἡ γῆ Ἀράμ (Ἀράν *d*) ἐν ὕψει. A = ἐν τῇ ὕλῃ ἐν τῇ Ἀράμ, and om. next three words. [28] *c*. *hi*, *def* read σοι αὐτά, *ab*, A αὐτά σοι. [29] α. β, A, S^1 read ὅτι (A = ἀλλὰ) ἔσονταί μοι. [30] α (save that *hi* read μοι and ἐγένη for με and ἐγέννησα). β–*g*, A read ἦσαν δὲ τὰ (*b* om.) μῆλα (μῦλα (sic) *d*) δύο. A^b adds καὶ εἶπεν αὐτῇ. Σὺ υἱοὺς ἔχεις πολλούς, καὶ ἐγὼ οὐκ ἔχω καὶ εἶπεν. [31] α. β om. [32] α (save that *hi* read τὴν Ῥαχιήλ). β, A, S^1 om. [33] A = οὐκ ἔστιν ἱκανόν σοι. [34] *bd*, A add τῆς (*b*, A om.)

ἄνδρα[34] μου· μὴ καὶ ταῦτα[35] λήψῃ[36] ⌈ἀπ' ἐμοῦ⌉[37]; 8.
*Εἶπε δὲ αὐτῇ Ῥαχήλ[38]. Ἔστω[39] σοι ὁ[40] Ἰακὼβ *τῇ νυκτὶ
ταύτῃ[41] ἀντὶ τῶν μανδραγόρων ⌈*τοῦ υἱοῦ[42] σου⌉. 9. *Εἶπε
δὲ πρὸς αὐτὴν ἡ Λεία[43]. *ἐμός ἐστιν ὁ Ἰακώβ[44], *ὅτι ἐγώ εἰμι[45]
γυνὴ[46] νεότητος αὐτοῦ. 10. *Καὶ εἶπε Ῥαχήλ[47]. *Μὴ
καυχῶ μηδὲ δόξαζε σεαυτήν[48], *ὅτι ἐμὲ πρότερόν σου ἡρμόσατο[49],
καὶ *δι' ἐμὲ[50] ἐδούλευσε *τῷ πατρὶ ἡμῶν[51] *ἔτη δεκατέσσαρα[52].

α	β, A, S¹
11. *Καὶ εἰ μὴ ὁ δόλος ἐπλήθυνεν ἐπὶ τῆς γῆς καὶ ἡ πονηρία τῶν ἀνθρώπων ἐχώρησεν, οὐκ ἂν εἶ σὺ ὁρῶσα τὸ πρόσωπον τοῦ Ἰακώβ[53].	11. Τί σοι ποιήσω, ὅτι ἐπλήθυνεν ὁ δόλος ⌈καὶ ἡ πανουργία τῶν ἀνθρώπων καὶ ὁ δόλος προεχώρει⌉ ἐπὶ τῆς γῆς· εἰ δὲ μή, σὺ οὐκ ἂν ἦς ὁρῶσα πρ. Ἰ.

12. *Οὐ γὰρ γυνὴ αὐτοῦ εἶ σύ[54], ἀλλὰ[55] δόλῳ ἀντὶ ἐμοῦ
εἰσήχθης[56]. 13. *Καὶ ἐμὲ ἐπλάνησεν[57] ὁ πατήρ μου,

bd, A παρθενίας μου. β, A, S¹ Λία πρὸς αὐτήν· Μὴ καυχῶ μηδὲ δόξαζε σεαυτήν· ἐμὸς γάρ ἐστιν ὁ Ἰ. κἀγώ. β, S¹ ἡ δὲ Ῥαχὴλ εἶπε· Τί οὖν; ὅτι ἐμὲ προτέραν σου ἥρμοσται.

παρθενίας. [35] A = τοὺς μανδραγόρους. [36] *hi, ab. c, def* read λήψει. [37] α. β, A, S¹ om. [38] α (save that *hi* read ἡ Ῥαχιήλ). *abef*, A⁻ᵇ, S¹ read ἡ δὲ εἶπεν, *d*, Aᵇ εἶπε δὲ Ῥ. [39] α. *aef* read καὶ ἔστω, *bd*, A, S¹ ἰδοὺ ἔστω. [40] *c. i*, β om. [41] α. β reads τὴν νύκτα ταύτην. [42] *c* reads υἱῶν. [43] *h*, A. *c* om. *abdef* read εἶπε δὲ (καὶ εἶπεν *f*) Λία πρὸς αὐτήν. *abdef*, A add μὴ καυχῶ μηδὲ δόξαζε σεαυτόν (μηδὲ δοξάζου *d*, Aᵇ*ᵈ, καὶ μὴ δοξάζου *b*, Aᵇ). [44] *c. hi* read ἐμός ἐστιν Ἰ. *abdef*, A, S¹ read ἐμὸς γάρ ἐστιν ὁ (*de* om.) Ἰ. [45] α. β, A, S¹ read κἀγώ. [46] *hi* add ἐκ. [47] α (save that *h* reads Ῥαχιήλ). *abef*, A read ἡ δὲ Ῥ. εἶπε, *d* εἶπε δὲ Ῥ. [48] α (save that *c* reads μή for μηδε). This phrase has already appeared in β in the preceding verse. β, A read τί οὖν; [49] α (for ἡρμόσατο *c* gives the form εἱρμώσατο and for ἐμέ *hi* read ἐγώ). *abef*, A, S¹ read ὅτι ἐμὲ (ἐμοὶ *b*) προτέραν (πρῶτον *b*) σου (*b* om.) ἥρμοσται, *d* οὐχὶ πρῶτον ἐμέ σου ἥρμοσε; [50] Aᵃᵇ*ᶜᵈ trs. after ἐδούλευσε. [51] *i* reads τ. π. ὑμῶν, *d*, Aᵇ τῷ πατρί μου (+ Λαβαν Aᵇ). Aᵃᵇ*ᶜᵈ om. [52] *d* read ἔτι ἰδεῖν corrupt for ἔτη ιδ' (?). [53] α (save that for τὸ πρόσωπον τοῦ *h* reads πρώην πρόσωπον). β, A read τί σοι (σύ *e*) ποιήσω (Aᵇ*ᶜᵈ ἐποίησα), ὅτι ἐπλήθυνεν ὁ δόλος (+ σου A) ⌈καὶ ἡ πανουργία τῶν ἀνθρώπων καὶ ὁ δόλος (*a* om. preceding eight words through hmt.) προχωρεῖ⌉ (προσχωρεῖ *af*, προχοροῦσιν *d*) ἐπὶ τῆς γῆς; Εἰ δὲ μὴ (εἰ δὲ προεχώρουν *d*) σὺ οὐκ ἂν ἦς ὁρῶσα (οὐκ ἂν ἦς σὺ ὁρῶσα *be*, οὐ γὰρ οἶδες σὺ τὸ *d*) πρόσωπον Ἰ. For εἰ δὲ . . . Ἰακώβ A reads εἰ ἐν ἀληθείᾳ ὢν ἦσθα, οὐκ ἂν ἑώρας τὸ πρ. Ἰ. S¹ agrees with β save that for καὶ ὁ δόλος προχωρεῖ . . . εἰ δὲ μή it reads καὶ εἰ μὴ ὁ δόλος προεχώρει ἐπὶ τῆς γῆς. [54] α, β (save that *b* reads σὺ εἶ and *d* εἶ for εἶ σύ). A = γυνὴ γὰρ αὐτοῦ οὐκ ἦσθα. [55] α. β read ἀλλ' ἐν. [56] *ci, abef. h* reads εἰσῆλθες, *d* εἰσενέχθης αὐτῷ. Aᵃᵇ*ᶜᵈ read տուար = ἐδόθης (Aᵇ ետուր = ἔδωκας) αὐτῷ, but both these verbs may be corruptions of մտեր = εἰσῆλθες or εἰσήχθης. [57] α. *abef* read καὶ ἐπλάνησέ με

β, S^1 με ἰδεῖν, ὅτι εἰ ἤμην ἐκεῖ, οὐκ ἐγίνετο τοῦτο. β–d, S^1 καὶ εἶπε Ῥ. Λαβὲ ἕνα μανδραγόραν καὶ ἀντὶ τοῦ ἑνὸς ἐκμισθώσω σοι μίαν νύκτα. β ὅτι διέπτυσε.

*⌜καὶ μετέστησέ με τὴν νύκτα ἐκείνην⌝, καὶ[58] οὐκ εἴασε *⌜τῷ Ἰακὼβ ἰδεῖν με, ἐπεί⌝, ἐὰν ἤμην ἐκεῖ[59], *τοῦτο αὐτῷ οὐκ ἐγένετο[60].
14. *Ἀλλ' οὖν ἀντὶ τῶν μανδραγούρων ἐκμισθῶ σοι μίαν νύκτα τῷ Ἰακώβ[61].
15. *Ἔγνω δὲ Ἰακὼβ τῇ Λείᾳ[62], καὶ ⌜συλλαβοῦσα⌝ *ἔτεκεν ἐμέ[63], καὶ διὰ ⌜τοῦτον⌝[64] τὸν μισθὸν ἐκλήθην[65] Ἰσαχάρ.
II. Τότε ⌜οὖν⌝[1] ὤφθη τῷ[2] Ἰακὼβ[3] ⌜ἄγγελος Κυρίου λέγων⌝[4], *ὅτι τέκνα τέξει Ῥαχήλ[5], *ἐπειδὴ κατέπτυσεν[6] συνουσίαν[7] ἀνδρὸς καὶ ἐξελέξατο τὴν[8] ἐγκράτειαν.
2. Καὶ[9] εἰ

(a om.), d, A ἐπλάνησε γάρ με. A^f om. next nineteen words. [58] α. abdef, S^1 read καὶ μεταστήσας (καταστήσας d) με (a om.) τῇ νυκτὶ ἐκείνῃ (τὴν νύκτα ἐκείνην d). A om. [59] α. abef, S^1 read με ἰδεῖν ὅτι εἰ ἤμην ἐκεῖ, d με γνῶναί τοῦτο· λέγω γάρ σοι ὅτι εἰ ἤμην ἐκεῖ. A = ἐκεῖ (+ εἰ ἤμην ἐκεῖ A^b). [60] α (save that h om. αὐτῷ and i reads αὐτό). abdef, A, S^1 read οὐκ ἐγίνετο (+ σοι d) τοῦτο (+ οὕτως A). [61] α. abef, S^1 read (corruptly) καὶ εἶπε Ῥ. Λαβὲ ἕνα (a μίαν) μανδραγόραν (μανδράγουρον f) καὶ ἀντὶ τοῦ ἑνὸς (ἀντὶ ταύτης a) ἐκμισθώσω (ἐκμισθῶ bf, S^1) σοι (+ αὐτόν b) μίαν νύκτα (ἐν μιᾷ νυκτί b), d καὶ ἔρρηψεν αὐτῇ τὸ ἓν μανδράγουρον καὶ εἶπεν αὐτῇ· λαβὲ τὸ ἓν καὶ ἀντὶ τὸ ἓν ἔχε τὸν Ἰ. τὴν νύκτα ταύτην. A^{ab} = Λαβὲ εἶπεν (ἕνα A^b) τῶν μανδραγόρων (+ καὶ τὸν ἕνα A^b) καὶ ἀντὶ τοῦ ἕνος ἐκμισθώσω σοι Ἰακὼβ ἐν τῇ νυκτὶ (= ταύτῃ A^b). A^{b*cdf} = καὶ προσέθηκε Ῥαχὴλ λαλεῖν καὶ εἶπεν. Ἕνα τῶν μανδραγόρων λήψομαι, καὶ ἀντὶ τοῦ ἑνὸς ἐκμισθώσω σοι ἐν τῇ νυκτί. [62] α. β–d read ἔγνω Ἰ. τὴν Λίαν, d ἔγνω Ἰ. τῇ νυκτὶ ἐκείνῃ. A = καὶ εἰσῆλθε Ἰ. πρὸς τὴν Λίαν (+ ἐν ἐκείνῃ τῇ νυκτί A^b). [63] α, df, A^{ab*cd} (adding αὐτῷ). abe read με (a om.) ἔτεκε. A^b = ἐγέννησε Ἰ. με ἐκ Λίας. [64] α. abdef, A, S^1 om. [65] c reads ἐκλήθη.

II. [1] α. β, A, S^1 om. Before the beginning of the chapter d adds: καὶ πάλιν ἔωθεν ἀντέστρεψε Λίαν καὶ τὸ ἕτερον μανδράγορον εἰποῦσα τῇ Ῥαχήλ. Λαβὲ τοῦτο καὶ ἐκμισθοῦμαι αὐτὸν καὶ τῇ νυκτὶ ταύτῃ. καὶ ἔλαβε τὰ δύο μῆλα Ῥαχήλ, καὶ δέδωκεν αὐτὴ τὸν Ἰακὼβ καὶ τῇ ἄλλῃ νυκτί. [2] d om. [3] hi read πατρί μου. [4] α, b, S^1. aef read ἄγγελος, d ἄγγελος κυρίου καὶ εἶπεν. A om. [5] α (save that hi read Ῥαχιήλ). abef read ὅτι δύο (aef om.) τέκνα Ῥαχὴλ τέξεται. d om. A^{abb*cd} = ὅτι διὰ τοῦτο ἔτεκεν Ῥαχὴλ δύο τέκνα. [6] α. β reads ὅτι διέπτυσε (+ Ῥαχήλ d). A^b is very corrupt and for ἐπειδὴ . . . ἐγκράτειαν gives ἐπειδὴ κατέπτυσε συνουσίαν ἀνδρός, ἔδωκε αὐτῇ ἐν μισθῷ ἑνὸς μανδραγόρου καὶ καταφρονήσει ἡρμόσατο (?) καὶ ἐξελέξατο ἐγκράτειαν. A^{-b} agrees with α, β. [7] d reads συνουσίας. [8] α. β om. [9] Verses 2–4 appear confusedly in d as follows: 2. Τούτου ἕνεκε δύο τέκνα τέξεται, ὅτι ἐν τοῖς μανδραγόροις ἐπεσκέψατο αὐτὴν ὁ Κύριος. 3. οἶδε γὰρ ὅτι διὰ τέκνα ἤθελεν συνεῖναι τῷ Ἰακὼβ καὶ οὐ διὰ φιληδονίαν. 2. καὶ γὰρ εἰ μὴ Λίαν ἡ μήτηρ μου ἀντὶ συνουσίας ἀπέδωτο τὰ δύο μᾶλα, ὀκτὼ υἱοὺς εἶχε τεκεῖν. διὰ τοῦτο ἔτεκεν ἕξ, τοὺς δὲ δύο ἔτεκεν ἡ Ῥαχήλ.

μὴ Λεία[10] ἡ μήτηρ μου ἀντὶ συνουσίας ἀπέδοτο[11] τὰ δύο μῆλα, [ἔτι][12] ὀκτὼ υἱοὺς ἔμελλε[13] τεκεῖν· διὰ τοῦτο ἓξ ἔτεκε, *καὶ 'Ραχὴλ τέτοκε τοὺς δύο[14] ὅτι ἐν *τοῖς μανδραγόροις[15] ἐπεσκέψατο αὐτὴν[16] ὁ[17] Κύριος. 3. Εἶδε[18] γὰρ ὅτι διὰ τέκνα ἤθελεν συνεῖναι *τῷ 'Ιακώβ[19], καὶ οὐ διὰ φιληδονίαν.

α, β	Aab*cdf
4. Προσθεῖσα[20] γὰρ καὶ[21] τῇ ἐπαύριον ἀπέδωκε[22] τὸν 'Ιακώβ[23]. 'Εν *τοῖς μανδραγόροις[15] οὖν[24] ἐπήκουσε Κύριος[25] τῇ[26] 'Ραχήλ[27].	4. *Καὶ τῇ ἐπαύριον προσθεῖσα ἀπῄτησε 'Ιακὼβ ἵνα λάβῃ ἔτι ἄλλον μανδραγόρον[28].

5. Ὅτι καί γε ποθήσασα τούτους[29] οὐκ ἔφαγεν[30], ἀλλὰ ἀνέθηκεν[31] ταῦτα[32] ἐν οἴκῳ Κυρίου[33], προσάξασα[34] τῷ ἱερεῖ[35] τῷ ὄντι[36] ἐν τῷ *τότε χρόνῳ[37].

III. *Ὅτε οὖν[1] ἡδρύνθην[2] ἐγὼ[3], *τέκνα μου[4], ἐπορεύθην[5] ἐν *εὐθύτητι καρδίας[6], *καὶ ἐγενόμην[7] γεωργὸς *τῷ πατρί μου καὶ τοῖς ἀδελφοῖς μου[8], καὶ ἔφερον καρποὺς[9] ἐξ[10] ἀγρῶν[11].

β, A, S¹ εἶχε. β-d, Aab*cdf, S¹ τοὺς δὲ δύο (+ ἡ e) 'Ραχήλ. β-dg, S¹ 'Ιακώβ, ἵνα λάβῃ καὶ τὸν ἄλλον μανδραγόραν. β, Aab*cdf, S¹ ἱερεῖ ὑψίστου. β καιρῷ ἐκείνῳ. β-d, S¹ τῶν πατέρων μου καὶ τῶν ἀδελφῶν μου. β-af, A, S¹ ἀγρῶν κατὰ καιρὸν αὐτῶν.

4. ἐν τοῖς μανδραγόροις .ἐπήκουσε Κύριος τὴν 'Ραχήλ. [10] α. β reads Λία. [11] h, af (a trs. before ἀντί). ci, e read ἀπέδωτο, b ἀπέδω. [12] α (save that ci read ἔτη). β, A om. [13] α. abef, A read εἶχε, d ἔσχε. [14] α (save that c reads 'Ραχηὴλ καί). abef, A^{ab*cd} read as in margin. A^b is very corrupt: ἡ ἔλαβεν τὰ μῆλα καὶ οὐ συνουσίας γάμον καὶ τὰ δύο τέκνα 'Ραχὴλ ἔτεκεν. [15] a reads ταῖς μανδραγόραις. [16] i reads ταύτην, e αὐτῇ. A^b = τὴν 'Ραχήλ. [17] α, aef. b om. [18] d reads οἶδε. [19] A^{ab*cdf} = τῷ ἀνδρὶ αὐτῆς, A^b 'Ραχὴλ τῷ 'Ιακώβ. [20] b reads προσθῆσα. [21] h om. [22] α. abf read ἀπέδοτο, e ἀπέδωτο. [23] abef, S¹ add as in margin, save that for τ. α. μανδραγόραν b reads τ. α. μανδραγόρα, f τ. α. μανδράγουρον, and a τὴν ἄλλην μανδραγόραν. After μανδραγόραν b, S¹ add διὰ τοῦτο. [24] aef. α reads καί. bd om. [25] e reads ὁ K. and trs. after 'P. [26] b reads τῆς, d τήν. [27] c reads 'Ραχηήλ, h 'Ραχιήλ. [28] A^b is very corrupt and reads καὶ Λία ἡ μήτηρ μου τῇ ἐπαύριον προσθεῖσα ἀπῄτησε 'Ιακώβ, ἐπιπόθησις γὰρ ἦν ἐν αὐτῇ καὶ οὐ διὰ τόκον. καὶ ἔλαβεν 'Ραχὴλ ἔτι ἄλλον μανδράγορον. [29] hi. c reads τούτοις, a αὐτάς, bdef, A αὐτούς. A^b = υἱούς. [30] A^b adds 'Ραχὴλ τὰ μῆλα. [31] d reads ἐνέθηκεν. A^b = ἔδωκεν. [32] α. adef, A^b read αὐτά, b αὐτούς. A^{ab*cd} om. [33] A^b adds Θεοῦ. A adds καί. [34] α. bde, S¹ read προσενέγκασα, af προσενεγκοῦσα. A = either reading. [35] A = ἀρχιερεῖ. β, A^{ab*cdf}, S¹ add ὑψίστου, A^b Θεοῦ ὑψίστου. [36] A^b adds ἀρχιερεῖ. [37] β reads as in margin. A^b adds καὶ εὐλόγησε 'Ραχὴλ ἐν δυοῖν υἱοῖς.

III. [1] d adds ἐγώ. g reads καὶ ὅτε. A = ἀλλὰ ὅτε. [2] hi, df read ἠνδρ. [3] α. β, A om. [4] g om. [5] α, A. β reads ἐπορευόμην. [6] A^{b*} = εὐθείᾳ καρδίᾳ. d adds μου. [7] A = γενόμενος. [8] α, A (save that A adds

2. ⌜*Καὶ ηὐλόγει με ὁ πατήρ μου βλέπων με[12] *ὅτι ἐν
ἁπλότητι πορεύομαι[13] *ἔμπροσθεν αὐτοῦ[14]⌝. 3. *Καὶ οὐκ
εἰμὶ[15] περίεργος *ἐν ταῖς πράξεσίν μου[16], ⌜οὐδὲ φθονερὸς[17]
καὶ[18] βάσκανος *τῷ πλησίον μου[19]. 4. *Οὐ κατελάλησά
τινος πώποτε[20], οὐδὲ[21] ἔψεξα[22] βίον ἀνθρώπου⌝[23]. 5.
Τριάκοντα ⌜καὶ πέντε⌝[24] ἐτῶν ἔλαβον[25] ἐμαυτῷ[26] γυναῖκα[27],
ὅτι ὁ κάματος κατήσθιε τὴν ἰσχύν[28] μου[29], καὶ οὐκ ἐνενόουν[30]
ἡδονὴν[31] γυναικός, ⌜ἀλλὰ διὰ τοῦ κόπου[32] ὁ ὕπνος μοι[33] περι-
εγένετο[34]⌝. 6. Καὶ ἔχαιρε ⌜πάντοτε⌝[35] ἐπὶ τῇ ἁπλότητί
μου *ὁ πατήρ μου[36] ⌜διότι[37] καὶ *πᾶν πρῶτον γέννημα[38]
*διὰ τοῦ ἱερέως[39] τῷ[40] Κυρίῳ[41] προσέφερον[42], ἔπειτα καὶ[43] τῷ
πατρί μου[44]. 7. Καὶ ὁ[45] Κύριος ἐμυριοπλασίασε[46] τὰ ἀγαθὰ

β–a, A, S^1 ἤμην. β–g, S^1 ἀνθρώπου, πορευόμενος ἐν ἁπλότητι ὀφθαλμῶν· 5. διὰ τοῦτο. β, S^1 εἴ τι γὰρ ἔκαμνον πᾶσαν ὀπώραν. β, S^1 μου, καὶ τότε ἐγώ. β ἐδιπλασίαζε τὰ ἀγαθά.

Ἰακώβ after πατρί μου). β–d, S^1 read as in margin, *d* τοῦ πατρός μου καὶ τῶν ἀδ. μου. A^b om. rest of Testament. [9] A = πάντα. [10] *dg* read ἐκ τῶν. [11] *bd*, A, S^1 add αὐτῶν (*b*, A, S^1 om.) κατὰ καιρὸν αὐτῶν (*d*, A om.), *eg* add κατὰ τοὺς (*e* om.) καιροὺς αὐτῶν. A om. ver. 2. See, however, first note on ver. 6. S^1 om. ἐξ ἀγρῶν. [12] *c*, β (save that *abd* read εὐλόγησε and *abdef* om. με). *hi* read ὁ δὲ πατήρ μου βλέπων ηὐλόγησέ (*i* εὐλόγει) με. [13] *g* reads ἐν εὐθύτητι πορευόμενον. [14] α. β, S^1 om. [15] α. *a* reads οὐκ εἰμί, *bdef*, A, S^1 καὶ (ὅτι *edf* om.) οὐκ ἤμην, *g* οὐ γὰρ ἤμην. [16] *g* om. A^{b*d} om. rest of verse together with ver. 4. A^{acf} read διὰ τοῦτο καί in their stead. [17] *b* reads πονηρός. [18] *g* reads ἤ. [19] α, *adf*. *be* read τῷ πλ. *g* om. [20] α. *d* reads ποτε. β–*d* om. [21] *d* reads οὐκ. [22] *d* adds ποτε. [23] β–*g*, S^1 add as in margin save that *d* adds μου after ὀφθαλμῶν. On A see note 16. [24] α, *aef*, S^1 (save that *aef*, S^1 om. καί). *bdg*, A om. [25] *i*, *g* read ἔλαβα. [26] *hi*, β–*dg*. *c* reads ἑαυτῷ. *dg*, A om. [27] *d* reads τὴν γυναῖκά μου. [28] *c* reads ψυχήν. [29] *g* om. [30] *c*, *bd*. *hi*, *aefg* read ἐνόουν. [31] *d* reads ἡδονῆς. For this together with next word A reads γάμον and om. next eight words. [32] *g* adds μου. [33] α, *g*. *abf* read μου, *de* με. [34] *f* reads περιεγίνετο. *g* trs. before μοι. [35] β, S^1 trs. before ἔχαιρε. A om. [36] *d*, A trs. before ἐπὶ τῇ ἁπλ. [37] α. *bdeg*, S^1 read as in margin, *af* εἶτα γὰρ (*a* om.) ἔκαμνον (ἔκαμον *f*) πᾶσαν ὥραν. A = εἴ τι ἔκαμνον and om. the rest of the Chapter, reading instead καὶ οὐ διεμέρισα διὰ τοῦτο. Πάντοτε εὐλόγει ὁ πατήρ μου (A^a om. ὁ π. μ.). The last five words belong to ver. 2. See last note on ver. 1. [38] *c*. *hi* read πρῶτα γέννημα, *adf* πᾶν πρωτογέννημα (+πρῶτον *f*), *beg* πᾶν πρωτογέννημα πρῶτον. S^1 adds καὶ τὰ πρῶτα. [39] *d* om. but see note 42. [40] α. β om. [41] *g* reads Κυρίου. [42] *d* adds πρῶτον διὰ τοῦ ἱερέως. [43] α. β, S^1 om. [44] *e* om. β adds καὶ τότε ἐγώ (+ἐξ αὐτῶν μετελάμβανον *d*, +ἀπήλαυον *g*), S^1 καὶ τότε ἐμαυτῷ. [45] α. β, S^1 om. [46] α. β, S^1 read ἐδιπλασίαζε.

αὐτοῦ[45] *ἐν ταῖς χερσί[47] μου· ᾔδει δὲ καὶ Ἰακὼβ *ὁ πατήρ μου[45], ὅτι ὁ Θεὸς συνεργεῖ[48] τῇ ἁπλότητί μου. 8. *Πάντα γὰρ πένησι καὶ θλιβομένοις[49] παρεῖχον *ἐκ τῶν ἀγαθῶν τῆς γῆς[50] ἐν ἁπλότητι καρδίας μου[51]⌝.

IV. Καὶ νῦν *ἀκούσατέ μου, τέκνα[1],
καὶ πορεύεσθε ἐν ἁπλότητι[2] ⌜καρδίας ὑμῶν⌝[3],
ὅτι εἶδον ἐν ὑμῖν[4] ⌜πᾶσαν⌝[5] εὐαρέστησιν[6] Κυρίου[7]. bdg, A αὐτῇ.
2. ⌜ʿΟ ἁπλοῦς χρυσίον οὐ[8] πλεονεκτεῖ bdeg, S¹ οὐκ ἐπιθυμεῖ,
βρωμάτων ποικίλων οὐκ ἐφίεται τὸν πλησίον οὐ πλεονεκτεῖ.
*ἐσθῆτα διάφορον οὐ θέλει[9].
3. Χρόνους πολλοὺς[10] *οὐκ †ἐπιγράφει τοῦ ζῆν†[11]
ἀλλὰ μόνον ἐκδέχεται *τὸ θέλημα[12] τοῦ Θεοῦ⌝.
4. Καί γε *τὰ πνεύματα[13] τῆς πλάνης οὐδὲν *ἰσχύουσιν πρὸς αὐτόν[14], β–g, S² ὑπογράφει ζῆν.
οὐ γὰρ[15] †εἶδεν ἐπιδέξασθαι†[16] κάλλος[17] θηλείας[18]
⌜ἵνα μὴ[19] ἐν[20] διαστροφῇ μιάνῃ[21] τὸν νοῦν αὐτοῦ⌝.

[47] α, e. abfg read ἐν (a om.) χερσίν μου, d ἐν τῇ χειρί μου. [48] d reads συμπράττει, eg συνήργει. [49] α, ef (save that hi read πᾶσι and e θλιβομένῳ). ad read πάντα γὰρ πένητα καὶ πᾶσι θλιβομένοις (πάντα θλιβόμενον d), bg, S¹ παντὶ γὰρ πένητι καὶ παντὶ θλιβομένῳ. [50] α. abef, S¹ read τῆς γῆς τὰ ἀγαθά, dg τὰ ἀγαθὰ (τὸ ἀγαθὸν g) τῆς γῆς. [51] α, dg. abef, S¹ om.

IV. [1] d, A read τέκνα μου ἀκούσατε μοι, g ἀκ. τέκνα. [2] A reads ողջմտութեան = ὑγιότητα corrupt for պարզմտութեան. [3] c, bg (save that b om. ὑμῶν). hi, aef read ψυχῆς ὑμῶν (i ἡμῶν). d is conflate: καρδίας καὶ ψυχῆς ὑμῶν. [4] α, aef, S¹. bdg, A read αὐτῇ. [5] d, A om. [6] A = τὸ εὐάρεστον. [7] A^c = Θεοῦ. g om. A om. next two verses through hmt. (?). Observe reading of A^c. [8] bdeg, S¹ read as in margin (save that g reads πλούσιον for πλησίον). This addition makes the construction easy, but the reference to one's neighbour seems alien to the context. [9] d reads ἐσθῆτας διαφόρους οὐ βούλεται. [10] α. β reads μακρούς. [11] α. β–g, S² read οὐχ (οὐκ ef) ὑπογράφει ζῆν, g οὐχὶ γράφει ζῆν, S¹ οὐ ζητεῖ ζῆν. α is undoubtedly corrupt, and apparently also β. The sense appears as in S¹ to be: 'he does not long to live for long periods.' Now ἐπιγράφει (or ὑπογράφει) τοῦ ζῆν = מְחַכֶּה לחיות which may be corrupt for מְחַמֵּד (or מְקַוֶּה) לחיות = 'desires to live.' [12] d trs. after Θεοῦ. [13] A = τὸ πνεῦμα. [14] β. α reads ἰσχύσωσιν αὐτῷ (πρὸς αὐτόν h). A = ἴσχυε πρὸς αὐτόν. [15] d om. [16] α, β–fg (de reading οἶδεν and hi εἰ), S². fg, A read εἶδεν (οἶδεν f, ᾔδειν A) ἐπιλέξασθαι, S¹ ἐπιβλέπει. Possibly the original was לא ידע לרצות ב = οὐκ οἶδεν ἐπιδέξασθαι = 'cannot have pleasure in.' [17] d reads κάλλους. [18] A = γυναικῶν. [19] i reads μή, d ἵνα μή γε. [20] g om. [21] h reads μιανεῖ, d μιαίνει. [22] A = καὶ οὐ. [23] β, A.. c reads

*β ζῆλος[23] ἐν[24] διαβουλίοις *αὐτοῦ ἐπελεύσεται[25].*

5. Οὐ[22] ζηλοῖ ἐν διαβουλίοις
[οὐ βάσκανος[26] ἐκτήκει τὴν ψυχὴν αὐτοῦ][27]
*οὐδὲ ⌜περισπασμὸς⌝ ἐν ἀπληστείᾳ ἐν νοΐ[28].

β, S^1, S^2 εὐθύτητι.
β, S^1, S^2 ἁπλότητι.

6. Πορεύεται[29] δὲ[30] ἐν *ἁπλότητι ⌜ψυχῆς⌝[31]
πάντα[32] ὁρᾷ[33] ἐν *εὐθύτητι ⌜καρδίας⌝[34]
*μὴ ἐπιδεχόμενος[35] *ὀφθαλμοὺς πονηροὺς[36] ἀπὸ τῆς πλάνης τοῦ κόσμου
*ἵνα μὲ ἴδῃ διεστραμμένας τὰς ἐντολὰς τοῦ Κυρίου[37].

V. Φυλάξατε οὖν *τέκνα μου νόμον Θεοῦ[1],
καὶ *τὴν ἁπλότητα κτήσασθε[2],
⌜καὶ ἐν ἀκακίᾳ πορεύεσθε,
μὴ περιεργαζόμενοι τοῦ[3] πλησίον[4] τὰς πράξεις.

β ἐντολὰς Κυρίου καὶ τοῦ.

2. Ἀλλὰ ἀγαπήσατε[5] τὸν[6] Κύριον καὶ τὸν πλησίον[7]·
πένητα καὶ ἀσθενῆ[8] ἐλεήσατε[9]⌝.

β ἔργοις γῆς.

3. Ὑποτίθετε[10] τὸν νῶτον[11] ὑμῶν εἰς τὸ γεωργεῖν
καὶ ἐργάζεσθε ἐν ἔργοις[12] ⌜καθ' ἑκάστην γεωργίαν,
δῶρα μετ' εὐχαριστείας[13] Κυρίῳ προσφέροντες[14]⌝.

ζηλεῖ, *hi* ζηλοῖ. [24] *g* adds τοῖς. [25] β, S (save that for αὐτοῦ *a* reads αὐτῶν, *e* αὐτόν). α om. A reads μου. [26] *bdg*, S read βασκανία. [27] Rightly omitted by A. [28] Emended from α, β, S^1 οὐδὲ (οὐ α, οὔτε *g*) περισπασμὸν (πορισμὸν *b*) ἐν ἀπληστείᾳ (ἁπλότητι *c*) ἐννοεῖ (ἐν νοεί *i*). A = καὶ οὐκ ἀπληστίαν (+ χρυσίου A^{b*cdfg}) ἐνόουν. Here A^{ab*cd} according to Arm. text trs. ἐνόουν before ἀπληστ. The reading of *b* is obviously an emendation. [29] A = ἐπορεύθην. [30] *ch*, *ef*. *abdg*, A, S^1 read γάρ. *i* om. [31] α. β, S read εὐθύτητι ψυχῆς (ζωῆς *b*). A = ἁπλότητι. [32] *bdg*, A prefix καί. [33] A = ἑώρων. [34] α. β, S as in margin. A = εὐθύτητι. [35] *d* reads μὴ ἀποδεχόμενος. For these words and the rest of the verse A gives μήποτε ἐπιβαλὼν τὸν ὀφθαλμὸν εἰς πλάνην. [36] α, β–*bg*, S^2. *bg*, S^1 read ὀφθαλμοῖς (ὀφθαλμὸν *g*) πονηρίας. [37] α, *aef*, S^1 (save that *f* reads ὁδούς for ἐντολάς, *e* διεστραμμένων for διεστραμμένας, and *hi* Θεοῦ for Κυρίου, and *aef* om. τοῦ). *bg* read ἵνα μὴ ἴδῃ διεστραμμένως (*g* reads διεστραμμένα) τι (*g* om.) ἐντολῶν τοῦ Κυρίου (Θεοῦ *g*). *d* om. A = μὴ ἴδω διεστραμμένως καὶ βάλῃ ἐμὲ εἰς ταραχὴν αὐτῶν.

V. [1] α, *adef* (save that *d* reads Κυρίου for Θεοῦ). *bg*, S^1 read νόμον Θεοῦ τέκνα μου (*g* om.). A = νόμον Κυρίου. [2] A^{-fg} = κτήσασθε τ. ἁπλότητα, but A^{fg} agree with α, β, and A om. rest of ver. and ver. 2. [3] α. *bdg*, S^1 read as in margin (save that *dg* read μηδὲ τῶν for καὶ τοῦ and *g* καὶ τῶν), *aef* ἐντολὴν Κυρίου καὶ τοῦ. [4] *dg* read πλησίων. [5] α, *aef*. *bdg* read ἀγαπᾶτε. [6] α. β om. [7] *d* adds ὑμῶν. [8] *c* reads ὀρφανόν. Is this due to Ps. lxxxi. 3? [9] *b* reads ἐλεᾶτε. [10] *hi* read ἀποτίθετε, *bdg* ὑπόθετε. [11] *g* reads νοῦν. [12] β, A, S^1 add τῆς (*abef* om.) γῆς. A om. rest of verse. [13] *hi*, *d* add τῷ (but *hi* trs. τῷ Κ. after προσφ.). [14] *g* reads προσφέρετε.

4. Ὅτι[15] ἐν πρωτογεννήμασιν[16] καρπῶν[17] ⌜τῆς γῆς[18]⌝
*εὐλογήσει ὑμᾶς[19] Κύριος[20] ⌜καθὼς εὐλόγησε[21] πάντας τοὺς[22]
ἁγίους[23] ἀπὸ Ἀβὲλ ἕως τοῦ νῦν⌝. 5. Οὐ γὰρ δέδοται ὑμῖν[24]
ἄλλη μερὶς ⌜*εἰ μὴ[25] *τῆς πιότητος[26] τῆς γῆς *ἐν πόνοις **καρπῶν**[27]⌝. *bg*, S^1 ἧς ἐν πόνοις οἱ καρποί.

α, β, S^1

6. *Ὅτι καὶ[28] ὁ πατήρ μου[29]
Ἰακὼβ[30] ἐν[31] εὐλογίαις ⌜τῆς[32]
γῆς καὶ ἀπαρχῶν[33] καρπῶν[34]
εὐλόγησέ με. 7. Καὶ ὁ[35]
Λευὶ[36] καὶ ὁ[37] Ἰούδας ἐδοξάσθησαν[38] παρὰ Κυρίου καὶ[39] ἐν
υἱοῖς Ἰακώβ. Καὶ ὁ[40] Κύριος
***ἐκληροδότησεν αὐτούς**[41]⌝, καὶ
τῷ μὲν Λευὶ[42] ἔδωκε *τὴν
ἱερατείαν[43], τῷ δὲ Ἰούδᾳ[42]
τὴν βασιλείαν.

A

6–7. Δι' ὃ καὶ ὁ πατὴρ ἡμῶν
ἐν ταῖς εὐλογίαις ἡμῶν (A^{b*d}
αὐτοῦ) ἐκληροδότησε τῷ Λευὶ
τὸ πρωτεῖον καὶ Ἰούδας ἐδοξάσθη ἐν υἱοῖς Ἰακώβ.

β–d, S ἐκλήρωσεν ἐν αὐτοῖς. *β–d*, S^1 αὐτοῖς (+οὖν *bg*) ὑπακούσατε.

8. ***Καὶ ὑμεῖς ⌜οὖν⌝ αὐτοῖς ὑπακούετε**[44] καὶ[45] τῇ ἁπλότητι[46] τοῦ
πατρὸς ὑμῶν περιπατεῖτε[47]· [*τῷ δὲ[48] Γὰδ ἐδόθη ἀπολέσαι τὰ
*ἐπερχόμενα πειρατήρια[49] τῷ Ἰσραήλ].

β, A, S^1 ὅτι καὶ τῷ.

[15] *g* om. [16] α, *a*. *β–ad* read πρωτογενήμασιν. *d* προγεννήμασι. A^a = γεννήμασιν or εὐφορίᾳ. A^{b*cdfg} (corrupt) = πόνοις. [17] A adds ὑμῶν. [18] α. *β–ag* read γῆς, *g* τῆς γῆς καί. *a* om. *h* adds εὐλογίας, *i* εὐλογίαν. [19] *h*, *dg*. *c* reads εὐλογῆσαι. *b*, S^1 read εὐλόγησε, *aef* εὐλογήσει σε. A = εὐλογηθήσεται but by a change of a single letter A becomes εὐλογήσει. [20] A om. rest of verse. [21] *c* reads εὐλογῆσαι. [22] *c* om. [23] *g* reads δικαίους. *d* adds αὐτοῦ. [24] *g*, A. *a* reads ἡμῖν, *bdef*, S^1 σοι. α om. [25] α, *e*. *abfg* read ἤ, *d* πλήν. [26] *d* om. [27] α, *aef*. *bg*, S^1 read as in margin. *d* om. [28] α, *aefg*, A. *b*, S^1 read ὅτι, *d* καὶ γάρ. A = δι' ὅ. [29] α, *d*. *β–d*, A, S^1 read ἡμῶν. [30] *d* trs. before ὁ πατήρ. [31] *g* om. [32] *abde* om. [33] α, *beg*. *a* reads ἀπαρχῇ, *d* ἐν ἀπαρχαῖς, *f* ἀπαρχῆς. [34] *aef* add γῆς. [35] *dg* om. [36] *de* read Λευίς. [37] *h*, *abe*. *c*, *dfg* om. [38] *b* reads ἐδοξάσθη. [39] α. β, S^1 om. [40] α. β read γάρ. [41] α, *d*. *β–d*, S^1 read ἐκλήρωσεν ἐν (*g* om.) αὐτοῖς. [42] *c*. *hi*, β om. [43] *hi*, *a* read τὸ ἱερατεῖον. [44] α. *β–d*, A, S^1 read αὐτοῖς (+οὖν *bg*) ὑπακούσατε (ἔστε A^{b*c}). *d* ἀκούσατε οὖν αὐτοῖς. [45] *a* om. [46] *c* adds τῆς καρδίας ὑμῶν, *h* μου, *a* τε, *g* τῆς ζωῆς. [47] α. β read περιπατήσατε. A = μὴ σκανδαλισθῆτε, but there is an obvious internal corruption here. *d* om. rest of verse. [48] α. *β–d*, A, S^1 read as in margin. The clause τῷ δὲ . . . Ἰσραήλ, which contains a play on the name Gad, is alien to the context and belonged probably to the Test. of Gad originally. It is omitted by *d*. Thus τῷ Γὰδ . . . τὰ

β, A, S¹ οἴδατε (οἶδα *bdg*, A).

VI. *Γινώσκετε οὖν[1], τέκνα[2] μου, ὅτι ἐν ἐσχάτοις καιροῖς
καταλείψουσιν[3] οἱ υἱοὶ ὑμῶν τὴν ἁπλότητα
⌜καὶ κολληθήσονται τῇ ἀπληστίᾳ⌝,
⌜καὶ⌝ ἀφέντες[4] ⌜τὴν ἀκακίαν[5]
προσπελάσουσι[6] τῇ πανουργίᾳ[7],
*καὶ καταλιμπάνοντες[8] τὰς ἐντολὰς Κυρίου
*κολληθήσονται τῷ Βελίαρ[9].

β κακουργίᾳ.

2. Καὶ ἀφέντες⌝ τὸ[10] γεωργεῖν[11]
ἐξακολουθήσουσι[12] τοῖς ⌜πονηροῖς⌝[13] διαβουλίοις αὐτῶν
καὶ διασπαρήσονται ἐν τοῖς ἔθνεσιν
καὶ δουλεύσουσιν[14] τοῖς ἐχθροῖς αὐτῶν.
3. Καὶ ὑμεῖς οὖν εἴπατε ταῦτα[15] τοῖς τέκνοις ὑμῶν, ὅπως, ἐὰν
ἁμάρτωσι[16], τάχιον[17] ἐπιστρέψωσι[18] πρὸς τὸν[19] Κύριον,
4. Ὅτι ἐλεήμων ἐστὶ καὶ ἐξελεῖται[20] αὐτοὺς *τοῦ ἐπιστρέψαι αὐτοὺς[21] εἰς τὴν γῆν αὐτῶν.

α	β, A, S¹
VII. *Ἰδοὺ οὖν ὡς ὁρᾶτε, ἑκατὸν εἴκοσι καὶ ἓξ ἐτῶν ὑπάρχω[1], καὶ οὐκ *ἔγνων †ἐν ἐμοὶ ἁμαρτίαν 2. γυναικὸς† πλὴν τῆς συμβίου μου[2].	VII. Ἑκατὸν εἰκοσιδύο ἐτῶν εἰμὶ ἐγώ, καὶ οὐκ ἔγνων ἐν ἐμοὶ ἁμαρτίαν ⌜εἰς θάνατον. 2. Πλὴν τῆς γυναικός μου οὐκ ἔγνων ἄλλην⌝.

Οὐκ ἐπόρνευσα[3] ἐν μετεωρισμῷ ⌜ὀφθαλμῶν⌝[4] μου[5].

πειρατήρια = לגר . . . הגדודים. [49] α. β–*d* read τὰ πειρ. τὰ ἐπερχόμενα. A = τὰ πειρ. ἃ ἀποκαλυπτόμενα ἐστίν; but յայտնելոց is corrupt for յառնելոց = ἐπερχόμενα.

VI. [1] *aef*, S¹ read οἴδατε, *bdg*, A οἶδα. [2] *g* reads τεκνία. [3] A = πορνεύσουσι ἀπό, which may have been corrupt for πορεύσουσιν ἀπό. [4] A om. next fifteen words through hmt. [5] *hi* read κακίαν. [6] *c* reads προσπελάσωσι. [7] α. β read κακουργίᾳ. [8] α, *ae*. *bf* read καταλιπόντες, *d* καταλείποντες. [9] *g* prefixes καί and trs. before preceding line. [10] α read τῷ. [11] *b* reads γεωργεῖον. [12] *h, abde*. *c* reads ἐξακολουθοῦσι, *f* ἐξακολουθήσωσιν, *g* ἐπακολ. [13] *f* om. *c* add καί. [14] *bf* add ἐν. [15] *f* reads αὐτά. *g* trs. after ὑμῶν. [16] *bd* read ἁμαρτήσωσι. [17] *bf* read τάχειον. [18] α, *d*. β–*d* read ἐπιστρέψουσι. [19] *c*. *hi*, β om. [20] *a* reads ἐξελῆται. A^{b*d} add σώσει. [21] α. β–*g* reads τοῦ ἐπιστρέψαι. *g*, A read καὶ ἐπιστρέψει αὐτούς (*g* om.). *a* om. together with next four words.

VII. [1] α (save that *hi* prefix καί and read ὑπάρχων for ὑπάρχω). *abf*, A, S¹ read as in parallel text. *deg* ρκβ′ (ε′ *g*) εἰμὶ (ἤμην *e*) ἐγὼ (*d* om.) σήμερον (*e* om.). [2] α (save that *hi* read γυναικῶν). β, S¹ read as in parallel column save that for ἐν ἐμοί *bdg* read ἐπ' ἐμέ (*dg* ἐμοί) and S¹ om. εἰς θάνατον. A =

3. Οἶνον[6] εἰς ἀποπλάνησιν οὐκ ἔπιον·
⌜πᾶν ἐπιθύμημα τοῦ πλησίον οὐκ ἐπεθύμησα[7]⌝.
4. Δόλος[8] οὐκ ἐγένετο[9] *ἐν τῇ[10] καρδίᾳ μου·
ψεῦδος οὐκ ἀνῆλθε διὰ τῶν[11] χειλέων μου.
5. ⌜Παντὶ ἀνθρώπῳ ὀδυνομένῳ συνεστέναξα
καὶ πτωχῷ μετέδωκα ἄρτον[12] μου⌝. After ἄρτον μου β, S^1 add ⌜οὐ βέβρωκα μόνος ὅριον οὐκ ἔλυσα⌝[13].
Εὐσέβειαν ἐποίησα[14] ἐν πάσαις ταῖς[15] ἡμέραις μου.
*Ἀλήθειαν ἐφύλαξα[16],

α	β, S^1
6. Τὸν Κύριον ἠγάπησα[17] καὶ πάντα ἄνθρωπον ἐξ ὅλης τῆς καρδίας[18] μου	6. ⌜Τὸν Κύριον ἠγάπησα *ἐν πάσῃ[19] ἰσχύι μου· ὁμοίως[20] καὶ πάντα ἄνθρωπον ἠγάπησα *ὑπὲρ τὰ[21] τέκνα μου.

7. *Ταῦτα καὶ ὑμεῖς, τέκνα μου, ποιεῖτε[22],
καὶ[23] πᾶν πνεῦμα τοῦ Βελίαρ φεύξεται ἀφ' ὑμῶν
καὶ πᾶσα πρᾶξις πονηρῶν ἀνθρώπων οὐ κυριεύσει ὑμῶν[24]
καὶ[11] πᾶν ἄγριον θηρίον[25] καταδουλώσετε[26]
ἔχοντες μεθ' ὑμῶν[27] τὸν θεὸν τοῦ οὐρανοῦ *καὶ τῆς γῆς[28] β–d, A^{acfg}, S^1 καὶ ἐνετείλατο αὐτοῖς.
*συμπορευόμενον τοῖς ἀνθρώποις ἐν ἁπλότητι καρδίας[29]⌝.
8. *Καὶ ταῦτα εἰπὼν ἐνετείλατο τοῖς υἱοῖς αὐτοῦ[30] ὅπως ἀναγά-

ἔγνων ἐν ἐμοὶ ἁμαρτίαν. [3] A add καί. [4] *c* read ὀφθαλμῷ. [5] *ef* om. [6] A trs. after ἀποπλάνησιν. [7] *be* read ἐπόθησα. [8] The couplet δόλος . . . χειλέων μου appears in A as Καὶ δόλος οὐκ ἀνῆλθε διὰ τῶν χειλέων μου καὶ οὐκ ἐψευσάμην τῷ πλησίον μου. [9] *d* reads ἔγνω. [10] α, *df*. *abe* read ἐν, *g* τῇ. [11] *g* om. [12] α. β–*ag* read τὸν ἄρτον, *ag* τῶν ἄρτων. [13] β save that *b* reads ἔφαγον for βεβρ. and *d* adds ποτε after βεβρ. and τινι after ἔλυσα. [14] *g* om. next seven words. Cf. reading of *adf*. [15] *e* om. [16] α. *adef*, S^1 read ἀλ. ἐποίησα (*e* ἠγάπησα), *b* καὶ ἀλήθειαν. A καὶ ἐν ὁσιότητι ἐπορευσάμην. A om. verses 6–7. *c* add εὐσέβειαν ἠγάπησα. [17] *hi* add ὁμοίως. [18] *c*. *hi* read ἰσχύος. [19] *efg*. *bd* read ἐν πάσῃ τῇ. *a* om. [20] *d* adds δέ. [21] *b* reads ὡς. [22] *c*. *hi*, *g* read καὶ ταῦτα ποιεῖτε καὶ ὑ. τ. μου (*g* ποιήσατε τ. μου καὶ ὑ.). *b*, S^1 ταῦτα καὶ ὑ. ποιήσατε τ. μου. *adef* ταῦτα ποιήσατε καὶ ὑ. τ. μου. [23] *c* reads ταῦτα ὑμεῖς ἐὰν ποιεῖτε. [24] β. *c* reads ἀφ' ὑμῶν, *hi* ὑμῖν. [25] α, *d*. *a* reads πάντα ἄγρια θηρία, *befg* πάντα ἄγριον θῆρα (θηρίον *f*, θηρίον θῆρα *e*). [26] *c*. *hi*, *f* read καταδουλώσητε, *ab* καταδουλώσεσθε, *e* καταδουλώσησθε, *g* καταδουλώσασθε, *d* οὐκ ἔλθῃ πρὸς ὑμᾶς and omit next two lines. *c* adds in margin and *hi* in text περὶ τοῦ Χριστοῦ. [27] α. β–*d* read ἑαυτῶν. [28] α. β, S^1 om. [29] α, β–*d*, S^1 save that *hi*, *ef* read συμπορευόμενοι and α adds αὐτοῦ after καρδίας. [30] α. β–*d*, A^{acfg}, S^1 read as in margin, *d*, A^{b*d} ταῦτα (+πάντα A^{b*d}) εἰπὼν Ἰσαχὰρ τοῖς υἱοῖς αὐτοῦ ἐνετείλατο αὐτοῖς. Thus the

β–g, S^1 αὐτὸν ἐν τῷ σπηλαίῳ.

γωσιν αὐτὸν[31] ἐν[32] Χεβρών[33], κακεῖ[34] θάψωσιν αὐτὸν[35] ⌈μετὰ τῶν πατέρων αὐτοῦ⌉[36].

α	β, S^1	A
9. Καὶ ἐκτείνας τοὺς πόδας αὐτοῦ[37] ἐκοιμήθη ἐν γήρει καλῷ ὕπνον αἰώνιον.	9. *Καὶ ἐξέτεινε τοὺς πόδας αὐτοῦ καὶ[38] ἀπέθανε[39] ἐν γήρει καλῷ, πᾶν μέλος ἔχων ὑγιές[40], καὶ ἰσχύων ὕπνωσεν ὕπνον αἰώνιον[41].	9. Καὶ ἐκτείνας τοὺς πόδας αὐτοῦ ὕπνωσεν ἐν *γῇ Ῥακολμ[42] *ὑγιὴς ὢν[43] πάντα μέλη αὐτοῦ, καὶ ἐν ἰσχύι ὕπνωσεν ὕπνον αἰώνιον[44].

Διαθήκη Ζαβουλὼν τοῦ ἕκτου υἱοῦ Ἰακὼβ καὶ Λείας[1].

I. *Ἀντίγραφον λόγων[2] Ζαβουλών, ὧν[3] διέθετο τοῖς υἱοῖς[4] αὐτοῦ, ⌈πρὶν ἢ ἀποθανεῖν αὐτὸν⌉[5] *ἐν τῷ[6] ἑκατοστῷ *τετάρτῳ καὶ δεκάτῳ[7] ἔτει τῆς ζωῆς αὐτοῦ[8], μετὰ *οὖν δύο ἔτη[9] *τοῦ θανάτου[10] Ἰωσήφ. 2. Εἶπεν[11] αὐτοῖς· Ἀκούσατέ μου[12],

inferior MSS. of A agree closely here with α, *d*. [31] A = ὀστέα αὐτοῦ. [32] α, *bdf*. *aeg* read εἰς. [33] *d* reads Χευρών. [34] *g* reads καί. *f* adds αὐτόν. [35] β–*g* trs. before θάψωσιν against α. *g*, A om. β–*g*, A, S^1 add ἐν τῷ σπηλαίῳ (+ τῷ διπλῷ *d*, A). [36] *h*, A om. [37] *hi*. *c* om. [38] β–*d* save that *g* reads ἐκτείνας and om. αὐτοῦ καί. *d* reads ὡς δὲ ἐπλήρωσεν ἐντελλόμενος τοῖς υἱοῖς αὐτοῦ. [39] *b* adds πέμπτος. [40] *d* reads ὑγιῆ. *g* om. rest of ver. [41] *f*, S^1 add Ἰσσαχὰρ υἱὸς Ἰακὼβ ε′ (+ καὶ S^1) υἱὸς Λίας ε′ (+ καὶ S^1) ἔζησεν ἔτη ρκβ′. [42] So A^{ab*d}, corruption of γήρᾳ καλῷ. A^{cf} are more corrupt. [43] A^{acfg}. A^{b*d} = ὑγιὴς ἦν. [44] A^{b*} add εἰς δόξαν θεοῦ.

[1] Title. α in text. *abef*, S^1 read Δ. Ζ. περὶ εὐσπλαγχνίας καὶ ἐλέους (+ ἑρμηνεύεται Ζ. δῶρον *f*), *d* (conflate) Δ. Ζ. υἱοῦ Ἰακὼβ καὶ Λίας ϛ′ περὶ εὐσπλαγχνίας καὶ ἐλεημοσύνης, *g* Δ. Ζ. περὶ ἐλεημοσύνης ϛ′. A^{ab} = Δ. Ζ. υἱοῦ Ἰσραὴλ υἱοῦ Ἰσαάκ, A^{cfg} = Δ. Ζ. [2] α, β–*abd*. *a* reads ἀντίγραφα λόγ. *b*, S^1 reads ἀντίγραφα. *d* reads ἀντίγραφον διαθήκης. A^{abb*cd} (conflate) = ἀντίγ. διαθήκης λόγων. A^b om. 1, 2, 3^a. [3] *ci*, β–*bd*. *h* reads ᾧ, *b* ὅ, *d* ὅσα. [4] α. β read τέκνοις. [5] *c*. *d* reads πρὸ τοῦ ἀποθανεῖν αὐτόν. *h*, β–*d*, A, S om. [6] β–*a* om. [7] *hi*, *d* (save that *h* reads τεσσάρῳ). So *bg*, S^1 ριδ′. *ef* (though corrupt) support text τέσσαρες (-ις *f*) καὶ δεκάτῳ, *c* τετάρτῳ, *a* τεσσαρακοστῷ καὶ δεκάτῳ. A = εἰκοστῷ καὶ τετάρτῳ. [8] *g* om. rest of verse. [9] *c*. *h* reads δὲ δύο ἐτῶν, *i* οὖν ἔτη. *adef*, A read δύο ἔτη, *bg* λβ′. [10] *d* reads τῆς τελευτῆς. [11] α. β–*dg*, A^{acf}, S read καὶ εἶπεν. *d*, A^{bb*d} καλέσας (ἐκάλεσε A^{b*d}) τοὺς υἱοὺς αὐτοῦ (+ καὶ A^{b*d}) εἶπεν, *g* καλέσας αὐτοὺς εἶπεν. [12] *a* add λόγων, *d* οἱ.

υἱοὶ Ζαβουλών[13], *προσέχετε ῥήμασιν[14] *τοῦ πατρὸς ὑμῶν[15].
3. Ἐγὼ[16] Ζαβουλὼν δόσις ἀγαθὴ[17] γέγονα[18] τοῖς γονεῦσί
μου· ἐν γὰρ τῷ τεχθῆναί[19] με, ηὐξήνθη[20] ὁ πατήρ μου[21]
σφόδρα καὶ τὰ πρόβατα[22] καὶ τὰ βουκόλια, ὅτε[23] *ἐν ταῖς
ποικίλαις ῥάβδοις[24] εἶχον[25] τὸν κλῆρον. 4. Οὐκ ἔγνων
⌜δὲ[26]⌝ ὅτι ἥμαρτον ἐν ταῖς ἡμέραις μου ⌜παρεκτὸς ἐννοίας⌝. 5.
Οὐ[27] μνήσκομαι[28] ὅτι παρανομίαν ἐποίησα, πλὴν τὴν ἄγνοιαν
ἣν ἐποίησα[29] ἐπὶ τοῦ[30] Ἰωσήφ, ὅτι ἐβεβαίωσα[31] τοῖς ἀδελφοῖς
μου[32] *μὴ εἰπεῖν[33] *τῷ πατρί μου[34] τὸ γενόμενον. 6. Ἀλλ'[35]
ἔκλαιον[36] ⌜ἐν κρυφῇ⌝[37] *ἡμέρας πολλὰς[38] *διὰ τὸν Ἰωσήφ[39].
*ἐφοβούμην γὰρ[40] *τοὺς ἀδελφούς μου, ⌜ὅτι[41] συνέθεντο
πάντες[42] *ὅστις ἐξείπῃ[43] τὸ μυστήριον ἀναιρεθῆναι[44] αὐτόν[45]⌝.
7. *Πλὴν ὅτε[46] ἐβούλοντο ἀνελεῖν αὐτόν[47], *ἐγὼ μετὰ δακρύων
προσεκάλουν αὐτοὺς[48] μὴ ποιῆσαι τὴν ἁμαρτίαν[49] ταύτην.
II. Ἦλθον[1] γὰρ ὁ[2] Συμεὼν ⌜καὶ ὁ Δὰν⌝[2] καὶ ὁ[2] Γὰδ τοῦ.

β–d ἕως σφόδρα.
β–d, A^{abcf}, S εἶχεν.
bg, A ἐσκέπασα ἐπί.
β (A), S^1 πολλὰ διεμαρτυράμην αὐτοῖς ⌜μετὰ δακρύων⌝ τοῦ.

g om. μου. [13] *d* adds τοῦ πατρὸς ὑμῶν. [14] *g* reads φωνῆς. *d*, A read καὶ προσέχετε (+τοῖς *d*) ῥήμασιν. [15] α, *g*. *abef*, A, S^1 read πατρὸς ὑμῶν, *d* μου. [16] β, A add εἰμί. *g* om. ver. 3. [17] A = ἀγαθοῖς. [18] α. β, S^1 om. [19] α. β read γεννηθῆναι. [20] α, *d*. β–*d* read ηὐξήθη. [21] α, *d*, A, S^2. *befg* S^1 read ἡμῶν. *a* om. β–*d* add ἕως. [22] α, *af*. *bdeg* read ποίμνια. [23] *d* reads ὅτι. A^{b*efg} = καί. [24] α, β–*b*. *b* reads ἐν τοῖς ποικίλοις ῥάβδοις. $A^{abb*cefg}$ = ποικίλον. [25] α, *d*. β–*d*, A^{abcf}, S read εἶχεν. A^{b*} om. [26] α. β, A, S^1 om. *b* adds τέκνα μου. [27] α. β, S^1 read οὐδέ. [28] α, *aeg*. *b* reads μιμνήσκομαι, *df* μέμνημαι. A = μέμνησθαι δύναμαι. [29] β, A. α om. [30] α, *b*. β–*b* om. [31] α, β–*bg*, S^1 (save that *aef* add ἐπί). *bg*, A read as in margin (though A adds τὸν λόγον after μου). Ἐσκέπασα ἐπί = כִּסִּיתִי על corrupt for קִיַּמְתִּי על = ἐβεβαίωσα. Cf. Esther ix. 21, 31. [32] *d* add τοῦ. [33] A = καὶ οὐκ εἶπον. [34] β, A (though A adds Ἰακώβ and trs. after γενόμενον). α read τὸν πατέρα ἡμῶν. [35] α, β–*bdg*, A^{b*d}. *bg*, A^{abcefg} read καί. *d* om. ἀλλ' . . . Ἰωσήφ. Yet see note 45. [36] *b* add πολλά. [37] α, β–*afg*. *af* read κρυφῆ. *g*, A om. [38] *bg* om. *f* prefixes ἐπί. [39] *c*. *hi*, *aefg* read περὶ (+τοῦ *h*) Ἰωσήφ. *b* om. [40] *g* reads ἀλλ' ἐφοβούμην. [41] *d* reads αὐτοὺς ἐπειδὴ γάρ. [42] β, S^1 add ὁμοῦ. [43] α (save that *c* reads ἐξείπει). *bg* read εἴ τις ἐξείποι, *adf* ὅτι (*a* om.) εἴ τις ἐξείπῃ, *e* ἤ τις ἐξείποι. [44] *d* reads ἀναιρεθήσεται. [45] β, S^1 add μαχαίρᾳ. After μαχαίρᾳ *d* adds ἔκλαιον οὖν ἐγὼ περὶ Ἰωσὴφ ἡμέρας πολλὰς ἐν κρυφῇ. [46] *dg*, S^1 read πλὴν ὅτι. A^{b*d} = καὶ ὅτε. [47] *c* om. rest of verse and ἦλθον . . . τοῦ ἀνελεῖν in ii. 1 through hmt. [48] *hi*. β, S read as in margin. A = πολλάκις διεμαρτυράμην (ἐβουλόμην διαμαρτύρασθαι A^{ab}, ὠλόλυζον A^{b*d}) αὐτοῖς τοῦ. [49] *h*. β, A read ἀνομίαν.

β, A, S[1] *ἐπὶ τὸν Ἰωσὴφ[3] ⸀τοῦ ἀνελεῖν αὐτὸν⸃[4] καὶ πεσὼν ἐπὶ πρόσωπον Ἰωσὴφ[5] *ἔλεγεν αὐτοῖς[6]. β, A, S[1] ἐπαγάγετε ἐπ᾽ ἐμέ. β, A^abc ἐπενέγκητέ μοι. β, S[1] εἰς

ἐπὶ τὸν Ἰωσὴφ τοῦ ἀνελεῖν αὐτόν, καὶ ἔλεγεν αὐτοῖς μετὰ δακρύων. 2. Ἐλεήσατέ με ἀδελφοί μου[7]· οἰκτειρήσατε[8] σπλάγχνα[9] Ἰακὼβ τοῦ πατρὸς ἡμῶν[10]. Μὴ[11] ἐπαγάγετε[12] τὰς χεῖρας ὑμῶν ⸀τοῦ[13] ἐκχέαι αἷμα ἀθῷον⸃, ὅτι οὐχ ἥμαρτον[14] εἰς ὑμᾶς. 3. Εἰ δὲ καὶ[15] ἥμαρτον, ἐν παιδείᾳ παιδεύσατέ με, ⸀ἀδελφοί μου⸃[16], *τὴν δὲ χεῖρα ὑμῶν μὴ[17] *ἐνέγκατε ἐν φόνῳ ἀδελφοῦ ὑμῶν[18] διὰ Ἰακὼβ τὸν πατέρα ὑμῶν[19]. 4. Ὡς δὲ ἔλεγεν ⸀ὀδυρόμενος⸃[20] τὰ *ῥήματα ταῦτα[21], *μὴ φέρων ἐγὼ τῶν οἰμωγῶν[22] ⸀ἠρξάμην κλαίειν⸃, καὶ τὰ ἥπατά μου ἐξεχύθησαν[23], καὶ πᾶσα[24] ἡ ὑπόστασις[25] τῶν σπλάγχνων μου ἐχαυνοῦτο[26]. 5. *Ἔκλαιον δὲ σὺν τῷ Ἰωσὴφ[27] καὶ ἐβόμβει[28] ἡ καρδία μου, ⸀καὶ οἱ ἁρμοὶ τοῦ σώματός μου ἔτρεμον[29]⸃· καὶ οὐκ ἠδυνάμην στῆναι[30]. 6. *Ἰδὼν δὲ Ἰωσὴφ συνκλαίοντά με[31] αὐτῷ, κἀκείνους ἐπερχομένους[32] ἀνελεῖν αὐτόν[33], κατέφυγεν ὄπισθέν[34]

οἶκτον ἦλθον ἐγὼ καί. β, A, S[1] ἐχαυνοῦτο ἐπὶ τὴν ψυχήν μου. β, S[1] ἔκλαιε δὲ καὶ Ἰωσὴφ κἀγὼ σὺν αὐτῷ. β, S[1] ἐξέστησαν.

II. [1] *ag* read ἦλθε. [2] *h*. β, A, S[1] om. [3] A = ἐπ᾽ αὐτόν. *g* om. *af* om. next eight words through hmt. *deg* S[1] add μετ᾽ ὀργῆς. [4] *d*, A om. [5] *e* reads ὁ Ἰωσήφ. [6] A^b*d = ἔλεγεν μετὰ δακρύων. Cf. α. A^abcefg = ἐδάκρυε καὶ ἔλεγε. *af* insert καὶ before ἔλεγεν. [7] *d* om. [8] *bdg*, A add τά. [9] A read յալիւն (= τὸ γῆρας) which is corrupt for յաղիւն = τὰ σπλάγχνα. [10] *a* reads ὑμῶν. [11] *d*, A read καὶ μή. [12] β, S[1] add ἐπ᾽ ἐμέ. A adds the same phrase after ὑμῶν. [13] *g* om. [14] *d* adds τι. [15] *f* om. [16] α, β–*bd*, S[1]. *bd*, A om. [17] α (save that *c* om. δέ), β, A^abc, S[1]. A^b*defg = καὶ μή τι (+ μοι κακά A^b*). [18] α. β, A^abc read ἐπενέγκητέ μοι (*dg* ἐπ᾽ ἐμέ, *b* om.). [19] *c*, A. *hi*, β, S[1] read ἡμῶν. [20] α. β, A, S[1] om. [21] *g* reads ἐλεεινὰ ῥήματα. [22] α. β, S[1] read as in margin save that *d* om. καί. A = οἶκτος ἔπεσεν εἰς καρδίαν μου. [23] *dg*. *hi*, β–*dg* read ἐξελύθησαν, S[1] ἐξελύθη. *c* reads ἐξηλήθησαν. β, S[1] add ἐπ᾽ ἐμέ. A = ἐτύπησαν ἐν ἐμοί, but Հարաւ-ջիս is corrupt for Հոսեցաւ = ἐξεχύθη and thus supports *dg*. The text is based on Lam. ii. 11 'and my liver was poured out' (נשפך). [24] *g* trs. after ὑπόστασις. [25] A reads կար զօրութեան = ὑπόστασις δυνάμεως, but the two words appear to be duplicate renderings of ὑπόστασις. [26] β, A, S[1] add as in margin (save that *e* om. ἐπί, and *g* reads τῇ ψυχῇ for τὴν ψυχήν). ἐχαυνοῦτο is difficult—corrupt perhaps for ἐθολοῦτο. The text would then be based on Lam. i. 20, ii. 11 חמרמרו. [27] α, A (save that A read αὐτῷ for τῷ Ἰ.). β, S[1] read as in margin save that *f* om. καί and *d* δὲ καί. [28] *a*. *c* reads ἐβόμβοι, *hi* ἔμφοβος ἦν, *bfg* ἐβόμβη, *d*, A ἐθαμβήθη, *e* ἐβόνβει. ἐβόμβει = הָמָה, ἐθαμβήθη = תָּמַהּ. [29] *hi*. *c* reads ἔτρεχον, β ἐξέστησαν. [30] *b* reads τοῦ στῆναι. *g* trs. before οὐκ. [31] α. β, A, S[1] read καὶ ἰδών (εἶδεν *g*) με συνκλαίοντα. [32] *i*, β–*g*, A, S[1]. *ch* read ἀπερχ. *g* ἀνερχ. [33] *g*

μου, δεόμενος *τῆς πρὸς αὐτὸν βοηθείας[35]. 7. *Ἐν δὲ τῷ
μεταξὺ ἀναστὰς[36] Ῥουβὴμ[37] εἶπεν[38]. *Δεῦτε ἀδελφοί μου[39], μὴ
ἀποκτείνωμεν αὐτὸν ἀλλὰ ῥίψωμεν[40] αὐτὸν εἰς ἕνα τῶν *ξηρῶν
λάκκων[41] τούτων[42], ὧν ὤρυξαν οἱ πατέρες ἡμῶν, καὶ οὐχ εὗρον
ὕδωρ[43]. 8. Διὰ γὰρ τοῦτο ἐκώλυσε ὁ[44] Κύριος *τοῦ μὴ
ἀναβλῦσαι ὕδωρ[45] ἐν αὐτοῖς ἵνα *γένηται περιποίησις τῷ[46]
Ἰωσήφ. 9. *Καὶ ἐποίησαν[47] *οὕτως ἕως ὅτου[48] ἐπώλησαν[49]
αὐτὸν[50] τοῖς Ἰσμαηλίταις[51].

III. *Εἰς γὰρ τὸ τίμημα αὐτοῦ ἐγὼ οὐκ ἐκοινώνησα,
τέκνα μου[1]. 2. *Ἀλλὰ Συμεὼν[2] καὶ *ὁ Δὰν καὶ ὁ Γὰδ καὶ
τὰ τέκνα αὐτῶν[3], καὶ[4] λαβόντες *τὴν τιμὴν αὐτοῦ[5] ἐπρίαντο[6]
ὑποδήματα ἑαυτοῖς[7] *καὶ ταῖς γυναιξὶν αὐτῶν[8] ⌈καὶ τοῖς τέκνοις
αὐτῶν[9]⌉, εἰπόντες· 3. *Οὐ φαγόμεθα αὐτήν[10], ὅτι τιμή
ἐστιν *αἵματος τοῦ ἀδελφοῦ ἡμῶν[11], ἀλλὰ καταπατήσει[12]
καταπατήσωμεν[13] αὐτήν, ἀνθ' ὧν εἶπεν βασιλεῦσαι[14] ἐφ'

β, A, S^1 αὐτῶν.
β, S^1 ἀναστὰς δέ.
β, A, S^1 ἀδελφοί.
β τοῦ ἀναβῆναι ὕδωρ.
β–dg, S^1 ἐποίησε Κύριος.
β, A^{ab} Γὰδ καὶ οἱ ἄλλοι ἐξ ἀδελφοὶ ἡμῶν.
β–dg, A^{ab} ἡμῶν αὕτη.

adds καί. [34] α. β read ὀπίσω. [35] α. β–d, A, S^1 read as in margin. d reads αὐτοῖς. [36] α. β read as in margin. A = καὶ τότε ἀναστάς. [37] *abfg*. α, d read Ῥουβίμ, e Ῥουβήν. [38] a adds αὐτοῖς. [39] α. β, A read ἀδελφοί (+ μου g, A). [40] c reads βάλλομεν. [41] α. β, A read λάκκων τῶν ξηρῶν. [42] g om. rest of verse together with ver. 8. [43] A^{bc} add ῥίψωμεν αὐτόν. c. om. next ten words through hmt. *hi* add ἐν αὐτοῖς owing to c(?). [44] *hi*. β om. [45] *hi*, A. *bd*, S^1 read τοῦ ἀναβῆναι (εὑρεθῆναι d) ὕδωρ, *aef* ὕδωρ ἀναβῆναι. [46] c, *abef*, A (save that c reads γένειται and b τοῦ). *hi* read γένωνται περιποιήσεις τῷ, d γένονται εἰς περιποίησιν τῷ. [47] α, d, A. So also g save that it prefixes ὅ. β–dg, S^1 read καὶ ἐποίησε Κύριος. [48] α. β–g read οὕτως ἕως οὗ, g καὶ εἶθ' οὕτως. [49] α, *bdeg*. a reads πέπρακαν, and trs. after Ἰσμ. f ἔπρασαν. A = ἐπωλήσαμεν. [50] A^{ab} = Ἰωσήφ. [51] c reads Ἰσραηλίταις.

III. [1] α. β–dg, S^1 read καὶ γὰρ τὸ τίμημα (τῆς τιμῆς b, τῷ τιμήματι e) τοῦ Ἰωσήφ, τέκνα (*aef*, S^1 trs. after ἐκοιν.), ἐγὼ οὐκ ἐκοινώνησα, d καὶ ἐκ τῆς τιμῆς αὐτοῦ, τέκνα, ἐγὼ οὐκ ἐκ., g τῆς δὲ τιμῆς Ἰωσὴφ μὴ γένοιτό μοι κοινωνῆσαι. A = ἀλλὰ (A^a om.) τὸ τίμημα οὐκ ἐκ. ἐγώ, τέκνα μου. [2] g reads Σ. δέ. [3] α. β–g, A^{ab} read Γὰδ καὶ οἱ ἄλλοι (ἀδελφοί *ae*. f om. ἄλλοι) ἐξ ἀδελφοὶ ἡμῶν (ἐξ τῶν ἀδελφῶν μου d, ἐξ ἀδελφοί A^{ab}), g καὶ Γάδ. $A^{b*cdefg}$ = Γ. καὶ οἱ ἄλλοι ἀδελφοί. [4] *bd* om. [5] α (save that c reads αὐτῶν). β, S^1 read τὴν τιμὴν τοῦ (g om.) Ἰωσήφ. A = αὐτήν. [6] *aefg*. α, b read ἐπριάσαντο, d ἠγόρασαν. [7] d trs. before ὑποδήματα. A^b = τοῖς ποσὶν αὐτῶν. [8] A^{b*d} om. [9] d om. [10] a reads καὶ οὐ φαγώμεθα αὐτήν and trs. after αὕτη (see margin). For αὐτήν g, A read ἐξ αὐτῆς. [11] α save that *hi* trs. ἐστιν αἵματος. β, A, S^1 read αἵματός ἐστιν (*bdg*, A om.) τοῦ (*efg* om.) ἀδελφοῦ ἡμῶν αὕτη (*dg*, A^{ab} ἐστίν, $A^{b*cdefg}$ ἦν). [12] *hi*, *dg* om. [13] a reads καταπατήσομεν. [14] c. *hi* read

ἡμᾶς[15], ⌜καὶ ἴδωμεν[16] τί ἐστι[17] *τὰ ἐνύπνια[18] αὐτοῦ⌝. 4.
β, S^1 Διὰ τοῦτο οὖν[19] ἐν ⌜γραφῇ⌝ *νόμου Μωυσέως γέγραπται[20].
Ἐνὼχ (Α Τὸν μὴ θέλοντα *ἀναστῆσαι σπέρμα[21] τῷ ἀδελφῷ αὐτοῦ
αὐτῶν). ὑπολύεσθαι[22] τὸ ὑπόδημα ⌜αὐτοῦ⌝[23] καὶ ἐμπτύεσθαι εἰς τὸ
πρόσωπον. 5. *Καὶ οἱ ἀδελφοὶ τοῦ Ἰωσὴφ[24] οὐκ ἠθέλη-
σαν[25] †ζωὴν[26] ἀδελφοῦ αὐτῶν[27], καὶ ὁ[28] Κύριος ὑπέλυσεν[29]
αὐτοὺς[30] τὸ ὑπόδημα[31] *ὃ ἐφόρεσαν κατὰ ⌜Ἰωσὴφ τοῦ ἀδελφοῦ⌝
αὐτῶν[32]. 6. Καὶ *γὰρ ἐλθόντες ἐν Αἰγύπτῳ[33] ⌜ὑπελύθη-
β ἔμ- σαν[34] *ὑπὸ τῶν παίδων[35] Ἰωσὴφ ἔξωθεν[36] τοῦ πυλῶνος, καὶ
προσθεν. οὕτως[37] προσεκύνησαν[38] *τῷ Ἰωσὴφ[39] κατὰ τὸν τύπον
βασιλέως[40] Φαραώ⌝[41]. 7. Οὐ μόνον δὲ προσεκύνησαν
β–dg, A, S^1 ἔμπροσθεν. αὐτῷ[42] ἀλλὰ καὶ ⌜ἐνεπτύσθησαν[43] παραχρῆμα[44] πεσόν-
τες ἔμπροσθεν αὐτοῦ, καὶ⌝[45] ᾐσχύνθησαν[46] παρὰ[47] τῶν[48]

βασιλεύσει, β–b, A ὅτι βασιλεύσει, b βασιλεύειν. [15] A^{abcefg} = ὑμᾶς, A^{b*d} αὐτούς. [16] *hi, ade.* *c* reads εἴδομεν, *bg* εἴδωμεν, *f* ἴδομεν. [17] *ch, f.* *i*, β–*f* read ἔσται. [18] *d* reads τὸ ἐνύπνιον. [19] α. β om. A = καί. [20] α. β, S^1 read νόμου (*d* om.) Ἐνὼχ γέγραπται. A = νόμῳ αὐτῶν εἶπεν. [21] *h*, β–*d* (save that *f* reads σπ. ἀναστῆσαι), A. *c, d* read ἀναστῆναι τὸ (*c* om.) σπέρμα. [22] α, *g*. *b*, S^1 reads ὑπολυθήσεσθαι, *a* ὑποδήσεσθαι, *ef* ὑποδεθήσεσθαι, *d* ὑποληφθήσεται. A^{ab} = ὑπολύειν. A^{b*d} om. and for the next eight words A^{b*d} read ἐμπτύσουσι εἰς τὸ πρόσωπον τοῦ ὑποδήματος αὐτοῦ. A^{cefg} om. together with next eight words. [23] α. β–*g*, A om. *g* reads ὃ ἐφόρεσαν and om. rest of ver. 4 and all ver. 5. [24] α, β–*d* (save that β–*d* om. τοῦ). *d* reads κατὰ τοῦτον δὴ τὸν νόμον. A = καὶ γὰρ ἀδελφοὶ αὐτοῦ. [25] α, β–*adf*. *a* reads ἤθελον, *d* ἠθέλης. *f* om. [26] α, *af*, S^1. *beg* read εἰς ζωήν, *d* τὴν ζωὴν Ἰωσὴφ τοῦ. A = περὶ ζωῆς. Here I take οὐκ ἠθέλησαν ζωὴν ἀδελφοῦ αὐτῶν = אחיהם לא חפצו בְּחַיּוּת where בְּחַיּוּת may be corrupt for לְחַיּוֹת. Hence text should run οὐκ ἠθέλησαν περιποιήσασθαι ἀδελφὸν αὐτῶν. [27] *hi, d* om. rest of ver. through hmt. [28] *c*. Other MSS. om. [29] *c* reads ἐπέδυσεν. [30] *a* reads αὐτοῖς. [31] A = τὰ ὑποδήματα. [32] *c, aef*, S^1. *b* reads Ἰωσήφ. A = ἃ ἐφόρεσαν κατ' αὐτοῦ. [33] *g* reads ἡμεῖς γὰρ ἐλθόντες εἰς Αἴγυπτον πρὸς Ἰωσήφ. A πάντες γὰρ ἐλθ. εἰς Αἴγ. [34] β–*g*, S^1. α reads ἀπελύθησαν, *g* ὑπελύθημεν. [35] *c* reads ἀπὸ τῶν ποδῶν. *d* add τοῦ. [36] α, S^1. β read as in margin. [37] *d* adds συνελθόντες. [38] *g* reads προσεκυνήσαμεν. [39] *c*, β–*dg*. *h* reads τὸν Ἰ., *d* αὐτόν. *g* om. [40] *c, ad*, S^1. *hi* read βασιλέα, *ef* τοῦ βασιλέως. *bg* τοῦ. [41] *g* om. next five words. [42] *c, be*. *h, af* read αὐτόν. *d* om. [43] *h*, β–*g*. *c* read ἐνεμπτύσθησαν, *g* ἐνεπτύσθημεν. *g* adds ἔμπροσθεν αὐτοῦ and om. this phrase at end of clause. [44] *bdf*, S^1. α, *aeg* read παρὰ σχῆμα. [45] β, S^1 add οὕτως. [46] *g* reads ᾐσχύνθημεν. [47] *c*. *h* reads ὑπό, *g* ἐνώπιον, *abef*, A, S^1 ἔμπροσθεν, *d* πρός. [48] *af* om.

Αἰγυπτίων[49]. 8. *Ἤκουσαν γὰρ ὅσα ἐνεδείξαντο αὐτῷ κακά[50].

β-dg, S[1] μετὰ ταῦτα γὰρ ἤκουσαν οἱ Αἰγύπτιοι πάντα τὰ κακὰ ἃ ἐποιήσαμεν τῷ Ἰωσήφ.

α

IV. Μετὰ δὲ τὸ †πραθῆναι[1] αὐτὸν ἐκάθησαν οἱ ἀδελφοί μου[2] ἐσθίειν καὶ πίνειν. 2. Ἐγὼ δὲ σπλαγχνιζόμενος τὸν Ἰωσὴφ *οὐκ ἔφαγον[3]· προσέχων[4] δὲ τῷ λάκκῳ, ἐπειδὴ[5] ἐφοβεῖτο[6] Ἰούδας μήπως ἀποπηδήσαντες[7] Συμεὼν καὶ ὁ Δὰν καὶ ὁ Γὰδ ἀνέλωσιν αὐτόν. 3. Ὁρῶντές με δὲ μὴ[8] ἐσθίοντα ἔθεντό με[9] τηρεῖν αὐτὸν ἕως οὗ ἀπεδόθη *τοῖς Ἰσμαηλίταις[10]. 5. Ἐλθὼν δὲ Ῥουβὶμ καὶ ἀκούσας ὅτι ἐπράθη[8] ἀπόντος *αὐτοῦ περιεσχίσατο[11] τὸν χιτῶνα αὐτοῦ θρηνῶν ἔλεγεν[12]· Πῶς

β, A, S[1]

IV. *Μετὰ δὲ τὸ βάλλειν αὐτὸν εἰς τὸν λάκκον[13] *ἐκάθησαν ἐσθίειν ⸢οἱ ἀδελφοί μου[14]. 2. Ἐγὼ γὰρ[15] δύο ἡμέρας καὶ δύο νύκτας οὐκ ἐγευσάμην, σπλαγχνιζόμενος ἐπὶ Ἰωσήφ[16]⸣· καὶ[17] Ἰούδας οὐ συνέτρωγεν αὐτοῖς· *προσεῖχε δὲ ⸢τῷ λάκκῳ⸣[18], *ὅτι ἐφοβεῖτο[19] μὴ[20] ἀποπηδήσαντες Συμεὼν[21] καὶ Γὰδ ἀνέλωσιν αὐτόν. 3. *Καὶ ὁρῶντες κἀμὲ μὴ ἐσθίοντα ἔθεντό με τηρεῖν αὐτὸν ἕως οὗ ἐπράθη[22]. 4. Ἐποίησε δὲ[23] ἐν τῷ λάκκῳ τρεῖς ἡμέρας καὶ τρεῖς νύκτας καὶ οὕτως *ἐπρά-

[49] *g* om. next verse. [50] α (save that *h* adds καὶ πάντα after γάρ). *abef*, S[1] read as in margin (save that for ἐποιήσαμεν *e* reads ἐνεδειξάμεθα), *d* ἐν τῷ ἀκοῦσαι πάντα τὰ κακὰ ἃ πεποιήκαμεν τῷ Ἰ. A = ἠκούσθη γὰρ ἐν πᾶσι τοῖς Αἰγυπτίοις.

IV. [1] Corrupt probably for βληθῆναι. [2] *c. hi* read αὐτοῦ. [3] *hi* trs. before σπλαγχ. [4] *hi. c* reads προσεσχών. [5] *hi* add δέ. [6] *c* reads ἐφοβήτω. [7] *hi. c* reads ἀποπηδήσωσιν. [8] *c* om. [9] *hi* om. [10] *c. h* (*i*?) reads ὁ ὅσιος. [11] *h. c* reads αὐτῷ περιεσχήσαντο. [12] *c. h* (*i*?) reads καὶ λέγων. [13] *g*, A (save that for αὐτόν A read Ἰωσήφ). *d* read ἀλλὰ τότε γὰρ μετὰ τὸ βληθῆναι αὐτὸν εἰς τὸν λάκκον. *abef*, S[1] are defective and corrupt: καὶ (*abe*, S[1] om.) μετὰ ταῦτα ἔβαλον (*ef* ἔβαλλον). [14] *d*. Cf. α and Gen. xxxvii. 25 וַיֵּשְׁבוּ לֶאֱכָל־לֶחֶם. *g* reads ἤρξαντο ἐσθίειν οἱ ἀδελφοί μου, A ἤθελον ἐσθίειν, S[1] ἐκάθησαν ἐσθίειν ἐκεῖνοι. Here կամէին = ἤθελον seems corrupt for սկսանէին = ἤρξαντο. *abef* read defectively ἐσθίειν ἐκεῖνοι. [15] *d* reads δέ. *g* om. [16] *g* read αὐτόν. [17] *d* reads ὁμοίως δέ. [18] *abefg*. *d* reads ἀλλὰ τῷ λάκκῳ προσεῖχε. A = ὅτι (A[b*d] ἀλλὰ) προσεῖχε. [19] *β–d*, S[1]. *d* reads ἐφοβεῖτο γάρ. A = καὶ ἐφοβεῖτο. [20] *d*, A add πως. Cf. α. [21] *g* om. next four words. For Σ. καὶ Γ. A read Γ. καὶ Σ. [22] *β* save that for τηρεῖν *d* reads εἰς τὸ διατηρεῖν. A = καὶ ὁρῶν με μὴ ἐσθίοντα [καὶ θεωρῶν με μὴ γενόμενον καὶ] Ἰούδας με ἔθετο τηρεῖν αὐτόν, ἕως οὗ ἔπρασαν αὐτόν (A[b*] om. last clause). The

α

ὄψωμαι[24] τὸ πρόσωπον τοῦ πατρός μου Ἰακώβ; 6. Καὶ λαβὼν τὸ ἀργύριον κατέδραμεν ὀπίσω τοῖς ἐμπόροις· μὴ εὑρὼν δὲ αὐτοὺς ὑπέστρεψεν ὀδυρόμενος[25]· καταλιπόντες[26] δὲ οἱ ἔμποροι τὴν πλατεῖαν ὁδὸν διόδευσαν[27] διὰ *Τρογλοδίτων ἐν συντόμῳ[28].

β, A, S^1

θη ἄσιτος[29]. 5. *Καὶ ἀκούσας Ῥουβὴμ ὅτι ἐπράθη ἀπόντος αὐτοῦ, περισχισάμενος[30] *τὰ ἱμάτια αὐτοῦ[31] ἐθρήνει[32], λέγων· *Πῶς ὄψομαι[33] τὸ πρόσωπον Ἰακὼβ[34] τοῦ πατρός μου[35]; 6. Καὶ λαβὼν τὸ ἀργύριον[36] κατέδραμε[37] *τοῖς ἐμπόροις[38], *καὶ οὐδένα εὗρεν[39]· ἀφέντες γὰρ[40] τὴν ὁδὸν τὴν μεγάλην[41] ἐπορεύθησαν[42] ⸢διὰ Τρωγλοδύτων⸣[43] ἐν τῇ συντόμῳ.

Margin: β, A, S^1 Καὶ οὐκ ἔφαγεν (+ Ῥουβὴμ *bg*). β, A, S^1 πένθει· εὗρον. β–*g*, A, S^1 ἡμῶν Ἰακώβ. β, A, S^1 ἐμβάψωμεν.

7. ⸢Ἦν δὲ ὁ Ῥουβὶμ λυπούμενος⸣[44], καὶ οὐκ ἔφαγεν[45] ⸢ἄρτον⸣ *ἐν ἐκείνῃ τῇ ἡμέρᾳ[46]. *προσελθὼν οὖν ὁ Δὰν εἶπεν αὐτῷ[47]· 8. Μὴ κλαῖε μηδὲ λυποῦ[48]· εὕρομεν[49] γὰρ τί εἴπωμεν[50] τῷ πατρὶ ἡμῶν[51]. 9. Θύσωμεν ⸢μαχαίρᾳ⸣[52] *χίμαρρον αἰγῶν[53] καὶ μολύνωμεν[54] τὸν χιτῶνα Ἰωσήφ, καὶ *ἀποστείλωμεν

first clause in brackets is manifestly a duplicate rendering of what precedes. [23] *d* om. [24] *c*. *h* reads ὄψομαι. [25] *c*. *hi* read ὀδυνόμενος. [26] *hi*. *c* reads καταλείποντες. [27] *c*. *hi* read ἐπορεύθησαν. [28] *c*. *hi* read Τρογλοδύτων ἐν συντομίᾳ. [29] β–*g*, A^{ace}, S^1. *g* trs. ἄσιτος before καὶ οὕτως. A^b = ἔμεινε ἄσιτος ἕως ἔπρασαν αὐτόν, A^{b*dg} ἐπράθη Ἰωσήφ. [30] A^{abce} = καὶ ἀκούσας Ῥ. ὅτι ἐπράθη (A^{ac} om. ὅτι ἐπρ.) περιεσχίσατο. A^{b*dfg} περιεσχίσατο. [31] *d*, A. β–*d*, S^1 om. A adds καί. [32] *g* reads ἐθρήνησε. [33] *d* reads οἴμοι πῶς ὄψωμαι. [34] *d* trs. after μου. [35] *a* reads ἡμῶν. [36] *d* reads τίμημα. [37] *bdeg*. *af* read καὶ καταδραμών. [38] *g* reads ὀπίσω τῶν ἐμπόρων. [39] *beg*, A^{abcefg}. *af*, S^1 read καὶ (*f* om.) οὐδὲν εὑρών (εὗρεν *f*, S^1). *d*, A^{b*d} καὶ οὐχ εὗρεν αὐτούς. [40] *a* om. A adds ἦσαν. [41] *d* reads βασιλικὴν ὁδόν. A adds ᾗ ἦν ἐν τῇ συντόμῳ καὶ ἄλλην ὁδόν (A^{b*d} om. ὁδόν, A^{efg} om. καὶ . . . ὁδόν). [42] A om. rest of verse. [43] *af*, S^1. *bd* read τραγλοκολπητῶν, *d* τρογλοκοπητῶν, *e* τρωγοκολπιτῶν, *g* στρογκαλῶν κολπῇ. [44] α. β, A, S^1 om. [45] *hi*, β–*ae*, A^{abc}, S^1. *c*, *ae* read ἔφαγον, A^{b*d} = ἀπώλετο through an obvious internal corruption. *bg* (on *g* see note 46), A^b add Ῥουβήμ, $A^{ab*cdefg}$ Ἰωσήφ. [46] α. β–*g*, A read ἐν τῇ ἡμ. ἐκ., *g* τὴν ἡμέραν ἐκείνην Ῥουβήμ. [47] α, β–*g*, S^1 (save that β–*eg*, S^1 om. ὁ). *g* reads καὶ ἐλθὼν Δὰν λέγει. A = καὶ προσελθὼν Δ. εἶπεν τῷ Ῥ. [48] α. β read as in margin. [49] *c*. *hi* read εὕρωμεν. β, A, S^1 read εὗρον. [50] *h*, *d*. *c*, β–*d* read εἴπομεν. [51] *g* om. β–*g*, A, S^1 add Ἰακώβ. [52] α, β–*bde*, S^1. *e* reads μαχαίροις, *bd*, A om. [53] A^{acef} = χίμαρρον, A^{bb*cd} = τραγίσκον. [54] α. So LXX in Gen. xxxvii. 31. β, A, S^1 as in margin. (Here A^b omit to end of verse?).

αὐτὸν τῷ Ἰακὼβ λέγοντες[55]. Ἐπίγνωθι, ὁ[56] *χιτὼν τοῦ υἱοῦ σου
ἐστίν[57]; *καὶ ἐποίησαν οὕτως[58]. 10. ⌜Τὸν γὰρ χιτῶνα[59]
ἐξέδυσαν τὸν[60] Ἰωσὴφ ἐν *τῷ πιπράσκειν[61] αὐτόν[62], *καὶ
ἐνέδυσαν αὐτὸν ἱμάτιον δουλικόν[63]⌝. 11. *Ἔλαβε δὲ Συμεὼν
τὸν χιτῶνα[64], ⌜καὶ⌝[65] οὐκ ἤθελε δοῦναι αὐτόν[66]. ⌜*ἐβούλετο γὰρ[67]
τῇ ῥομφαίᾳ[68] *κατακόψαι αὐτόν[69]⌝, ὀργιζόμενος ὅτι οὐκ[70]
ἀνεῖλεν αὐτόν. 12. Ἀναστάντες δὲ[71] *⌜πάντες⌝ εἴπομεν
αὐτῷ[72], ὅτι[73] ἐὰν μὴ δῷς *τὸν χιτῶνα[74], εἴπωμεν[75] ⌜τῷ πατρὶ
ἡμῶν⌝[76] ὅτι σὺ[73] μόνος ἐποίησας τὸ πονηρὸν *τοῦτο ἐν
Ἰσραήλ[77]. 13. *Καὶ οὕτως δέδωκεν αὐτὸν αὐτοῖς[78].
Καὶ[73] ἐποίησαν καθὼς *εἶπεν ὁ Δάν[79].

V. Καὶ νῦν[1], τέκνα μου, παραγγέλλω[2] ὑμῖν *τοῦ φυλάσ-
σειν[3] τὰς[4] ἐντολὰς *τοῦ Κυρίου[5] ⌜καὶ ποιεῖν ἔλεος ἐπὶ[6] τὸν

β, A, S¹ ἐροῦμεν (+τῷ Ἰακώβ A).

β, S¹ παλαιὸν δούλον.

β, A, S¹ τὸν δὲ χιτῶνα εἶχε Σ.

β, S¹ θέλων.

β, A, S¹ ἔζησεν (+Ἰωσήφ A)

καὶ οὐκ ἀνεῖλεν. β, S¹ κατ' αὐτοῦ πάντες ὁμοῦ εἴπομεν. β–g, A, S¹ ἐροῦμεν. β, S¹ ἀναγγελῶ.

[55] α save that *c* reads ἀποστείλομεν. β, A, S¹ read as in margin. [56] α, *def. abg*, A, S¹ read εἰ. [57] α, β–*g* (save that β–*g* add οὗτος). *g* reads χιτών ἐστιν τοῦ υἱοῦ σου οὗτος. A = οὗτός ἐστιν χιτὼν υἱοῦ σου Ἰωσήφ. [58] *b*, S¹ om. [59] β–*dg*, S¹ add τοῦ πατρὸς ἡμῶν. *g* om. τὸν . . . Ἰωσήφ. *d* presents a peculiar text of this verse: ὅταν δὲ ἠβουλήθησαν πιπρᾶσαι αὐτὸν ἐξέδυσαν τὸν χιτῶνα τὸν ποικίλον καὶ ἐνέδυσαν ἱμάτιον παλαιὸν ἐν σχήματι δούλου. [60] *c* reads τῷ. [61] α. *abef*, S¹ read τῷ μέλλειν πιπράσκεσθαι (*b*, S¹ πιπράσκειν), *g* γὰρ τῷ μέλλειν πιπράσκειν. For *d* see note 59. [62] α, β–*ag*. *g* reads τὸν Ἰωσήφ. *a* om. [63] α, β–*g*, S¹ save that for δουλικόν β–*g*, S¹ read παλαιὸν δούλου. *g* reads ἐκδύσαντες αὐτὸν τὸν χιτῶνα τοῦ πατρὸς ἐνέδυσαν παλαιὸν δουλικόν. [64] α (save that *hi* om. δέ). β, A, S¹ read as in margin save that *g* add ὁ before Σ. [65] A om. *g* om. together with next four words. [66] *c* reads αὐτῷ, A = αὐτοῖς. [67] α. β, S¹ read θέλων (+ ἐν *d*). [68] β–*g*, S¹ add αὐτοῦ. [69] *g* read αὐτὸν διελεῖν ἀντὶ Ἰωσήφ, καὶ οὐκ ἐδίδου αὐτόν. [70] α. β, A, S¹ read as in margin. [71] *d* reads οὖν. [72] α. β, S¹ read as in margin (save that *g* trs. κατ' αὐτοῦ after ὁμοῦ). A = ἡμεῖς κατ' αὐτοῦ εἴπομεν. [73] *g* om. [74] α, A^b. *d* reads αὐτόν. β–*d*, A^−b om. [75] *hi*. β, A, S¹ read ἐροῦμεν, *c* εἴπομεν. [76] α. *g* reads τῷ πατρί. β–*g*, A, S¹ om. [77] α, (A^b?). β–*a*, A^ab*cdeg, S¹ read ἐν Ἰσραήλ, *a* ἐνώπιον Κυρίου. [78] α. *abef*, S¹ read καὶ οὕτω (οὕτως *bf*) δίδωσιν αὐτὸν (S¹ om.) αὐτοῖς (*a* trs. before αὐτόν, *b* om.), *d* τότε φοβηθεὶς δίδωσιν αὐτόν, *g*, A καὶ (*g* om.) τότε δοὺς αὐτόν (A om.). [79] α, β–*d*, S¹, A^abb*d. *d* read εἶπεν Δ. A^ceg ἐνετείλατο αὐτοῖς ὁ Δάν.

V. [1] *g* reads ἰδού. [2] *c*, A^abceg. *hi* read παραγγελῶ, β, S¹ ἀναγγελῶ. A^b*d om. [3] A = φυλάσσετε. [4] *g* om. [5] *hi*, A. *c* reads τοῦ θεοῦ, β Κυρίου. A^b* add καθὼς κἀγὼ ἐφύλαξα καὶ χάριν ἔλαβον ἀπὸ θεοῦ. A om. καὶ ποιεῖν ἔλεος . . . ὁ Κύριος through hmt. [6] *e* reads μετά.

πλησίον[7], καὶ εὐσπλαγχνίαν *ἔχειν πρὸς πάντας[8] οὐ μόνον *ἐν ἀνθρώποις[9], ἀλλὰ *καὶ ἐν ἀλόγοις ζώοις[10]. 2. Διὰ γὰρ ταῦτα εὐλόγησέ με ὁ[11] Κύριος⌝· *καὶ πάντων[12] τῶν ἀδελφῶν μου ἀσθενούντων ἐγὼ ἄνοσος παρῆλθον[13]· οἶδε[14] γὰρ[15] Κύριος ἑκάστου τὴν προαίρεσιν[16]. 3. *Ἔχετε οὖν[17] ἔλεος ἐν[18] σπλάγχνοις ὑμῶν[19], ὅτι *εἴ τι ἂν[20] ποιήσῃ[21] τῷ πλησίον αὐτοῦ, *οὕτω Κύριος[22] ποιήσει[23] *μετ' αὐτοῦ[24]. 4. *Καὶ γὰρ[25] υἱοὶ[26] τῶν ἀδελφῶν μου ἠσθένουν καὶ[27] ἀπέθνησκον διὰ Ἰωσήφ[28], ⌜ὅτι οὐκ ἐποίησαν ἔλεος *ἐν σπλάγχνοις αὐτῶν[29]⌝· οἱ δὲ *ἐμοὶ υἱοὶ[30] ἄνοσοι διεφυλάχθησαν[31] καθὼς[32] οἴδατε[33]. 5. Καὶ ὅτε ἤμην *ἐν γῇ[34] Χαναὰν *εἰς τὴν παραλίαν[35] ἐθήρευον θήραν[36] Ἰακὼβ[37] τῷ πατρί μου[38], καὶ πολλῶν ἀγχομένων *ἐν τῇ θαλάσσῃ[39], ἐγὼ ἀβλαβὴς διέμενον[40].

β-d, A, S¹ ὑμῶν, τέκνα μου.
β-dg, S ἠσθένουν.
c μετ' αὐτῶν.
deg, A, S¹ θήραν ἰχθύων.

VI. Πρῶτος ⌜οὖν⌝[1] ἐγὼ ἐποίησα σκάφος[2] ἐπιπλέειν[3] ἐν τῇ[4] θαλάσσῃ, ὅτι Κύριος ἔδωκέ μοι ⌜*σύνεσιν καὶ σοφίαν[5] ἐν αὐτῷ⌝. 2. Καὶ καθῆκα[6] ξύλον ὄπισθεν αὐτοῦ[7], καὶ

[7] *g* adds αὐτοῦ. [8] α, *de*. *abf* read πρὸς π. ἔχειν, *g* ἔχειν ἐπὶ π. [9] α. *bdg* read πρὸς ἀνθρώπους, *aef* εἰς ἀνθρώπους. [10] *ci*. *h* om. β–*g* read καὶ εἰς (+ τὰ *d*) ἄλογα (+ ὑμῶν *d*), *g* καὶ πρὸς ἄλογα. [11] α, *g*. β–*g* om. [12] A = ὅτι πάντων. [13] *d* add τὸν βίον, A ἡμέρας μου. [14] β, A, S. α read εἶδε. [15] *hi* add ὁ. [16] A^{ab*d} add καρδίας. [17] α, *bdg*, S^1. *ef*, A read ἔχετε. *a* om. [18] *adefg* add τοῖς. [19] *h* reads αὐτῶν. *d* om. β–*d*, A, S^1 add τέκνα μου. *d* adds τοῦτο εἰδότες. [20] α. *a* reads ἐάν, *bg*, A, S^1 ὡς ἄν, *d* ὅσα ἄν, *e* ὃ ἐάν, *f* εἴ τι ἐάν. [21] *h*, β–*def*. *c* reads ποιήσεις, *i* ποιήσοι, *def* ποιήσει. *h* adds τις, *i* τοῖς. *g* om. next six words through hmt. [22] *c*. *hi*, β–*g*, S^1 read οὕτως (οὕτω *i*, *df*) καὶ ὁ (*a* om.) Κύριος. [23] *hi* read ποιεῖ. [24] α. β–*g* read αὐτῷ, *g* αὐτόν. In A the order of the words is οὕτως ποιήσει αὐτῷ Κύριος. [25] A = διὰ τοῦτο. A^{b*cdeg} add τέκνα μου. [26] *c*, A. *hi*, β read οἱ υἱοί. [27] α, *dg*, A. β–*dg*, S om. [28] *d* reads τὴν ἐν τῷ Ἰωσὴφ γεναμένην παρὰ τῶν πατέρων αὐτῶν παρανομίαν. [29] So β, S^1 = במעיהם. *c* reads μετ' αὐτῶν = עִמָּהֶם which appears to be a corruption of former. *hi* read εἰς αὐτόν. [30] α, *bdg*. *aef* read υἱοί μου. A = ἐμοί. [31] A^{-e} διεφυλάχθησαν. A^e = διεφυλάχθητε. [32] α. β read ὡς. [33] *h* reads εἴδετε. [34] *hi*, β–*bg*, A, S^1. *c*, *b* read ἐν τῇ, *g* εἰς γῆν. [35] α. β–*bg* read εἰς τὴν (*b* om.) παράλιον. [36] α, *a*. *bf* read θῆρα ἰχθύων, *deg*, A, S^1 θήραν ἰχθύων. A^{b*} add τροφήν. [37] *g* om. [38] *d* reads ἡμῶν. [39] A^b = ἐν σάλῳ. $A^{ab*cdeg}$ om. [40] α, *fg*. β–*fg* read διέμεινα, *g* ἔμεινα.

VI. [1] α. β, A, S^1 om. [2] *d* reads σκάφην. [3] *d* reads ἐπιπλέον, *g* πλέειν which it trs. before σκάφος. *b* trans. after θαλάσσῃ. A = καὶ ἔπλευσα. [4] *c*, *ag*. *hi*, β–*ag*, A om. [5] *g* reads σοφ. κ. σύνεσιν. [6] β–*d*, S^1. α read

ὀθόνην ἐξέτεινα ἐν *ἑτέρῳ ξύλῳ ὀρθῷ[8] *ἐν μέσῳ[9]. 3. Καὶ ἤμην[10] β, S¹
⌈ἐν αὐτῷ⌉[11] διαπορευόμενος[12] *τοὺς αἰγιαλοὺς[13], *ἁλιεύων ὀρθῷ
ἰχθύας[14] τῷ[15] *οἴκῳ τοῦ[16] πατρός μου ἕως ὅτου[17] ἤλθομεν εἰς ξύλῳ.
Αἴγυπτον. [4. Καὶ[18] ἐκ τῆς θήρας μου *παντὶ ἀνθρώπῳ α, af ἐν.
ξένῳ[19] σπλαγχνιζόμενος μετεδίδουν[20]. 5. *Εἰ δὲ ἦν 4–6 in bdg only.
ξένος, ἢ νοσῶν, ἢ[21] γηράσας, ἑψήσας[22] τοὺς ἰχθύας, καὶ
*ποιήσας αὐτὰ ἀγαθῶς[23] κατὰ τὴν ἑκάστου χρείαν προσέ-
φερον πᾶσι, συναλγῶν[24] καὶ συμπάσχων. 6. Διὰ τοῦτο
καὶ ὁ Κύριος *πολλοὺς ἰχθύας ἐνέπλησέ με[25] ἐν τῇ ἄγρᾳ τῶν
ἰχθύων[26]. Ὁ γὰρ μεταδιδοὺς τῷ πλησίον[27], λαμβάνει πολλα-
πλασίονα[28] παρὰ Κυρίου]. 7. *Πέντε οὖν ἔτη[29] ἡλίευσα[30], Bracket-
[παντὶ ἀνθρώπῳ *ὃν ἑωράκειν[31] μεταδιδούς, καὶ παντὶ τῷ οἴκῳ ed words only in
τοῦ πατρός μου ἐξαρκῶν]. 8. *Καὶ τὸ μὲν θέρος[32] ἡλίευον, bdg.
*ἐν τῷ χειμῶνι δὲ[33] ἐποίμαινον μετὰ τῶν ἀδελφῶν μου.

VII. [Νῦν[1] ἀναγγελῶ ὑμῖν ἃ ἐποίησα. Εἶδον θλιβόμενον VII–
ἐν γυμνότητι χειμῶνος, καὶ σπλαγχνισθεὶς *ἐπ' αὐτόν[2], VIII. 2
κλέψας[3] ἱμάτιον ἐκ τοῦ οἴκου *τοῦ πατρός[4] μου, κρυφέως[5] only in bdg.
ἔδωκα τῷ θλιβομένῳ. 2. Καὶ ὑμεῖς οὖν, τέκνα μου, ἐξ
ὧν παρέχει ὑμῖν[2] ὁ Θεός, ἀδιακρίτως πάντας[6] σπλαγχνιζόμενοι
ἐλεᾶτε, καὶ παρέχετε *παντὶ ἀνθρώπῳ ἐν ἀγαθῇ καρδίᾳ.

καθῆρξα, *d* καθῆκαν. A = ἠσφάλισε. [7] A^{b} = νεώς. [8] α. β, S¹ read as in margin. A = ἐν μέσῳ τοῦ ὀρθοῦ ξύλου καί. [9] *ab* read ἐμμέσῳ. *hi* add τοῦ αἰγιαλοῦ, *d* αὐτοῦ, A ἐν μέσῳ τοῦ νεώς. [10] *b*, S¹ om. [11] *hi*. β, S¹. *c*, A om. [12] *hi* read ἐρχόμενος. *g* πορευόμενος. [13] *hi*, *d* om. *g* reads ἐν τοῖς αἰγ. [14] *g*. *b*, S¹ reads ἡλίευον ἰχθ., *d*, A καὶ ἤμην ἁλιεύων ἰχθ.—perhaps better than *eg*, *e* ἁλιεύων, α, *f* ἐν. *a* om. [15] β, A om. [16] *d* reads οἴκου, *efg* οἴκῳ. [17] α. β–*b* read οὗ. *b* om. [18] Verses 4–6 are found only in *bdg*. [19] *bg*. *d* reads πάντα ἄνθρωπον ξένον. [20] *b* reads ἐδίδουν. [21] *b*. *g* reads εἰ δὲ ξένος ἦν καί, *d* ἢ ἦν ὁ ξένος νοσῶν ἤ. [22] *d* reads ἕψον. [23] *b*. *g* reads ποιῶν αὐτοὺς ἀγαθούς (*d* αὐτοῖς εναγαθως ἐδέσματα). [24] *d*. *bg* read συνάγων. [25] *d*. *bg* read πολὺν ἰχθὺν ἐποίησέ μοι (save that *g* trs. ἐποίησέ μοι before πολύν). ἐνέπλησε = שִׂבַּע which may have been corrupted into עָשָׂה = ἐποίησε. [26] *d*. *bg* read θηρᾶν. [27] *bg*. *d* reads πλησίῳ μετὰ πάσης προθυμίας. [28] *bg*. *d* reads ἑπταπλάσιον. [29] α. β–*a*, A, S¹ read πέντε ἔτη, *a* πέμπτῳ ἔτει. [30] *c*, β, A^{abceg}. *h*, S¹ read ἡλίευον. A^{b*d} om. [31] *bg* (save that *g* reads ὡς). *d* reads τὸ ἀρκοῦν. [32] α, *a* (save that *a* om. καί). *bfg* read τὸ θέρος, *d*, A καὶ (A^{b*d} om.) τῷ μὲν θέρει, *e* τὸ δὲ θέρος, S¹ om. next word. [33] α (save that *h* om. δέ). β–*d*, A read καὶ ἐν χειμῶνι, *d* τῷ δὲ χειμῶνι.

VII. [1] *d* prefixes καί. This chapter only in *bdg*. [2] *d* om. [3] *bd*. *g* reads ἔκλεψα. [4] *d*. *bg* om. [5] *bd*. *g* reads κρυφαίως καί. [6] *d*. *b*

3. Εἰ δὲ μὴ ἔχετε δοῦναι τῷ χρῄζοντι, συμπάσχετε αὐτῷ[7] ἐν σπλάγχνοις ἐλέους. 4. Οἶδα[8] ὅτι ἡ χείρ μου *οὐχ εὗρε[9] ἐπιδοῦναι[10] τῷ χρῄζοντι, καὶ ἐπὶ[11] ἑπτὰ σταδίους συμπορευόμενος αὐτῷ ἔκλαιον· καὶ τὰ σπλάγχνα μου *ἐστρέφετο ἐπ᾽ αὐτῷ[12] εἰς συμπάθειαν.

bg εἰς ἡμᾶς, ἐμὲ δὲ ἰδὼν ἐσπλαγχνίσθη. εἰς ὃν ἐμβλέποντες καὶ ὑμεῖς ἀμνησίκακοι γίνεσθε τέκνα μου (*g* om. τ. μου) καί. β, S[1] τοῦ ἀδελφοῦ.

VIII. Καὶ ὑμεῖς οὖν, τέκνα μου, ἔχετε εὐσπλαγχνίαν *κατὰ παντὸς ἀνθρώπου[1] ἐν ἐλέει, ἵνα καὶ ὁ Κύριος *εἰς ὑμᾶς σπλαγχνισθεὶς[2] ἐλεήσῃ ὑμᾶς. 2. Ὅτι καίγε[3] ἐπ᾽ ἐσχάτων τῶν[4] ἡμερῶν ὁ Θεὸς ἀποστελεῖ[5] *τὰ σπλάγχνα[6] αὐτοῦ ἐπὶ τῆς[7] γῆς, καὶ ὅπου εὕρῃ σπλάγχνα ἐλέους, ἐν αὐτῷ κατοικεῖ. 3. Ὅσον γὰρ[8] ἄνθρωπος σπλαγχνίζεται εἰς *τὸν πλησίον αὐτοῦ[9], τοσοῦτον *καὶ ὁ[4] Κύριος εἰς αὐτόν.] 4. Ὅτε δὲ[10] κατήλθομεν[11] *εἰς Αἴγυπτον[12], Ἰωσὴφ *οὐκ ἐμνησικάκησεν ἡμῖν[13]. 5. Εἰς[14] ὃν *προσέχοντες καὶ ὑμεῖς, τέκνα μου ἀγαπᾶτε ἀλλήλους[15], καὶ μὴ λογίζεσθε[16] ἕκαστος *κακίαν πρὸς τὸν ἀδελφὸν[17] αὐτοῦ. 6. Ὅτι τοῦτο[7] χωρίζει ἑνότητα[18], καὶ ⌜πᾶσαν συγγένειαν⌝[19] διασκορπίζει[20], ⌜καὶ τὴν ψυχὴν ταράσσει⌝[21] καὶ

α	*aef*, A, S[1]	*bg*
τὸ πρόσωπον ἀφανίζει[22].	τὴν ὕπαρξιν ἀφανίζει.	ὁ γὰρ μνησίκακος σπλάγχνα ἐλέους οὐκ ἔχει.

reads πᾶσι, *g* πάντοτε. [7] *d*. *bd* (save that *b* adds πρὸς καιρόν after ἔχετε and om. αὐτῷ). *g* reads τῷ χρείαν ἔχοντι. [8] *d* reads καὶ γὰρ ἐγὼ ἐν μιᾷ τῶν ἡμερῶν οἶδα. [9] *g* trs. before ἡ χείρ. *b* add πρὸς τὸ παρόν. [10] *bg*. *d* reads τι δοῦναι. [11] *dg*. *b* reads ἔτι. [12] *bg*. *d* reads ἐτρέφοντο.

VIII. [1] *bd*. *g* reads εἰς πάντα ἄνθρωπον. [2] *b*. *g* reads σπλ. ἐφ᾽ ὑμᾶς, *d* σπλ. [3] *g* reads γε. [4] *b* om. [5] *g*. *bd* read ἀποστέλλει. [6] *g*. *d* reads σπλάγχνα, *b* τὸ σπλάγχνον. [7] *d* om. [8] *g* adds ὁ. [9] *dg* (save that *d* reads τό). *b* reads τὸν πλησίον. [10] α, β–*bdg*, A. *bdg* read γάρ, S[1] om. [11] *h* reads ἀπήλθομεν. [12] *ae* read ἐν Αἰγύπτῳ. [13] α, *aef*, S[1]. A = οὐκ ἐμνήσθη τὸ κακὸν ὃ ἐποίησα (A[b*cdeg] ἐποίησαν) αὐτῷ, *bg* read οὐκ ἐμνησικάκησεν εἰς (*g* om.) ἡμᾶς, ἐμὲ δὲ (*g* γὰρ) ἰδὼν ἐσπλαγχνίσθη, *d* ἰδὼν ἡμᾶς σφόδρα ἐσπλαγχνίσθη ἐφ᾽ ἡμῖν καὶ οὐδ᾽ ὅλως ἐμνησικάκησεν. [14] *c* om. [15] α, *aef*, A (save that *aef*, A trs. καὶ ὑμεῖς after τέκνα μου and read ἀγαπήσατε). *bg*, S[1] read ἐμβλέποντες (*g* βλέποντες) καὶ ὑμεῖς ἀμνησίκακοι γίνεσθε τέκνα μου (*g* om. τ. μου) καὶ ἀγαπᾶτε ἀλλήλους, *d* βλέποντες καὶ ὑμεῖς, τ. μου, ἀγαπ. ἀλλ. ἀμνησίκακοι γίνεσθε. [16] *a* reads λογιζέσθω. *d* λογίζεσθε. A adds μηδὲ νομίζετε (a dittographic rendering). [17] *c*, A. *h* reads κακῆσαι τοῦ αδελφοῦ, β τὴν (*aef* om.) κακίαν τοῦ ἀδελφοῦ. [18] A reads զչարութիւն = κακότητα, which may have been in the Greek copy before the translator. [19] S[1] reads τὴν λύπην τῆς καρδίας. [20] S[1] = διατείνει. [21] *d*, A om. [22] *d* is

IX. Προσέχετε ⌜οὖν⌝[1] ἐπὶ[2] τὰ ὕδατα, *καί, γνῶτε, ὅταν[3] *πορεύονται ἐπὶ τὸ αὐτό[4], λίθους, ξύλα, γῆν[5] *καὶ ἕτερά τινα[6] κατασύρουσιν[7].
2. Ἐὰν[8] δὲ εἰς πολλὰ διαιρεθῶσιν[9], ἡ γῆ ἀφανίζει[10] αὐτά, *καὶ γίνονται[11] εὐκαταφρόνητα[12].
3. Καὶ ὑμεῖς ⌜οὖν⌝[13] ἐὰν διαιρεθῆτε, ἔσεσθε[14] οὕτως.
4. ⌜Μὴ οὖν[15] *χωρισθῆτε ἐν δυσὶ κεφαλαῖς⌝[16]. ὅτι πᾶν ὃ ἐποίησεν ὁ[17] Κύριος κεφαλὴν μίαν κέκτηται[18], *καὶ ὤμους δύο, χεῖρας δύο, πόδας δύο καὶ τὰ λοιπὰ μέλη ἅπαντα[19].
5. Ἔγνων *γὰρ ἐγὼ[20] ἐν γραφῇ τῶν[21] πατέρων μου, ὅτι[22]

Διαιρεθήθεσθε ἐν Ἰσραήλ[23],
καὶ δύο[24] βασιλείαις[25] ἐξακολουθήσετε[26],

aeg, A ὅτι ὅτε (*a* ὅταν). β, A, S ἄμμον. β, S μὴ σχισθῆτε εἰς δύο κεφαλάς. β, S^1 ἔχει. β–*d*, A, S^1 ἔδωκε δύο ὤμ. ⌜χεῖρας⌝, πόδας ἀλλὰ σύμπαντα μέλη μιᾷ κεφαλῇ ὑπακούει. *bdg* ὅτι ἐν ἐσχάταις ἡμέραις ἀποστήσεσθε ἀπὸ Κυρίου καί.

conflate and to the reading of *aef* adds that of *bg*. A reads զգոյացականցութիւն անյայտ առնէ = ὁμοουσίαν (?) ἀφανῆ ποιεῖ where the noun is corrupt for զգոյացութիւն = ὕπαρξιν. We have now to decide between ὕπαρξιν and πρόσωπον. The former = אונים which seems to be a corruption of פנים, as the context here is rather in favour of the latter.

IX. [1] α, *d*. β–*d*, A om. A add τέκνα μου [2] *bg* om. [3] α. *aeg*, A read as in margin, *b* ὅτι, *f*, S^1 ὅτε, *d* πῶς ὅτε. [4] α. β, A read ἐπὶ τὸ αὐτὸ (*d* μὲν τὸ αὐτῷ, A ὁμοθυμαδόν) πορεύονται (*b* πορεύεται). [5] α, β–*bd*, A, S^2. *b*, S^1 reads τήν, *d* καὶ τήν. [6] α. β, A, S read ἄμμον. Have the two readings arisen from a confusion of אַחֵר and חול? A adds ὁμοῦ, a duplicate rendering of ἐπὶ τὸ αὐτό. [7] α. *aef*, A read καταφέρει, *bd*, S^1 κατασύρει, *g* κατωρύσσει. [8] *d* read ἐπάν. [9] α. β read διαιρεθῇ (*e* διερρεθῇ). [10] A reads ծածկէ (= καλύπτει) corrupt for ծախէ = ἀφανίζει. [11] α, *df*. *be*, A^{ab} read καὶ γίνεται, A^{b*cd} καὶ γενήσεται. *ag* om. S^1 corrupt. [12] *ag* om. A adds ὑπὸ πάντων. [13] α. β, A om. [14] A = γίνεσθε. *d* reads this verse as follows: οὕτω καὶ ὑμεῖς ἔσεσθε ἐὰν διαρεθῆτε. [15] α. β, S om. [16] α. β, S read as in margin (save that *d* adds οὖν before εἰς and *g* reads χωρισθεῖτε for σχ.). [17] α, *b*. β–*b*, A om. [18] α. β, S^1 read ἔχει. A = χαρίσατο. [19] α (save that *hi* trs. δύο bef. ὤμους and adds καὶ κεφαλὴν μίαν). *abefg*, S^1 read as in margin (save that *e* reads δύο ὤμους, πόδας, χεῖρας, S^1 δύο (...) δύο χεῖρας καὶ δύο πόδας and that for ἀλλὰ σύμπαντα μέλη (*a*), *b* reads ἀλλὰ πάντα τὰ μέλη τῇ and *ef* ἀλλὰ σὺν πᾶσιν μέλεσιν, *g* καὶ τὰ λοιπὰ τῇ). *d* reads ἔδωκε μὲν γὰρ δύο ὤμ. χ. καὶ πόδ. ἀλλὰ πᾶσι τούτοις κἂν ὅτι διπλᾶ ἡμῖν δέδωκεν ὁ θεός, ἀλλ' οὖν μιᾷ κεφαλῇ ὑπακούει—φυλάξασθε οὖν τέκνα μου τοῦ μὴ διαιρεθῆναι. A = ὅτι ἔδωκε δύο ὤμ. δύο πόδ. καὶ τὰ λοιπὰ μέλη (+ καί A^{b*cdeg} + καὶ πάντα A^{b}) μιᾷ κεφ. (+ ἔδωκε A^{b*cd}) ὑπακούειν. [20] α, A. *d* reads γάρ. β–*d*, S^1 om. [21] α, A. β om. [22] *bdg* add as in margin (save that *g* om. καί). *g* om. διαιρ. ἐν Ἰ. [23] *a* reads Ἱερουσαλήμ. [24] A^{b*cd} om. [25] *aef* (S^2). α support

After ποιήσετε *h*, β, S add *καίγε πᾶν εἴδωλον προσκυνήσετε[27]. *c*, *bd* καθήσεσθε. β, A, S[1] πάσαις

καὶ πᾶν βδέλυγμα ποιήσετε.

6. Καὶ αἰχμαλωτεύσουσιν[28] ὑμᾶς οἱ ἐχθροὶ ὑμῶν
καὶ κακωθήσεσθε[29] ἐν[30] ἔθνεσιν
*ἐν πολλαῖς[31] ἀσθενείαις *καὶ θλίψεσιν[32].

α

7. Καὶ μετὰ ταῦτα μνησθέντες Κύριον †ἐπιστρέψετε[33]
καὶ ἐλεήσει[34] ὑμᾶς, ὅτι ἐλεήμων ἐστὶ καὶ εὔσπλαγχνος,
*καὶ οὐ λογίζεται[35] κακίαν τοῖς υἱοῖς τῶν ἀνθρώπων
διότι σάρξ εἰσιν καὶ πλανῶνται ἐν ταῖς πονηραῖς αὐτῶν πράξεσιν[36].

β, A, S[1]

7. Καὶ μετὰ ταῦτα μνησθήσεσθε[37] Κυρίου καὶ[38] μετανοήσετε[39]
καὶ ἐπιστρέψει ὑμᾶς, ὅτι ἐλεήμων ἐστὶ καὶ εὔσπλαγχνος,
*καὶ μὴ λογιζόμενος[40] κακίαν *τοῖς υἱοῖς τῶν ἀνθρώπων[41] διότι σάρξ εἰσιν
καὶ *τὰ πνεύματα[42] τῆς πλάνης πλανᾷ[43] αὐτοὺς ἐπὶ πάσαις πράξεσιν[44].

α, *aef*, A, S[1]

8. Καὶ μετὰ ταῦτα[45] ἀνατελεῖ[46] ⌜ὑμῖν⌝ *αὐτὸς ὁ[47] Κύριος, *φῶς δικαιοσύνης[48]

bdg

8. Καὶ μετὰ ταῦτα ἀνατελεῖ[49] ὑμῖν αὐτὸς[50] Κύριος[51], φῶς δικαιοσύνης

text but read corruptly βασιλείας. *b*, A, S[1] read βασιλεῦσιν, *dg* βασιλεῖς. [26] *d* reads ἐξακολουθήσεσθε. [27] *hi*, β, S against *c*, A add as in margin (save that *h* reads τὰ εἴδωλα, and *h*, *d* om. γε). [28] *d* reads αἰχμαλωτίσουσιν. [29] *hi*, β–*bd*, A, S[1]. *c*, *bd* read as in margin. [30] *bdg* add τοῖς. [31] α. β, A, S[1] read ἐν (*ef* καὶ) πάσαις. [32] A[ceg] om. *g* reads θλίψεσιν, *bdg* add καὶ ὀδύναις ψυχῆς (*d* ψυχαῖς). [33] *c* reads ἐπιστρέψειται, *hi* ἐπιστρέψητε a mistranslation of תשובו which should here be rendered μετανοήσετε. [34] *hi*. *c* reads ἐλεύσῃ. ἐπιστρέψετε καὶ ἐλεήσει of α = תשובו ורחם, whereas μετανοήσετε καὶ ἐπιστρέψει of β, A, S[1] = תנחמו והשיב which seems to be a transposition and corruption of the original of α. In β, A, S[1] ἐπιστρέψει would have to be translated 'will bring you back,' i.e. to your own land. But this idea does not occur till next verse. [35] Here A agrees with α. [36] α add περὶ τοῦ (*c* om.) Χῦ. [37] *aef*, S[1] read μνησθέντες as in α. [38] *bdg*, A. *aef*, S[1] om. [39] A[b*d] = ἐλεηθήσεσθε μετανοίᾳ. Cf. α. [40] *adef*. *bg*, S read μὴ λογ. Here A = α. [41] A[b*d] = τοῖς ἀνθρώποις. [42] *d*, A = τὸ πνεῦμα. [43] *bg* read ἀπατᾷ. [44] α prefixes ταῖς. *bdg*, A add αὐτῶν. [45] *c* reads τοῦτο. [46] This verb is taken transitively by A. [47] *h* om. [48] *c*. *hi*, A read τὸ φῶς τῆς (A om.) δικ. S[1] ἐν φωτὶ

α, *aef*, A, S

καὶ ἐπιστρέψετε[52] *εἰς τὴν γῆν[53] ὑμῶν[54],
καὶ ὄψεσθε αὐτὸν[55] ἐν Ἱερουσαλὴμ ⌜διὰ τὸ ὄνομα αὐτοῦ *τὸ ἅγιον[56]⌝.

bdg

καὶ ἴασις *καὶ εὐσπλαγχνία[57] ἐν[58] ταῖς πτέρυξιν αὐτοῦ.
Αὐτὸς λυτρώσεται πᾶσαν αἰχμαλωσίαν υἱῶν ἀνθρώπων ἐκ τοῦ Βελίαρ
καὶ πᾶν πνεῦμα πλάνης πατηθήσεται[59].
καὶ ἐπιστρέψει *πάντα τὰ[60] ἔθνη εἰς παραζήλωσιν αὐτοῦ[61],
καὶ ὄψεσθε *θεὸν ἐν σχήματι ἀνθρώπου[62]
*ὃν ἂν ἐκλέξηται Κύριος Ἱερουσαλὴμ ὄνομα αὐτῷ[63].

9. Καὶ[64] πάλιν ⌜ἐν *τῇ πανουργίᾳ[65] *τῶν ἔργων[66] ὑμῶν[67]⌝ παροργίσετε[68] αὐτόν,
καὶ ἀπορριφήσεσθε[69] ⌜ἀπ' αὐτοῦ⌝[70] ἕως καιροῦ συντελείας.

X. Καὶ νῦν τέκνα μου, μὴ λυπεῖσθε *ὅτι ἀποθνήσκω[1], μηδὲ συμπέσητε[2] ὅτι ἀπολήγω[3]. 2. Ἀναστήσομαι γὰρ[4] πάλιν *ἐν μέσῳ[5] ὑμῶν, ⌜ὡς ἡγούμενος *ἐν μέσῳ[6] υἱῶν

δικαιοσύνης. [49] *b*, S[1] read ἀνατέλλει. [50] *bd* add ὁ. [51] S[1] om. [52] S[1] reads ἐπιστρέφει. [53] *af* read ἐκ τῆς γῆς, *e* ἐπὶ τῆς γῆς. [54] S[1] reads αὐτοῦ. [55] α. *aef*, A, S read Κύριον. [56] *c*. *hi* read τὸ πανάγιον. *aef*, S[1] om. [57] *d* reads εὐσπλαγχνίας. [58] *dg*. *b* reads ἐπί. [59] *d* adds καὶ φοβηθήσεται. [60] *d* reads ὑμᾶς εἰς τὴν γῆν ὑμῶν καί. [61] *d* om. [62] *d* reads Κύριον ἐν Ἱερ. ἐν σχ. ἀνθ. A Christian phrase. [63] *b*. *g* reads ὃν ἂν ἐκλ. Κύριος, ἐν Ἱερ. διὰ τὸ ὄνομα αὐτοῦ, *d* καὶ κληθήσεται τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς ἄγγελος. [64] *d* adds μετὰ ταῦτα. [65] *c*. *hi*, β read τῇ (β om.) πονηρίᾳ. [66] *hi*, *adef*, S[1] (save that *adef* om. τῶν). *c* reads τ. πατέρων, *b* λόγων, *g* ἐργάσητε. [67] *c* reads ἡμῶν, *g* ὑμῶς. [68] *e* reads παροργίσατε. A = παροργίζετε. [69] *b* reads ἀπορηφήσεσθε. A[b] = κατοικήσετε αὖθις. [70] α. β, S[1] om. A adds ἐν τοῖς ἔθνεσι.

X. [1] A = ἐπὶ λόγοις μου. β, S[1] add ἐγώ. *g* om. rest of sentence. [2] α (save that *c* reads συπέσειτε). β reads συμπίπτετε. If the text is right we should surely supply τῷ προσώπῳ. Cf. Gen. vi. 5, or for a different construction Neh. vi. 16 ויפלו בעיניהם. A = συνταράσσεσθε. [3] α, *ae*. *bfg* read ἀπολείπω ὑμῶν (*f* om.), *d* ἐκλείπω ἐγώ. A adds ἀπὸ ζωῆς. [4] *f* om. [5] α, *dfg*. *abe* read ἐμμέσῳ. [6] α, *adefg*. *b* reads ἐμμέσῳ. [7] *h* om.

β, S^1 ὅσοι ἐφύλαξαν. αὐτοῦ⌉, καὶ[7] εὐφρανθήσομαι[8] *ἐν μέσῳ[9] τῆς φυλῆς μου, *οἵτινες
φυλάξουσιν[10] νόμον Κυρίου ⌈καὶ ἐντολὰς[11] Ζαβουλὼν πατρὸς
αὐτῶν⌉. 3. Ἐπὶ δὲ τοὺς ἀσεβεῖς ἐπάξει[12] Κύριος
πῦρ αἰώνιον, καὶ ἀπολεῖ[13] αὐτοὺς *ἕως γενεὰς γενεῶν[14].
4. *Ἐγὼ δὲ νῦν[15] εἰς τὴν ἀνάπαυσίν μου[16] ἀποτρέχω[17],
*ὡς καὶ[18] οἱ πατέρες μου. 5. Ὑμεῖς δὲ φοβεῖσθε
h, bd, S^1 ὑμῶν. Κύριον[19] ⌈τὸν θεὸν ἡμῶν[20] ἐν πάσῃ ἰσχύι ὑμῶν[21] πάσας
τὰς[22] ἡμέρας τῆς ζωῆς ὑμῶν⌉[23]. 6. Καὶ ταῦτα εἰπὼν
ἐκοιμήθη ⌈†ὕπνῳ[24] καλῷ⌉, καὶ ἔθηκαν αὐτὸν *οἱ υἱοὶ αὐτοῦ[25]
β-d, A, S^1 ἐν θήκῃ. *εἰς θήκην ξυλίνην[26]. 7. Ὕστερον δὲ *ἀναγαγόντες
ἔθαψαν αὐτὸν ἐν Χεβρὼν[27] μετὰ τῶν πατέρων αὐτοῦ[28].

Διαθήκη Δὰν τοῦ ἑβδόμου υἱοῦ Ἰακὼβ καὶ Βάλλας[1].

I. Ἀντίγραφον λόγων Δάν[2], *ὧν εἶπεν[3] τοῖς υἱοῖς αὐτοῦ[4]
ἐπ' ἐσχάτων[5] τῶν[6] ἡμερῶν αὐτοῦ[7] *ἐν τῷ ἑκατοστῷ εἰκοστῷ

[8] A^{ab*cd} read ηὐφράνθην according to printed Arm. text (?) but A^e supports α, β. [9] α, *adefg*. *b* reads ἐμμέσῳ. [10] α. β reads as in margin. A = ὅσοι ἐφυλάξατε. [11] *g* reads ἐντολήν. [12] *d* adds ἐπ' αὐτούς. [13] α. β–*g* read ἀπολέσει, *g* ἀπόλλυσιν. [14] α. β reads ἕως γενεῶν. A = ἀπὸ τῶν υἱῶν Ἰσραήλ. [15] α. *a* reads τέως δέ, *b* ἐγώ, *def* τέως οὖν (+ ἐγώ *d*), *g* ἐγώ τε. [16] *aef* add ἐγώ. [17] A^{b*cd} om. rest of verse. [18] α, A^{ab}. β–*d*, S^1 read ὡς, *d* καί. [19] *d* om. [20] *c*, *aefg*. *hi*, *bd*, S^1 read ὑμῶν. *hi* om. next ten words through hmt. [21] *c*. β, S^1 om. [22] *a* om. [23] *d* adds καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιεῖτε. For addition in S see S^2 *in loc.* [24] = שֵׁנָה corrupt for שֵׂיבָה = γήρει. The phrase is found correctly in T. Iss. vii. 9 ἐκοιμήθη ἐν γήρει καλῷ. [25] *g* reads υἱοὶ αὐτοῦ. *d* om. [26] *c*. *hi* read ἐν θήκῃ ξυλίνῃ, β, A ἐν θήκῃ (+ καινῇ ἐν ᾗ οὐδεὶς οὐδέποτέ τις ἐτέθη *d*). [27] α. *d*, A^{b*d} (save that *d* reads ἀγαγ.). *abef*, A^{abcefg}, S^1 ἀναγαγ. αὐτὸν εἰς Χ. (ἐν Χ. *e*) ἔθαψαν (+ αὐτόν ^{abcef}), *g* ἀνήγαγον θάψαντες ἐν Χ. [28] *d* adds τῷ δὲ θεῷ ἡμῶν εἴη δόξα εἰς αἰῶνας. Ἀμήν. *f*, S^1 adds Ζαβουλὼν υἱὸς Ἰακὼβ ϛ̄ υἱὸς Λίας ϛ̄ (ὁ τρίτος S^1). (+ καὶ S^1) ἔζησεν ἔτη ριδ (ρδ S^1), A^{b*d} add εἰς δόξαν θεοῦ.

I. [1] Title. α in text. *a* reads Δάν, *bef*, S^1 Δ. Δ. περὶ θυμοῦ καὶ ψεύδους (*f* ψεύδους καὶ θυμοῦ· Δὰν ἑρμηνεύεται κρίσις), *g* ἀρχὴ λόγων διαθήκης Δ. περὶ θ. καὶ ψ. ζ'. *d* is conflate Δ. Δ. υἱὸς ἕβδομος Ἰακώβ, υἱὸς Βάλλας πρῶτος περὶ θ. καὶ ψ. A = Δ. Δ. περὶ ὑπερηφανίας καὶ μίσους (+ καὶ ζήλου A^b, but this addition is not in Conybeare's transcript). Here ատելութեան = μίσους is obviously an error for ստութեան = ψεύδους. [2] A^{b*d} add υἱοῦ Ἰακώβ. [3] *d* reads ὅσα ἐλάλησεν, *g* ὃν εἶπεν. [4] *hi* om. next five words through hmt. A^{b*d} add καὶ θυγατράσι. [5] *f* reads ἐσχάτου. [6] *ae* om. [7] $A^{bb*cdef}$ = τούτων.

πέμπτῳ[8] ἔτει[9] τῆς[10] ζωῆς αὐτοῦ. 2. *Καλέσας γὰρ[11]
*τὴν πατρίαν αὐτοῦ[12] εἶπεν[13]· Ἀκούσατε υἱοὶ *Δὰν λόγων
μου[14], καὶ[15] προσέχετε[16] ῥήμασι ⌜τοῦ πατρὸς ὑμῶν⌝[17]. 3. β-dg, S
Ἐγὼ[18] ἐπείρασα ἐν καρδίᾳ μου[19] καὶ[20] ἐν πάσῃ[21] ζωῇ μου[22], ῥήμασι
ὅτι καλὸν[23] *καὶ θεῷ εὐάρεστον ἡ ἀλήθεια[24] μετὰ δικαιοπρα- στό-
γίας[25] *καὶ ⌜ὅτι⌝ πονηρὸν τὸ ψεῦδος[26] καὶ ὁ θυμὸς[27] πᾶσαν ματος.
κακίαν *ἐκδιδάσκοντα τὸν ἄνθρωπον[28]. 4. *Ὁμολογῶ οὖν β, S ἄν-
ὑμῖν σήμερον[29], τέκνα μου[30], ὅτι ἐν καρδίᾳ μου ἐθέμην[31] περὶ θρωπον
τοῦ θανάτου[32] Ἰωσήφ, ⌜τοῦ ἀδελφοῦ μου⌝[33], *τοῦ ἀγαθοῦ ἀνδρὸς διδάσκει.
καὶ ἀληθινοῦ[34]. 5. Καὶ ἔχαιρον ἐπὶ τῇ πράσει αὐτοῦ[35], β, A, S^1
ὅτι[36] *ὑπὲρ ἡμᾶς[37] *ὁ πατὴρ αὐτὸν ἠγάπα[38]. 6. Τὸ γὰρ[39] †ἠδόμην.
πνεῦμα τοῦ ζήλου[40] καὶ τῆς ἀλαζονείας[41] ἔλεγέ μοι· Καίγε β, A, S^1
σὺ *αὐτὸς υἱὸς αὐτοῦ εἶ[42]. 7. Καὶ *ἐκ τῶν πνευμάτων[43] ἐν.

ag om. rest of verse through hmt. [8] α. *bf* read ἐν (*b* om.) ἑκατοστῷ εἰκοστῷ πέμπτῳ, *d* ἐν ἔτει ρκε΄, *e* ἐν ρκε΄ ἔτει. [9] *d* om. [10] *ef* om. [11] α, *dg*. *aef*, A^{fg} καὶ καλέσας, *b*, A^{abb*cd} καλέσας. [12] α, β–*dg*, S^1. *d*, A read τοὺς υἱοὺς αὐτοῦ, *g* αὐτούς. [13] *d*, A add αὐτοῖς. [14] *hi*, β (save that *hi* read τοὺς λόγους), $A^{ab*cdefg}$, S^1. *c* reads λόγων Δὰν τοῦ πατρὸς ὑμῶν. A^b = Δ. πατρὸς ὑμῶν. [15] *b*, S om. [16] A^b (by an internal corruption) = προσβλέψατε. *f* adds τοῖς. [17] α, *dg* (save that *d* om. τοῦ). β–*dg*, S read στόματος (+ τοῦ *b*) πατρὸς ὑμῶν (ἡμῶν *e*). A = στόματός μου. [18] α, A. β–*d* om. *d* reads ὅσα. [19] *c* om. [20] *g* om. A^{b*} adds ἔγνων. [21] β adds τῇ. [22] *d* adds καὶ ἔγνων. [23] *hi* read τὸ κάλλος (*i* καλι). [24] *c*, *aed*. *bfg*, S read θεῷ καὶ εὐάρεστον (*f* ἀρεστὸν) ἡ ἀλ., *hi* θεῷ εὐάρ. καὶ ἡ ἀλ. A = ἐστὶν ἐνώπιον Κυρίου καὶ εὐάρ. ἡ ἀλ. (ἡ ἀλ. καὶ εὐάρ. A^{b*d}). [25] *c* reads δικαιοπρασίας. [26] *c*, β, A (save that *c* reads παντπόνηρον and A om. ὅτι and adds ἐστί after πονηρόν). *hi* read τὸ δὲ πονηρὸν ψ. [27] *b*, S^1 add ὅτι, A^b καί. *d* adds δι' ὧν καί. [28] *c*. *hi*, A read ἐκδιδάσκουσι (ἐκδιδάσκει A) τ. ἄνθ. β–*d*, S read ἄνθρωπον (*e* ἀνθρώπων, *a* om.) ἐκδιδάσκει (διδάσκει *f*), *d* οἱ ἄνθρωποι ἐκδιδάσκονται. [29] α, *d* (save that *d* om. οὖν), A^{abcefg}. β–*d*, A^{b*d}, S read ὁμολογῶ (+ οὖν A^{b*d}) σήμερον ὑμῖν. Before ὁμολογῶ *d* inserts τοίνυν ὡς ταῦτα πειράσας καὶ γνοὺς ἀμφοτέρων τὸ διάφορον. [30] *c* om. [31] α, S^2. β, S^1 read ἠδόμην (*bd* ἠδώμην) (+ πάνυ *d*) = שׂמחתי corrupt for שׂמתי = ἐθέμην. A = ἡδονὴ ἦν. We have here the familiar phrase שׂום על לב. [32] A^a om. [33] α. β, A, S^1 om. [34] α, *g*. *d* reads τοῦ ἀλ. ἀνδ. καὶ ἀγ., *aefg*, A, S^2 τοῦ ἀνδ. τοῦ ἀγ. (*g* τοῦ ἀγ. ἀνδ.) καὶ ἀλ., *b*, S^1 ἀνδ. ἀλ. καὶ ἀγ. *g* om. next six words. [35] *b*, S^1 read Ἰωσήφ. [36] *d* reads διότι. [37] α, β, S^1. A^b = ὑπὲρ ἐμέ, $A^{ab*cdefg}$ πλέον. [38] α, β–*dg* (save that *b* read αὐτοῦ), S^1. *dg*, A^{abc} read ἠγάπα αὐτὸν ὁ πατὴρ ἡμῶν (*g* αὐτοῦ, A^{bc} μου). For ὑπὲρ . . . ἠγάπα A^{b*defg} read αὐτὸν πλέον (A^{efg} πλέον αὐτόν) ἠγ. ὁ πατήρ μου. [39] *d*, A^{b*d} om. [40] *e* reads ζήλους. [41] A = τοῦ μίσους. [42] α (save that *c* om. αὐτοῦ after υἱός). β reads υἱὸς αὐτοῦ (+ εἶ *d*).

β, A, S¹ λέγον. τοῦ Βελίαρ †συνήργει[44] μοι, ὅτι[45]· *Λαβὲ τὸ ξίφος καὶ ⌜ἐν τούτῳ⌝[46] ἄνελε τὸν Ἰωσήφ[47], καὶ ἀγαπήσει σε ὁ πατήρ[48],
β-g,A,S¹ πατήρ σου. ἀποθανόντος αὐτοῦ. 8. *Τοῦτο δὲ ἦν τὸ πνεῦμα τοῦ θυμοῦ τὸ πεῖθόν με[49]· ὥσπερ[50] πάρδαλις †ἐκμύζουσα[51] ἔριφον,
beg, A ἵνα ὥσπερ. οὕτως *⌜ἐμοὶ ἐνέβαλεν⌝ †ἐκμυζῆσαι[52] τὸν Ἰωσήφ.

β-d, A †ἐκμυζήσω.

α	β, A, S¹
9. Ἀλλ᾽ ὁ Θεὸς *τῶν πατέρων[53] μου οὐκ εἴασεν αὐτὸν ἐμπεσεῖν εἰς τὰς χεῖράς μου, ἵνα καταμόνας εὑρὼν αὐτὸν ἀνελῶ, καὶ ποιήσω[54] λυθῆναι σκῆπτρον δεύτερον τῷ Ἰσραήλ.	9. Ἀλλ᾽ ὁ Θεὸς Ἰακὼβ[55] *τοῦ πατρός μου[56] οὐκ ἐνέβαλεν[57] αὐτὸν εἰς τὰς χεῖράς μου *ἵνα εὕρω[58] αὐτὸν μόνον, οὐδὲ εἴασέν με[59] *τὸ ἀνόμημα τοῦτο ποιῆσαι[60] ἵνα μὴ[61] λυθῶσι[62] δύο σκῆπτρα ἐν Ἰσραήλ.

II. Καὶ νῦν, τέκνα μου, ἰδοὺ[1] ἐγὼ ἀποθνήσκω, καὶ ἐν ἀληθείᾳ λέγω ὑμῖν, ὅτι[2] ἐὰν[3] μὴ φυλάξητε[4] ἑαυτοὺς ἀπὸ *τοῦ πνεύματος[5] *τοῦ ψεύδους καὶ τοῦ θυμοῦ[6], καὶ ἀγαπήσητε[7]

A = υἱὸς εἶ αὐτοῦ (A^b Ἰακώβ). [43] α. β–d, A read ἐν τῶν πν. The former, however, is a familiar Hebraism. *d* reads τὸ πνεῦμα. [44] *a* reads συνήργησε. Text = יעזר corrupt(?) for יאמר if α is right. [45] α. *bdeg*, S¹ read λέγων, *f*, A καὶ ἔλεγεν (+ μοι A), *a* λέγον. [46] α. β–*g*, A, S¹ read λαβὲ τ. ξίφος τοῦτο καὶ ἐν αὐτῷ (*df*, A om. ἐν αὐτῷ), *g* τὸ ξ. τοῦτο λαβὲ καὶ ἐν αὐτῷ. [47] *d* adds ἐν αὐτῷ. [48] β–*g*, A, S¹ add σου. [49] *c*, *abef*, S¹ (save that *abef*, S¹ read ἐστί for δὲ ἦν). *hi* agree with *c* but gives a different order: τοῦτο δὲ τὸ πεῖθόν με πνεῦμα ἦν τοῦ θυμοῦ, *d* ταῦτά μοι τὸ πνεῦμα τοῦ θυμοῦ ὑπέβαλλεν, *g*, A τὸ δὲ (τόδε τὸ A) πνεῦμα τοῦ θυμοῦ πάλιν (A om.) ἔπειθέν με. *d* om. rest of verse. [50] *c*. *hi* read ὡς γάρ, *af* ἦν γὰρ ὥσπερ, *beg* ἵνα ὥσπερ (*bg* ὡς). [51] *ae*, S². α, *f* give the form ἐκμίζουσα, *bg*, S¹ ἐκμυζᾷ. Conscious of the impossibility of the text A restored it as follows: ἵνα ἐκμυζήσω αἷμα Ἰωσήφ, ὡς ἐκμυζᾷ πάρδαλις αἷμα ἐρίφου. But we can hardly accept this restoration. The corruption lies in ἐκμύζουσα which = מֹצֵץ corrupt for רֹצֵץ = συντρίβουσα (in late Hebrew). Similarly for ἐκμυζῆσαι in the next line we should read συντρῖψαι. [52] α (*c* giving form ἐκμιζῆσαι, *hi* ἐκμύζουσα). β–*df* read ἐκμυζήσω, *f* ἐκμιζήσω S¹ ἐξεμύζησα. For the corruption in text and the reading of A see note 51. [53] *c*. *hi* read τοῦ πατρός. [54] *c*. *hi* read ποιῆσαι. [55] *beg*, A, S¹. *adf* om. [56] β–*d*, A (save that *b*, A read ἡμῶν), S. *d* reads τῶν πατέρων μου. [57] *d* reads ἔβαλε. [58] β, S¹. A reads καὶ οὐχ εὗρον. [59] *b* om. [60] *bfg*. *ae* read τοῦτο τ. ἀν. ποιῆσαι, *d*, A ποιῆσαι τὸ ἀν. τοῦτο. [61] *bg* om. [62] *d* reads καταλυθῶσιν.

II. [1] *b*, S om. [2] *c* reads καί. [3] *aef* read εἰ. [4] *hi*, *eg*. *c*, *af* read φυλάξετε, *b* διαφυλάξητε, *d* φυλάξατε. [5] *a* om. [6] A = τῆς πλάνης καὶ τοῦ ψεύδους. Here մոլորութենէ (= πλάνης) is undoubtedly corrupt.

τὴν ἀλήθειαν καὶ τὴν μακροθυμίαν, ἀπολεῖσθε[8]. 2. Τύφλωσις
* γάρ ἐστιν ὁ θυμὸς καὶ οὐκ ἐᾷ ὁρᾶν πρόσωπόν τινος ἐν ἀληθείᾳ[9].
3. ⌜Ὅτι⌝, κἂν πατήρ, * ἢ μήτηρ[10] ἐστίν[11], ⌜ὡς πολεμίοις[12] προσ-
έχει[13] αὐτοῖς[14]· * ἢ⌝ ἀδελφός ἐστιν[15] οὐκ οἶδεν[16]· ἢ[17] * προφήτης
Κυρίου, παρακούει[18]· ἢ[17] δίκαιος[19], οὐ βλέπει· ⌜* ἢ φίλος[20],
οὐ γνωρίζει⌝. 4. * Περιβάλλεται γὰρ ⌜αὐτὸν⌝ τὸ πνεῦμα
τοῦ θυμοῦ τὸ δίκτυον τῆς πλάνης[21] καὶ τυφλοῖ τοὺς[22] ὀφθαλ-
μοὺς αὐτοῦ, καὶ[1] διὰ τοῦ ψεύδους σκοτοῖ[23] τὴν διάνοιαν
⌜αὐτοῦ⌝[24], καὶ τὴν ἰδίαν ὅρασιν παρέχει αὐτῷ. 5. * Ἐν
τίνι δὲ[25] περιβάλλει τοὺς ὀφθαλμοὺς αὐτοῦ[26]; * ἐν μίσει
καρδίας[27] κατὰ τοῦ ἀδελφοῦ αὐτοῦ[28] * εἰς φθόνον[29].

III. * Καὶ γὰρ πονηρὸς ὁ θυμός[1], τέκνα μου, * ὡς καὶ αὐτὴν
τὴν ψυχὴν ἐκταράσσει[2]. 2. Καὶ τὸ μὲν σῶμα * ἴδιον ποιεῖται[3]
τοῦ θυμώδους[4], * τῆς δὲ ψυχῆς[5] κατακυριεύει, καὶ παρέχει * τῷ

β, A, S^1 ἐστὶν ἐν τῷ θυμῷ, τέκνα μου, καὶ οὐκ ἔστι τις ὁρῶν πρόσωπον ἐν ἀληθείᾳ.

β–a, A, S^1 τοὺς φυσικούς.

be, A, S^1 ἐν μίσει καρδίας καὶ δίδωσιν αὐτῷ καρδίαν ἰδίαν (A πολεμίαν ἐναντίων, S^1 om.).

β–a, A, S^1 καὶ γὰρ αὐτῇ τῇ ψυχῇ αὐτὸς γίνεται ψυχή.

[7] *a* reads ἀγαπήσετε. [8] *hi, abef.* *c* reads ἀπόλλυσθαι, *d* ἀπωλείᾳ ἀπολεῖσθε, *g* ἵνα μὴ ἀπόλλυσθε. [9] α. β, A, S^1 read as in margin, save that *af* om. ἐστίν, *f* om. τις, *g* om. μου, *bd* add θυμώδης after τις, and A trs. ἐν ἀληθείᾳ before ὁρῶν. [10] *c, aefg*, A. *b* reads κἂν μήτηρ, *hi* ἡμῶν, *d* ὑμῶν. [11] *g* om. [12] *f* reads πολέμιον, *g* πολέμιος. [13] β. *c* reads προσέχειν, *h* προσέχων. [14] *b* reads ἑαυτοῖς. [15] α. β–*f* read ἐὰν (+ δὲ *a*) ἢ ἀδελφός, *f* ἐὰν ἀδελφὸς εἰ (sic). A = ἀδελφόν. [16] *f* reads ἴδεν. [17] α. β reads ἐάν. A = καί. [18] A = προφήτου Κυρίου οὐκ ἀκούει. *g* om. Κυρίου, and rest of verse after παρακούει. [19] *c* reads δικαίου. A^{bfg} = τὸν δίκαιον. A^{ab*cd} τοὺς δικαίους. [20] *h*. *c* reads ἢ φίλους, β, S^1 φίλον. [21] α (save that *c* reads αὐτό). β, S^1 read περιβάλλει (περιβαλεῖ *e*) γὰρ αὐτὸν (αὐτῷ *aefg*, αὐτὸ *d*) τὸ πν. τοῦ θ. τὰ δίκτυα τῆς πλάνης. A = περιβάλλει γὰρ τὸ πν. τῆς πλάνης τὰ δ. τῆς ἀσελγείας. [22] *hi, a*. *c* om. β–*a*, A read as in margin. [23] α read σκοτεῖ, *d* σκοτιεῖ. [24] *d* om. rest of verse and ἐν τίνι . . . καρδίας in ver. 4. [25] *a* reads ἐντείνει. A = καὶ τότε, S^1 ἐν αὐτῷ. [26] A adds καὶ κυκλοῖ, a duplicate rendering. [27] *hi, b*. *c, e* read εἰς μίσους καρδίας, *ag* ἐκ μίσους, *f* ἐν μίσους καρδίαν (ἐνμίσως *e*) ἰδίαν. *be*, A, S add as in margin, *d* καὶ δίδωσιν αὐτῷ ἰδίαν καρδίαν διεγείρων αὐτόν. [28] *b* om. [29] A^{ab} = καὶ φθόνος, $A^{b*cdefg}$ καὶ φθόνερος and connect with next chapter.

III. [1] α, β–*bd*. *bd* read πονηρὸς ὁ θυμός. A^{b*cd} = πονηρός ἐστι θυμῷ, A^{ab} (internally corrupt) περιβάλλει θυμόν. On A see also preceding note [2] α. β–*ag*, A, S^1 read as in margin, save that *d* adds καί before αὐτῇ. *a* om. *g* reads αὐτὴ ἡ ψυχὴ αὐτοῦ γὰρ ψύχος. [3] *b* reads ἰδιοποιεῖται. [4] *c* reads μύσους. [5] α, β (save that *h, ag* om. δέ), A^{b*d}. A^{abcefg} = τῶν δὲ ψυχῶν. [6] *hi* read τὸ σῶμα. [7] α, *g*. β–*g*, S^1 read as in margin, A = ἰδίαν but om.

σώματι[6] ⌜δύναμιν[7], ἵνα ποιήσῃ[8] πᾶσαν⌝ ἀνομίαν[9]. 3. *Καὶ ὅταν ταῦτα πάντα πράξῃ τὸ σῶμα, δικαιοῖ τὰ πραχθέντα καὶ ἡ ψυχή[10], ἐπειδὴ οὐ βλέπει ὀρθῶς. 4. *Διὰ τοῦτο[11] ὁ θυμούμενος[12], *ἐὰν μὲν ᾖ[13] *δυνατὸς ⌜τῷ σώματι⌝[14], *τριπλῆν ἐν τῷ θυμῷ τὴν δύναμιν κέκτηται[15]· μίαν[16] μὲν ἀπὸ[17] τῆς βοηθείας *τῶν ὑπουργούντων[18]· *δεύτερον δὲ[19] διὰ τοῦ πλούτου *πείθων καὶ νικῶν [αὐτὸν] ἀδίκως[20]· *τρίτον τὴν[21] φυσικὴν ἔχων *δύναμιν δι' αὐτῆς δρᾷ[22] τὸ κακόν[23]. 5. Ἐὰν δὲ ἀσθενὴς ᾖ ὁ[24] θυμούμενος[25], *διπλοῦν τὸ τῆς ὀργῆς πάθος ἐν αὐτῷ ἀναφύει[26]· βοηθεῖ *γὰρ αὐτῷ ὁ θυμὸς[27] πάντοτε ἐν παρανομίᾳ[28]. 6. Τοῦτο τὸ πνεῦμα ἀεὶ μετὰ τοῦ ψεύδους[29] ⌜ἐκ δεξιῶν τοῦ Σατανᾶ πορεύεται, ἵνα *ἐν ὠμότητι καὶ [30]ψεύδει⌝ γίνονται[31] αἱ πράξεις αὐτοῦ[32].

IV. Οὐκοῦν σύνετε[1] τὴν δύναμιν τοῦ θυμοῦ[2] ὅτι[3] †ματαία

β-g, S^1 δύναμιν ἰδίαν. β-d (A), S^1 πράξῃ, ἡ ψυχὴ δικαιοῖ τὸ πραχθέν. β, A, S^1 βλέπει. β, S^1 τριπλῆν ἔχει τὴν δύν. ἐν τῷ θυμῷ. β, A, S^1 τοῦ σώματος καὶ δι' ἑαυτοῦ δρῶν. β-d, A, S^1 διπλῆν ἔχει τὴν δύναμιν παρὰ τὴν (af om.) τῆς φύσεως.

δύν. ἵνα ποιήσῃ πᾶσαν. [8] *hi*, *bdg* (but *g* trs. after ἀνομίαν). *c*, *ef* read ποιήσει, *a* ποιήσῃς. [9] *d* reads παρανομίαν, A^{bcefg} τὰς ἰδίας ἀνομίας A^{ab*d} τὴν ἰδίαν ἀνομ. [10] α (save that *c* reads πράξει for πράξῃ, and τὸ πραχθὲν καὶ ὑψοῖ for τὰ . . . ψυχή). β–d, A^b, S^1 read καὶ ὅταν (+τι A) πράξῃ (*ef* πράξει. A om. according to printed text, but A^{befg} attest it at any rate), ἡ (*b*, A^b om.) ψυχὴ (A^b om.) δικαιοῖ τὸ πραχθέν, *d* τότε ἡ ψυχὴ δικαιοῖ τὸ πραχθέν. [11] A^{b*d} read δι' ὅ. [12] *hi* read θυμός. A^{b*cdefg} add ἔστι.. [13] *a* reads ἐὰν μένῃ, *f* κἂν μὴ ᾖ. [14] α. β, A^{b*cdefg} read δυνατός. A^{ab} om. [15] α, A^{b*cdefg}. β, S^1 read as in margin, save that *f* om. τήν and *g* reads πολλήν for τριπλῆν. A^{ab} = δύναμις ἐν τῷ θυμῷ. [16] *d* reads καὶ μίαν. [17] *b*, S^1 read διὰ τῆς δυνάμεως καί. *g* διά. [18] A = τῆς συνεργούσης. *d* adds αὐτῷ. [19] *dg* read δευτέραν, *e* δευτέρα. A = καὶ δεύτερον. [20] α. β–a, A, S^1 read παραπείθων (*a* παραπείθειν, +αὐτῷ *d*) καὶ νικῶν (*a* νικᾶν) ἐν ἀδίκῳ (*d*, A ἐν ἀδικίᾳ). I have bracketed the αὐτόν in the text as an interpolation. [21] α, *g*. β–adg read τρίτην τήν (*ef* om.), *d*, A τρίτον δὲ τήν, *a* om. [22] α. β, A, S^1 as in margin (save that A reads δρᾶν). [23] *d* om. next verse. [24] *g* om. [25] *c* reads κοιμούμενος. [26] α. β–d, A, S^1 read as in margin, save that for παρὰ . . . φύσεως A reads καὶ εἰ παρὰ φύσεως (corrupt). [27] α (save that *hi* read αὐτόν). β–d read γὰρ αὐτοῖς ὁ θυμός, A^{b*defg} = αὐτῷ, S^1 αὐτοῖς. A^{abc} om. *c* adds αὐτῷ. [28] A adds θυμοῦ. [29] A reads սրտմտութեան (= θυμοῦ) corrupt for ստութեան = ψεύδους. α, A om. next ten words through hmt. [30] *aefg*. *b* read ἐν ὁμότητι, *d* ἐν ὁμώτητι, S^1 ἐπὶ τὸ πλέον and om. following καί. [31] *ab*, A read γίνωνται. [32] *g* reads αὐτῶν.

IV. [1] *d* adds τέκνα μου. [2] *d* adds καὶ φεύγετε οὖν αὐτήν. [3] *g* reads

ἐστίν[4]. 2. Ἐν γὰρ λόγῳ **παροξύνεται**[5] πρῶτον· εἶτα[6] *ἐν *bdg*, A, S^1
ἔργοις[7] †δυναμοῖ[8] τὸν ὀργιζόμενον[9], καὶ[10] ἐν *ζημίαις πικραῖς παρο-
διαταράσσει τὸ διαβούλιον αὐτοῦ[11], καὶ οὕτως διεγείρει ἐν θυμῷ ξύνει.
μεγάλῳ τὴν ψυχὴν αὐτοῦ. 3. Ὅτε[12] οὖν λαλεῖ τις *καθ' ὑμῶν[13],
⌈ὑμεῖς⌉ μὴ[14] *κινεῖσθε εἰς ὀργήν[15], καὶ ἐάν τις[16] ἐπαινέσῃ[17]
ὑμᾶς ὡς[18] **ἁγίους**[19], μὴ ἐπαίρεσθε[20]· μήτε[21] μεταβάλλεσθε[22] *bdg*, A, S^1
⌈μήτε⌉ εἰς τέρψιν μήτε εἰς ἀηδίαν[23]. 4. Πρῶτον γὰρ[24] ἀγαθούς.
τέρπει[25] τὴν ἀκοήν, καὶ οὕτως[26] ὀξύνει τὸν νοῦν[27] *τοῦ νοῆσαι[28] β, S^1
τὸ †ἐρεθισθέν[29], **καὶ**[30] θυμωθεὶς νομίζει[31] δικαίως ὀργίζεσθαι[32]. καὶ τότε.
5. Ἐὰν δὲ[33] * ζημίᾳ ἢ ἀπωλείᾳ τινὶ περιπέσητε[34], τέκνα[35], β, S^1
⌈μὴ ἐκθροεῖσθε[36]⌉· ὅτι ⌈αὐτὸ⌉ τὸ πνεῦμα[37] *ποιεῖ ἐπιθυμῆσαι[38] θυμωθῇ
τοῦ ἀπολλυμένου[39] ἵνα ***θυμῷ πέσῃ διὰ τοῦ πάθους**[40]. διὰ τοῦ πόθου.

διδασκαλία παρὰ θυμοῦ. [4] *ὅτι μ. ἐστίν* = כי הבל corrupt (?) for כי יחבל = *ὅτι διαφθείρει.* [5] α, *aef. bdg*, A, S^1 read as in margin. [6] A = *καὶ εἶτα.* [7] *g* om. [8] = יגבר corrupt(?) for יְמָרֵר = *ἐξαγριοῖ* (cf. Dan. viii. 7). [9] *b* reads *ἐρεθιζόμενον.* [10] *h* om. [11] *hi*, β (save that for *πικραῖς aefg*, S^1 read *μικραῖς*, and *d μακραῖς*, and β reads *ταράσσει*). *c* reads *πικραῖς ζ. διαταράσσει τὸν ἐρεθιζόμενον.* A = *ζ. μικραῖς προπέμπει τὸ δ. αὐτοῦ*, but յուղարկէ is corrupt for յուզէ = *ταράσσει.* *a* om. rest of verse through hmt. [12] *g* reads *ὅτι.* [13] *d* reads *καθ' ἡμῶν.* A = *μεθ' ὑμῶν.* [14] *b* om. [15] α, β (save that β reads *θυμόν* for *ὀργήν*). A = *κινείσθω ἡ καρδία ὑμῶν εἰς θυμόν.* [16] *a* om. [17] *h. c* reads *ἐπαινέσει*, *abg ἐπαινῇ*, *de ἐπαινεῖ*, *f επαινα.* [18] *c* om. [19] α, *aef. bdg*, A, S^1 read *ἀγαθούς.* [20] A adds *εἰς μετεωρισμόν* (?). [21] α, *def. abg* read *μηδέ.* S^1 om. [22] *h* adds *μὴ ἐπαίρεσθε.* S^1 om. [23] *adf.* α reads *ἀϊδίαν*, *e ἀειδίαν*, *g αἰδείαν* which are corruptions of the form in the text. *b* emends into *εἰδέαν.* A reads ամբոխս (= *ταραχάς*) which may be a loose rendering of *ἀηδίαν.* S^1 = *ἐπιθυμίαν δόξης.* *d* adds *κατακυριεύεσθε ὑπὸ τοῦ λόγου.* [24] *c* reads *μέν.* [25] *g* reads *τρέπει*, perhaps rightly. A = *τέρψις εὐφραίνει.* [26] A^{-ab} = *τότε.* A^{ab} om. together with next three words. [27] *c* adds *ἡμῶν.* [28] α. *d* reads *πρὸς τὸ νοῆσαι*, β–*d νοῆσαι.* A = *καὶ συνετίζει.* [29] α, β–*dg. dg* read *ῥηθέν.* If *dg* is not right, we should emend *ἐρεθισθέν* into *ἐρεθίσαν.* A = *διαβούλιον τοῦ ἐρεθίσαντος* (?). *d* adds *καὶ ὅταν νοήσει αὐτό.* [30] α, A. β, S^1 read *καὶ* (*d* om.) *τότε.* A adds *ὁ.* [31] *d* adds *ὅτι.* [32] *a* reads *ὀργιζόμενος*, *d ὀργίζεται.* A^{ab} om. rest of chapter. [33] *beg* om. [34] *hi*, β, $A^{b*cdefg}$ (save that *hi* give accusatives instead of datives, *b ἐάν* for *ἤ* and *περιπέσῃ* for *περιπέσητε* and *g* om. *τινί* and A^{b*cd} trans. *ζημίᾳ* and *ἀπ.*). *c* reads *ζημίαν ἢ ἀπωλείᾳ τινὶ περιπεσεῖ.* [35] *bde* add *μου.* [36] *c. h*, β--*g* read *θροεῖσθε*, *g προίεσθε.* [37] $A^{b*cdefg}$ add *πλάνης.* [38] α. *abeg*, S^1 read *ἐπιθ. ποιεῖ*, *df ἐπιθυμεῖν σε ποιεῖ*, $A^{b*cdefg}$ = *ἐπεθύμησε ποιεῖν τοῦτο* (A^g om.). [39] *g.* α read *ἀπολλομένου*, *b ἀπολωμένου*, *df ἀπολλωμένου*, *e ἀπωλουμένου*, *a*, S^1 *ἀπολωλότος.* $A^{b*cdefg}$ = *καὶ εἰς τὸ τελειοῦν* (A^{b*cd} *τελειώσας*) *τὴν ἀπώλειαν.* [40] α. β, S^1 read as in margin (save that *d* reads *θυμωθείς*). $A^{b*cdefg}$ = *λυπηθῇ*

6. Καὶ[41] ἐὰν ζημιωθῆτε ἑκουσίως *ἢ ἀκουσίως[42] *μὴ
λυπεῖσθε[43]· ἀπὸ γὰρ λύπης[44] ἐγείρεται[45] καὶ[46] θυμὸς[47] ⸢μετὰ
ψεύδους⸣. 7. *Ἔστι δὲ διπρόσωπον κακὸν ὁ θυμὸς μετὰ
ψεύδους[48], καὶ συναίρονται[49] ἀλλήλοις ἵνα ταράξωσι[50] *τὴν
καρδίαν[51]· ταρασσομένης δὲ τῆς ψυχῆς συνεχῶς, ἀφίσταται
ὁ[52] Κύριος ἀπ' αὐτῆς καὶ κυριεύει αὐτῆς ὁ Βελίαρ.

β, A, S^1 τὸ διαβούλιον.

V. Φυλάξατε[1] οὖν, *τέκνα μου[2], *τὴν ἐντολὴν[3] τοῦ[4] Κυρίου
καὶ τὸν νόμον αὐτοῦ τηρήσατε[5]·
ἀπόστητε[6] ἀπὸ τοῦ[7] θυμοῦ[8],
καὶ μισήσατε[9] τὸ ψεῦδος,
ἵνα[10] *Κύριος κατοικήσει ἐν ὑμῖν[11]
καὶ φεύξεται[12] *ἀφ' ὑμῶν[13] ὁ Βελίαρ.
2. Ἀλήθειαν φθέγγεσθε[14] ἕκαστος πρὸς τὸν πλησίον αὐτοῦ
καὶ οὐ μὴ ἐμπέσητε εἰς μῆνιν[15] *καὶ ταραχάς[16],
ἀλλ' ἔσεσθε[17] ἐν εἰρήνῃ ἔχοντες τὸν θεὸν *τῆς εἰρήνης[18]
καὶ *οὐ μὴ κατισχύσει[19] ὑμῶν[20] πόλεμος.

bdg, A, S^1 τὰς ἐντολάς.

(but A^e over line θυμωθῇ) διὰ πόθου τοῦ ἀπολωλότος. *a* om. rest of chapter. [41] *c*. *h*, β, A^{b*cdefg} om. [42] *b* om. [43] A^{b*cdefg} = καὶ ταραχθῆτε. [44] A^{b*cdefg} by easy internal corruption = θυμοῦ. [45] α, *d*, A, S^1. β–*ad* read ἐγείρει. [46] *c*. *hi*, β, A^{b*cdefg} om. [47] α, A. β–*a* read θυμόν. [48] *de*, A^{b*cdeg} (save that *d* read πρόσωπον). *b*, S^1 read διπρόσωπον κακὸς θυμὸς (*b* θυμὸν) μετὰ ψεύδους. α, *fg* om. through hmt. [49] *de*. *hi*, *f* read συναιρῶνται, *c* συναινῶνται (sic), *bg* συνερῶνται, which are corrupt forms of the word in the text. συναίρονται ἀλλήλοις means 'unite with one another,' 'assist one another,' and is so rendered by A^{b*cdefg}. S^1 = συμμίσγονται and accordingly supports reading of *bg*, which it took to be from συνεράω. It might be possible to regard συνερῶνται as a present middle Attic form of συνερέω, 'to support,' 'advocate,' but this is unlikely. [50] α, *b*, *g*. *de* read ταράξουσιν, *f* πράξουσιν. A = προπέμψωσιν. Same corruption as in ver. 1. [51] α. β, A^{b*cdefg}, S^1 as in margin (save that *ef* read τὰ διαβούλια). *d* adds τῆς ψυχῆς. [52] α, *dg*. *bef*, A om.

V. [1] *df* read φυλάσσετε. [2] *a* om. [3] α, *aef*, S^2. *bdg*, A, S^1 read as in margin. [4] *dg* om. [5] α, *abef*. *d* read ἐκζητήσατε, *g* τηρήσετε. A = μὴ ἐκκλίνετε. [6] *bg* add δέ. [7] α, *e*. β–*e*, A om. [8] A read ստութենէ (= ψεύδους) corrupt for սրտմտութենէ = θυμοῦ. [9] *hi* read μισεῖτε. [10] *hi*, *g* add ὁ. [11] A^{ab*cd} trs. Κύριος . . . ὑμῖν and φεύξεται . . . Βελίαρ. For κατοικήσει which *c*, *f* read, we find κατοικήσῃ in *hi*, β–*f*. *a* om. next line. [12] α. *bfg* read φύγῃ, *de* φεύγει. [13] *hi* om. [14] *c*, β–*a*. *hi* read φθέγξετε, *a* λαλεῖτε. [15] *b*, S^1 reads ἡδονήν. [16] A^{b*d} om. [17] A adds πάντοτε. [18] A = τὸν εἰρηνοποιόν. *a* om. rest of chapter and vi. 1–7. [19] *c* reads οὐ μὴ κατησχήσει. A = καταπαύσεται. [20] *dg*, A = ἐν (*d* om.) ὑμῖν. [21] *bg* read καὶ (*b* om.) ἀγαπᾶτε. [22] *d* reads θεόν. [23] *c*, *befg* (save that *g* om.

3\. Ἀγαπήσατε[21] τὸν Κύριον[22] ἐν πάσῃ *τῇ ζωῇ[23] ὑμῶν[24]
*καὶ ἀλλήλους[25] ἐν ἀληθινῇ[26] καρδίᾳ.
4\. *Ἐγὼ οἶδα[27] ὅτι ἐν ταῖς[28] ἐσχάταις ἡμέραις ἀποστήσεσθε[29]
τοῦ Κυρίου,
καὶ προσοχθιεῖτε[30] τῷ[31] Λευί,
καὶ πρὸς τῷ[32] Ἰουδᾶ[33] παρατάξεσθε[34],
ἀλλ' οὐ δυνήσεσθε[35] πρὸς αὐτούς[36].
*ἄγγελος γὰρ Κυρίου ὁδηγεῖ ἑκατέρους[37],
ὅτι ἐν αὐτοῖς[38] στήσεται ὁ[39] Ἰσραήλ.
5\. Καὶ *ὡς ἂν ἀποστήσεσθε[40] ἀπὸ[41] Κυρίου[42], *ἐν πάσῃ
κακίᾳ[43] *πορευόμενοι ποιήσετε τὰ βδελύγματα τῶν ἐθνῶν ἐκπορ-
νεύοντες ἐν[44] γυναιξὶν ἀνόμων[45] καὶ ἐν πάσῃ πονηρίᾳ[46]
ἐνεργούντων[47] ⌈ἐν ὑμῖν⌉ *τῶν πνευμάτων[48] τῆς πονηρίας[49].
6\. [Ἀνέγνων γὰρ[50] ἐν βίβλῳ Ἐνὼχ[51] τοῦ δικαίου ⌈καὶ
ἔγνων⌉[52] ὅτι ὁ[53] ἄρχων ὑμῶν[54] ὁ Σατανᾶς ἐστιν[55] *καὶ
ὅτι[56] τὰ πνεύματα τῆς πονηρίας[57] καὶ τῆς ὑπερηφανίας

β, S οἶδα γάρ.
β ὡς ἂν ἀποστῆτε.
defg, S^1 πορευόμενοι καὶ (g, S^1 om.) ποιοῦντες.
β, A, S^1 πλάνης.
defg, A ὅτι.
bdeg, A, S^1 πάντα τὰ πνεύματα.
β, A, S^1 πορνείας.

τῇ), A, S^1. h, d read τῇ (h om.) ψυχῇ. [24] f reads ἡμῶν. [25] hi, β (save that f om. καί), A. c om. [26] A = καθαρᾷ. [27] α (save that h adds γάρ before οἶδα), A. β, S^1 read as in margin. [28] c. h, β, A om. [29] c reads ἀποστεῖτε ἀπό. [30] c, beg. h reads προσώχθητε, df προσωχθήσετε. A = ἐπαναστήσεσθε. [31] b reads τόν. [32] α, β om. [33] α. β reads Ἰουδάν. [34] α (save that c gives παρατάξεισθε), ef (save that f gives παρατάξησθε). bdg, A read ἀντιτάξεσθε. [35] c reads δυνήσειται, g δύνασθε. [36] α, β, A^b. $A^{ab*cdefg}$ = αὐτόν. [37] hi, A (save that eg om. γάρ and g, A read ὁδηγήσει and for ἑκατέρους A^{ab} read αὐτούς, A^{b*defg} αὐτόν, A^c ἔτι). c om. hi add αὐτούς. [38] $A^{ab*defg}$ = αὐτῷ. [39] α. β om. [40] α. β reads as in margin (save that g om. ἄν). A = ἀποστάντες. [41] c adds τοῦ. [42] A^b = αὐτοῦ. [43] A^{-f} reads յօժարութեամբ = ἐπιθυμίᾳ corrupt(?) for յչարութեամբ = ἐν κακίᾳ. This phrase A trs. after next word. [44] α. β, S^1 read πορευόμενοι (πορεύεσθε b) καὶ (bg, S^1 om.) ποιοῦντες βδελύγματα (βδέλυγμα g) ἐθνῶν, ἐκπορνεύοντες (ἐκπορεύοντες b, S^1, καὶ πορεύοντες g) ἐν. $A^{(a?)b}$ = πορεύσεσθε (πορεύεσθε A^b) καὶ ποιοῦντες βδέλυγμα ἐκπορνεύοντες ἐν ἔθνεσιν ἐν. A^{b*dfg} = πορεύσεσθε καὶ ποιοῦντες βδ. ἐν ἔθν. ἐκπορνεύοντες ἐν. $A^{c(e)}$ βδελυσσόμενοι βδ. ἐν ἔθν. ἐκπορνεύοντες ἐν. [45] c, S^1 read ἀνόμοις. [46] dg read πορνείᾳ. [47] α, β–g. A^{b*defg} read անզգամեալ (= ἀφρονοῦντος) corrupt (?) for աշխատեալ = ἐνεργοῦντος. A^b (i.e. ազգով միւս լինել) = ἔθνει ἄλλος γίνεσθαι (?). A^a = ἐθνῶν (?) γίνεσθαι ἄλλος. [48] hi om. A = τοῦ πνεύματος. [49] α. β, A^{abefg} S^1 read as in margin. A^{b*d} = πορνείας καὶ πλάνης. [50] c om. [51] d trs. after δικαίου. [52] c. hi read καὶ εὗρον. bdefg, A, S^1 om. [53] g om. [54] d om. [55] α. β trs. before ὁ Σ. A, S^1 = ἔσται. [56] f, A^{abcefg}, S^1 read ὅτι, A^{b*d} καί. bdeg, A, S^1 add πάντα. [57] α, f. be, A, S^1 read πορνείας, dg πλάνης καὶ (d om.) τῆς πορνείας. A^{fg}

bdg, A τῷ Λευὶ †ὑπακούσονται. †ὑπακούσονται[58] *τοῦ παρεδρεύειν[59] τοῖς υἱοῖς Λευί, τοῦ ποιεῖν[60] αὐτοὺς ἐξαμαρτάνειν ἐνώπιον Κυρίου.

7. Καὶ *οἱ ἐμοὶ υἱοὶ[61] συνεγγίζοντές[62] εἰσι τοῦ[63] Λευὶ
καὶ συναμαρτάνοντες[64] αὐτοῖς[65] ἐν πᾶσιν.
*οἱ δὲ υἱοὶ τοῦ[66] Ἰούδα ἔσονται ἐν πλεονεξίᾳ
ἁρπάζοντες[67] ἀλλότρια ὡς[68] λέοντες.]
8. ⌈Καὶ⌉[69] διὰ τοῦτο ἀπαχθήσεσθε[70] [σὺν αὐτοῖς][71] *εἰς αἰχμαλωσίαν[72]
κἀκεῖ ἀπολήψεσθε[73] *πάσας τὰς πληγὰς Αἰγύπτου[74]
καὶ πάσας τὰς[75] πονηρίας[76] τῶν ἐθνῶν.
9. Καὶ οὕτως[77] ἐπιστρέψαντες[78] πρὸς Κύριον ἐλεηθήσεσθε[79]
καὶ ἄξει ὑμᾶς[80] εἰς τὸ ἁγίασμα αὐτοῦ
*καὶ δώσει[81] ὑμῖν εἰρήνην[82].
10. Καὶ ἀνατελεῖ ὑμῖν *ἐκ τῆς φυλῆς [Ἰούδα καὶ] τοῦ Λευὶ
τὸ σωτήριον Κυρίου[83]
β, S^{1} καὶ αὐτός. *αὐτὸς γὰρ[84] ποιήσει πρὸς τὸν Βελίαρ πόλεμον[85]

om. next three words. [58] *bdg*, A^{-h} add τῷ Λευί before this verb. A^{b} adds οὐ. If the former is a later addition (α, *ef*, S^{1} om. it), ὑπακούσονται can hardly be right. Probably יקשיבו to which ὑπακούσονται goes back is corrupt for יִקְשְׁרוּ = συστρέψονται, 'will conspire.' S^{1} ὑπακούεσθαι ἄρξονται. [59] A = καὶ παρεδρεύσουσι, S^{1} καὶ ἀρέσκειν. [60] *h*, *d* read τοῦ ποιῆσαι, A καὶ ποιήσουσι. [61] α. *β* read οἱ (*b* om.) υἱοί μου. [62] α. *β* reads ἐγγίζοντες. [63] α. *β–af*, S^{1} read τῷ, *f*, A τοῖς υἱοῖς. [64] *c*. *hi*, *bef* read συνεξαμαρτάνοντες, *dg* ἐξαμαρτάνοντες (+εἰσί *g*). *g*, A^{a} add εἰσί, A^{beofg} ἔσονται. [65] *d* trs. after πᾶσιν. *g* om. For αὐτοῖς A^{b*cdf} give ἱερεῦσιν. [66] α. *b* reads καὶ υἱοί, *d* ἀλλὰ καὶ οἱ υἱοί, *efg*, A καὶ οἱ υἱοί. [67] *befg* add τά. [68] *d* adds οἱ. [69] α. *β*, A, S^{1} om. [70] A = ἐλεύσεσθε. *g* om. next six words. [71] added by interpolator of verses 6, 7. [72] α, *d*. *bef* read ἐν αἰχμαλωσίᾳ. [73] *c* reads ἀπαλείψεσθε. [74] A^{b*cdfg} = σὺν αὐτοῖς πληγὰς ἐν Αἰγυτίοις. [75] *b* om. [76] *d* reads πορνείας. [77] A = μετὰ ταῦτα. The text requires some such expression. [78] *hi*, *befg*, S. *c* reads ἐπιστρέψασθαι, *d*, A ἐπιστρέψετε. [79] A = καὶ ἐλεήσει ὑμᾶς. [80] *g* adds κύριος. [81] *f*, A, S^{1}. The same text is implied in all the other MSS. but *b*. *c* καὶ δόει, *h*, *e* καὶ δώῃ, *d* καὶ δώει, *g* καὶ δόσει, *b* βοῶν. [82] *hi* add περὶ τοῦ Χριστοῦ as title before verses 10–13. A adds εἰς τὸν αἰῶνα. [83] A^{b*d} = σωτήριον ἐξ οἴκου Ἰ. καὶ ἐκ φυλῆς Λευί. *β* om. τοῦ before Λευί. For κυρίου *g* reads τοῦ θεοῦ. Here A adds καὶ δώσει εἰρήνην ἕως τοῦ αἰῶνος (+τῷ Ἰσραήλ A^{b*})—a doublet from the preceding verse. I have bracketed Ἰούδα καὶ as an interpolation, for if it were original we should have φυλῶν and not φυλῆς. Cf. T. Sim. vii. 1, T. Gad viii. 1, T. Jos. xix. 6. [84] α. *β*, S^{1} read as in margin. A = καί. [85] A^{-b} trs. before πρὸς τόν. Here A^{b*cd} add καὶ ψυχὰς ἁγίων πρὸς ἑαυτὸν καλέσει, καὶ ἐπιστρέψει καρδίας ἀπειθῶν πρὸς τὸν κύριον, which are drawn and expanded from ver. 11.

καὶ τὴν ἐκδίκησιν τοῦ νίκους δώσει τοῖς[86] †πατράσιν[87]
ὑμῶν[88].

11. Καὶ τὴν αἰχμαλωσίαν λήψεται[89] ἀπὸ τοῦ Βελίαρ, [τὰς
ψυχὰς τῶν ἁγίων][90]
*καὶ ἐπιστρέψει[91] καρδίας[92] ἀπειθεῖς[93] πρὸς Κύριον.
καὶ δώσει *τοῖς ἐπικαλουμένοις αὐτὸν[94] εἰρήνην αἰώνιον.

12. Καὶ *ἀναπαύσονται ἐν Ἐδὲμ ἅγιοι[95]
καὶ ἐπὶ *τῆς νέας[96] Ἱερουσαλὴμ εὐφρανθήσονται δίκαιοι
*ἥτις ἐστὶ δόξα θεοῦ αἰώνιος[97].

13. Καὶ οὐκέτι ὑπομενεῖ[98] Ἱερουσαλὴμ ἐρήμωσιν
*οὐδὲ αἰχμαλωτισθήσεται Ἰσραήλ[99],
ὅτι[100] Κύριος ἔσται[101] *ἐν μέσῳ[102] αὐτῆς[103] [τοῖς ἀνθρώ-
ποις συναναστρεφόμενος][104]
καὶ ὁ[105] Ἅγιος Ἰσραὴλ βασιλεύων[106] ἐπ' αὐτῆς[107] [ἐν
*ταπεινώσει καὶ πτωχείᾳ[108], καὶ ὁ πιστεύων *ἐπ'
αὐτῷ[109] *βασιλεύσει ἐν τοῖς ἀνθρώποις ἐν ἀληθείᾳ[110]].

β-ad, A, S¹ ἥτις ἔσται εἰς δόξασμα θεοῦ ἕως τοῦ αἰῶνος.

β-a, S¹ ἐν ἀληθείᾳ ἐν τοῖς οὐρανοῖς.

A^efg om. next sixteen words. [86] *ef* om. [87] *b* reads πέρασιν—a bad emendation of πατράσιν found in all other MSS. and in A, S¹. But πατράσιν ὑμῶν, which is impossible, = אבותיכם which is corrupt for אֹיְבֵיכֶם = πολεμίοις ὑμῶν, and the line = 'and he will execute an everlasting vengeance on your enemies' (i.e. ויתן נקמת נצח באויביכם). For text of A see note 85. [88] *df.* α, *beg*, S¹ read ἡμῶν. A = αὐτοῦ. [89] *dg* which *g* trs. before τὴν αἰχ. *c* reads λάβε (?), *hi*, *bef* λάβῃ. [90] α. β reads ψυχὰς ἁγίων, S¹ ψυχῶν ἁγίων. A^abefg read καὶ τὰς ψ. τῶν ἁγ. See ver. 10, note 85 where A^b*cd wrongly insert 11^ab. I have bracketed τὰς . . . ἁγίων as a Christian addition. [91] *f* om. [92] *d* reads ψυχάς. [93] A^−b = ἀπειθῶν. [94] A trs. after αἰώνιον. [95] So A^befg. Possibly also A^ac though printed Arm. Text represents A^abc as ἐν Ἐ. ἀναπ. ἅγ. A^b*d = πάντες ἅγ. ἐν Ἐ. ἀναπ. [96] *bg*, A, S¹. *c* reads τῆς βασιλείας, *hi*, *ef* τῆς νέας ἁγίας (ἁγίας καὶ νέας *e*, ἁγίας νέας, *f*), *d* τὴν ἁγίαν καὶ δικαίαν, S² τῆς ἁγίας. The reading ἁγίας may be due to חָדָשׁ being written corruptly a second time as קָדוֹשׁ. [97] α (save that *h* reads Κυρίου). *befg*, A, S¹ read as in margin (save that *ef*, A, S¹ read ἐστί and *g* θεῷ αἰωνίῳ), *d* ἕως τοῦ αἰῶνος. [98] *f* reads ὑπομείνῃ. For ὑπομ. Ἰ. ἐρήμωσιν A gives Ἰ. ἐρημωθήσεται. [99] *d* reads οἱ δὲ αἰχμαλωτισθήσονται. For αἰχμαλωτισθήσεται *b* reads αἰχμαλωτίζεται. *hi* add ὁ before Ἰσραήλ. [100] *d* reads ὁ. [101] *hi* read ἐστί. [102] *bd* read ἐμμέσῳ. [103] A = αὐτῶν. [104] A Christian (?) interpolation. In T. Jud. xxiv. 1 this is said of the Messiah. The phrase is used with reference to wisdom in Bar. iii. 37. A = καὶ τοῖς ἀνθ. συναναστρεφήσεται. [105] *b* om. [106] A = βασιλεύσει. [107] α, *ef*, A. *d* read ἐπ' αὐτήν, *b*, S¹ ἐπ' αὐτούς, *g* ἐν αὐτοῖς. [108] α, β, A^abeg (save that *bdg* add ἐν before πτωχείᾳ). A^b*cdf = εἰρήνῃ. [109] *c*, *bef*. *hi* read ἐπ' αὐτόν, *dg* ἐν αὐτῷ. [110] α. *bdeg* read βασ. ἐν ἀληθ. (+ καὶ *g*) ἐν τοῖς

VI. Καὶ νῦν *φοβήθητε τὸν Κύριον[1], τέκνα μου, καὶ προσέχετε ἑαυτοῖς[2] ἀπὸ τοῦ Σατανᾶ καὶ *τῶν πνευμάτων[3] αὐτοῦ. 2. Ἐγγίσατε[4] τῷ θεῷ καὶ τῷ ἀγγέλῳ *τῷ παραιτουμένῳ ὑμᾶς[5]· ὅτι οὗτός ἐστι μεσίτης θεοῦ καὶ ἀνθρώπων καὶ[6] ἐπὶ τῆς εἰρήνης τοῦ[7] Ἰσραὴλ κατέναντι[8] *τῆς βασιλείας τοῦ †Θεοῦ στήσεται[9]· 3. Διὰ[10] τοῦτο σπουδάζει ὁ ἐχθρὸς ὑποσκελίζειν[11] πάντας τοὺς ἐπικαλουμένους *τὸν Κύριον[12]. 4. Οἶδε γὰρ ὅτι *ἐν ᾗ ἡμέρᾳ[13] ἐπιστρέψει[14] Ἰσραήλ, συντελεσθήσεται ἡ βασιλεία τοῦ ἐχθροῦ. 5. Αὐτὸς γὰρ[15] ὁ ἄγγελος *τῆς εἰρήνης[16] *ἐνισχύσει τὸν Ἰσραὴλ[17] μὴ ἐμπεσεῖν[18]

α παρεπομένῳ ὑμῖν. β-ab, A, S¹ καὶ κατέναντι. bg(A), S¹ ἐχθροῦ. β, A, S¹ πιστεύσει.

οὐρανοῖς. f ἐν ἀληθ. βασ. ἐν τ. οὐρ. A^{ab} = βασ. ἐν ἀληθ. ἕως τῶν οὐρανῶν. $A^{b*cdefg}$ βασ. ἐν ἀληθ. ἕως τοῦ αἰῶνος. The confusion of ουνοις and ανποις could easily arise.

VI. [1] c reads φοβεῖτε τὸν θεόν. [2] c reads ἑαυτούς. A adds καὶ φυλάξασθε —a doublet of προσ. ἑαυτοῖς. [3] A = κακοῦ πνεύματος. [4] α, β–bd. b, S¹ read ἐγγίζετε δέ, d ἐγγίσατε δέ. A = καὶ ἐγγίσατε. [5] β–d. The other authorities diverge from β–d and from each other. α reads τῷ παρεπομένῳ ὑμῖν (ἡμᾶς hi). Cf. α in T. Levi v. 6: d reads αὐτοῦ τοῦ μὴ πατάξαι ὑμᾶς εἰς τέλος. For τῷ ἀγγ. . . . ὑμᾶς A reads ὁ ἄγγελος συγγινώσκει ὑμῖν. Here խնայէ, which = φείδεται or συγγινώσκει, may be a misrendering of παραιτεῖται, since in late Greek παραίτησις = 'forgiveness,' or խնայէ may be corrupt for խնամէ = φροντίζει, ἐπιμελεῖται, which would point to נונן עליכם as in T. Lev. v. 6, 7. S¹ = ᾧ δεδομένοι ἐστέ. In T. Levi v. 6 we have followed β–d and taken it to be a rendering of פונע לעם. The text = 'who intercedeth for you' = פֹּגֵעַ לָכֶם or סניגורכם in Mishnic and Talmudic Hebrew. See note on T. Levi v. 6. We might perhaps assume different Hebrew originals in Levi v. 6 and in Dan. vi. 2, on the ground of the divergence of d, A(?), S¹ in the two passages. But the fact that α gives παρεπόμενος and β–d παραιτούμενος in both passages implies the same Hebrew original in both. Hence the text is doubtful. [6] b om. [7] α. β om. [8] α, b. β–ab, A, S¹ read as in margin. Text = לפני which may mean 'in the presence of' or after עמד 'against.' [9] α, def (save that d trs. στήσεται before τῆς and f before τοῦ). bg, S¹ read τῆς βασ. τοῦ ἐχθροῦ στήσεται (g στήσεσθε). Is θεοῦ right? If not the false text might be explained by a corruption of איב into אל. Though ἐχθροῦ is weakly attested it gives an excellent sense. It has the support of A, though this version is here corrupt, reading ἔχθρας τῶν βασιλέων. [10] g, A read καὶ διά. [11] d reads ὑποσκελλίσαι (sic). [12] A = τὸ ὄνομα τοῦ κυρίου. $A^{b*cdefg}$ om. next eight words. [13] c, b. h, ef read ἐν ᾗ ἂν ἡμέρᾳ (e ἡμέραν), dg ἦν (ᾗ d) ἂν ἡμέραν. [14] α (hi ἐπιστρέψῃ). bfg read πιστεύσει, de πιστεύσῃ. A^{ab} read հաստատեսցի (= δυναμωθήσεται) corrupt for հաւատասցէ = πιστεύσει. [15] bf, S¹ om. [16] g om. [17] c reads

αὐτὸν εἰς τέλος[19] κακῶν[20]. 6. Ἔσται δὲ ἐν καιρῷ τῆς[21]
ἀνομίας[22] *τοῦ Ἰσραὴλ[23] (οὐκ ἔσται)[24] ἀφιστάμενος[25] *ἀπ'
αὐτῶν[26] *ὁ Κύριος[27], καὶ[28] *μετελεύσεται ἐπ' ἔθνει ζητοῦντι τὸ β † ἔθνη
θέλημα αὐτοῦ[29], ὅτι *οὐδεὶς τῶν ἀγγέλων ἔσται ἴσος αὐτῷ[30]. ποιοῦν-τα †.
7. Τὸ δὲ ὄνομα αὐτοῦ[31] ἐν *παντὶ τόπῳ Ἰσραὴλ[32] ⌈καὶ ἐν β, A, S¹
τοῖς[33] ἔθνεσιν⌉[34]. ἔσται ἐν.

8. Διατηρήσατε οὖν[33] ἑαυτούς[35], τέκνα μου, ἀπὸ παντὸς β, S¹
*ἔργου πονηροῦ[36], ἔθνεσιν Σωτήρ.
καὶ ἀπορρίψατε *ἀφ' ὑμῶν τὸν θυμὸν καὶ τὸ ψεῦδος[37] β–g πᾶν.
⌈καὶ ἀγαπήσατε τὴν ἀλήθειαν καὶ τὴν μακροθυμίαν⌉.

ἐπιστρέψει τὸν Ἰσραὴλ καὶ ἐνισχύσει. A adds καί according to printed Arm. Text but certainly A[befg] do not. [18] *d* reads ἐκπεσεῖν. [19] *hi*, *befg*, A. *c* reads χεῖρας, *d* βάθος. [20] A = κακόν. [21] α, A[be]. β, A[−be] om. [22] *d* reads ἀνομαλίας. [23] *hi* read αὐτοῦ ὁ Ἰσραήλ, *g* Ἰσραήλ. [24] I have added these words. If we do not so the loss of one or more clauses must be assumed before καὶ μετελεύσεται, for ver. 6 deals with the restoration of Israel through the angel of peace. [25] A = ἀποστήσεται. [26] *hi* read ἀπ' αὐτοῦ. *g* trs. after κύριος. [27] α, *g*. β–*g*, A, S read κύριος. We should perhaps bracket ὁ κύριος as an interpolation. This verse relates to the action of the angel of peace. See note 24. But the αὐτοῦ after θέλημα supports it. [28] α, A. β, S om. [29] *c* (save for the corruption of ἔθνη for ἔθνει). Text = יהפך לגוי בֹּעֶה רצונו. בעה is of course very unusual in this sense in Hebrew. It is probably a corruption of עֹבֵד = ποιοῦντα, which is the reading of all the other MSS. *hi*, *befg* read μετελεύσεται ἐπὶ ἔθνη (*b* ὄπισθε) ποιοῦντα τὸ θ. αὐτοῦ (τὸ ἀληθὲς ἄλειμμα *g*), *d* μεταστραφήσεται ἐπὶ τὰ ἔθνη ποιοῦντα τ. θ. α. A = μετελεύσεται ἐπὶ τὰ ἔθνη καὶ τὸ θέλημα αὐτοῦ τελειώσει. S¹ ἔσται ἐν ἔθνεσιν ποιῶν τὸ θέλημα αὐτοῦ. Here *c* alone is right, in reading the singular ἔθνει. The other texts did not arise from a deliberate transformation of the text in the Christian interest but from the miswriting of ἔθνει as ἔθνη. We have seen above that μετελεύσεται (μεταστραφήσεται *d*) = יהפך, which is here to be taken transitively = ἐπιστρέψει, 'he will transform.' On the other hand, if we do not insert the negative before ἀφιστάμενος, we must assume the loss of some words before καὶ μετελεύσεται referring to Israel's repentance or conversion. If in these Israel was the subject then יהפך would be rendered 'they will become a nation.' [30] α, β–*b*, A, S¹ (save that *h*, *e* read ἴσως, *i* ἴσῳ, *d* trs. ἔσται after αὐτοῦ, and A, S¹ om. ἔσται). *b* reads οὐδενὶ τῶν ἀγγ. ἔσται ὡς αὐτῷ. [31] β, A, S¹ add ἔσται. [32] α, β, S¹ (save that *g* om. τόπῳ, *d* om. Ἰσραήλ, and *h* adds ἐν bef. Ἰσ.). A = ἐν πάσῃ γῇ καὶ ἐν Ἰσραήλ. [33] *g* om. [34] β, S add σωτήρ (*g* σωτηρία). After this *a* resumes. [35] *aef* om. [36] α, β, A (save that *c* om. ἔργου and *d* reads πον. ἔργου). [37] α. β, S¹ read τὸν θ. καὶ πᾶν (*g* τό) ψεῦδος (+ ἀφ' ὑμῶν *d*). A has elements of α and β and = ἀφ' ὑμῶν ψεῦδος καὶ

9. Καὶ ἃ ἠκούσατε[38] παρὰ τοῦ πατρὸς ὑμῶν, μετά-
δοτε[39] ⌈καὶ[40] ὑμεῖς[41]⌉ τοῖς τέκνοις ὑμῶν[42], [ἵνα δέξηται[43]
ὑμᾶς ὁ Σωτὴρ[44] τῶν ἐθνῶν· *ἐστὶ γὰρ ἀληθὴς καὶ μακρόθυμος,
πρᾷος καὶ ταπεινός[45], καὶ[46] ἐκδιδάσκων[47] διὰ τῶν ἔργων *τὸν
νόμον Κυρίου[48]]. 10. Ἀπόστητε οὖν ἀπὸ πάσης ἀδικίας
καὶ κολλήθητε[49] τῇ δικαιοσύνῃ τοῦ[50] Θεοῦ[51], καὶ ἔσται τὸ
γένος ὑμῶν[52] εἰς σωτηρίαν *ἕως τοῦ αἰῶνος[53]. 11. *Καὶ
θάψατέ με[54] ἐγγὺς τῶν πατέρων μου.

VII. Καὶ ταῦτα εἰπὼν *καταφιλήσας αὐτοὺς[1] *ὕπνωσεν
†ὕπνῳ καλῷ[2]. 2. Καὶ[3] ἔθαψαν αὐτὸν *οἱ υἱοὶ αὐτοῦ.
Καὶ[4] μετὰ *τοῦτο ἀπήνεγκαν[5] ⌈τὰ ὀστᾶ αὐτοῦ⌉[6] . . . *ἔνθα ἦν[7]
Ἀβραὰμ[8] καὶ Ἰσαὰκ καὶ Ἰακώβ[9].
[3. Πλὴν οὖν[10] προεφήτευσεν αὐτοῖς[11] ⌈Δὰν⌉[12] ὅτι ἐπιλά-

β, A, S^1 (+ τὸν A) νόμον θεοῦ. β, S^1 δικαιοσύνῃ τοῦ νόμου τοῦ. β μου. β, A, S^1 κατεφίλησεν αὐτοὺς καί. β, A, S^1 †ὕπνον αἰώνιον†. β-d, A, S^1 ταῦτα ἀνήνεγκαν ⌈τὰ ὀστᾶ αὐτοῦ⌉ (+ καὶ κατέθηκαν f (dg), A, S^1) σύνεγγυς.

πάντα θυμόν. [38] g, A read ἀκούετε. [39] d om. [40] hi read δέ. [41] d adds ποιεῖτε ἀναγγείλατε δὲ αὐτὰ καί. [42] a adds αὐτῶν, ef αὐτά, g ἀναγγείλατε. [43] hi add καί. [44] b reads πατήρ. The clause ἵνα . . . ἐθνῶν in its present form is obviously Christian. The words that follow might be taken as referring to Dan. (Cf. i. 3), but it is safer to bracket them as an addition. [45] d reads ἐστὶ γὰρ ἀλ. καὶ μ. ἐν πᾶσι, πραΰς τε καὶ ταπεινός, g ἐν πᾶσι γὰρ ἀλ. καὶ μ. ἐστι, ταπ. καὶ πρᾷος. [46] g om. [47] c reads διδάσκων. [48] α. β, A, S^1 read as in margin. [49] hi read κολληθήσεσθε. [50] α, A. β, S^1 add νόμου τοῦ (bg om.). [51] α, β–b, $\mathrm{A}^{bb*defg}$. b, A^{cefg}, S^1 read κυρίου. A^{a} om. b om. rest of verse. [52] c, A. hi read ἡμῶν, β, S μου. [53] g reads εἰς τοὺς αἰῶνας. [54] α, β–dg, A^{b*d}, S^1. d reads θ. δέ με, g θάψαντες οὖν, A^{abc} καί νῦν, τέκνα μου, θάψατέ με.

VII. [1] α. β, A, S^1 read as in margin. [2] c. β, A read ὕπνωσεν ὕπνον αἰώνιον, hi ἐκοιμήθη. d adds πρεσβύτης καὶ πλήρης ἡμερῶν ὑπάρχων. Here c = שכב בשינה טובה, where שינה is corrupt for שיבה. Cf. T. Zab. x. 6. β, A = שכב שינת עולם, which I take to be a corruption of c (emended). The addition in d confirms the emendation of c. [3] This verse appears in d as follows: καὶ ἐνέγκαντες οἱ υἱοὶ αὐτοῦ θήκην ξύλων ἀσήπτων κατεσκευασμένην κατέθεντο αὐτὸν ἐν αὐτῇ. μετὰ ταῦτα δὲ ἀνέγκαντες ἔθαψαν αὐτὸν ἐν Χευρὼν μετὰ τῶν πατέρων αὐτοῦ. Καὶ οὗτοι μέν εἰσιν οἱ λόγοι οὓς ἐνετείλατο Δὰν τοῖς υἱοῖς αὐτοῦ. [4] g om. [5] α, A^{c}. β–d read ταῦτα ἀνήνεγκαν. [6] f, $\mathrm{A}^{abb*defg}$, S^1 add καὶ κατέθηκαν (+ αὐτά f), g adds θέντες. Such an addition is found in d (see note 3), and is needed. Hence with f (dg), A^{-c}, S^1 add καὶ κατέθηκαν. [7] α. β–d, A, S^1 read σύνεγγυς (g ἐγγύς). [8] g om. rest of chapter. [9] This forms the natural close of the Testament. Verse 3 is the addition of a later hand. It is still more severe on Dan than v. 5, 8. [10] α. adef om. b, S^1 read ὡς. [11] d reads ἐπ' αὐτούς. A = περὶ

θωνται[13] τοῦ[14] Θεοῦ αὐτῶν[15] καὶ ἀλλοτριωθήσονται[16] γῆς[17] κλήρου[18] αὐτῶν, ⸢καὶ γένους Ἰσραήλ⸣, καὶ πατριᾶς ⸢† τοῦ σπέρματος αὐτῶν⸣[19]].

bd, A νόμον.

Διαθήκη Νεφθαλεὶμ τοῦ ὀγδόου υἱοῦ Ἰακὼβ καὶ Βάλλας[1].

I. Ἀντίγραφον διαθήκης Νεφθαλεὶμ ἧς[2] διέθετο[3] ἐν καιρῷ
⸢τῆς ἐξόδου⸣[4] αὐτοῦ ἐν ἔτει * ἑκατοστῷ καὶ τριακοστῷ[5] τῆς[6]
ζωῆς αὐτοῦ[7]. 2. Συνελθόντων[8] τῶν υἱῶν αὐτοῦ[9] ἐν τῷ[10]
ἑβδόμῳ μηνί, μιᾷ[11] τοῦ μηνός[12], ἐποίησε δεῖπνον αὐτοῖς[13].
3. * Καὶ τὸ πρωῒ[14] μετὰ τὸ ἐξυπνισθῆναι[15] αὐτὸν εἶπεν αὐτοῖς[16]

h, β-bg τελευτῆς. β, A, S^1 μηνὸς ὑγιαίνοντος αὐτοῦ. β-dg, A, S^1 αὐτοῖς καὶ κώθωνα.

αὐτῶν. [12] h, d, A om. [13] bf. α, ae read ἐπιλάθονται, d ἐπιλησθήσονται. [14] α, S^1. bd, A read as in margin. aef om. [15] A^{b*d} om. next five words through hmt. [16] α, abe. d reads ἀπηλλοτριωθήσονται, f ἀλλοτριωθήσωνται. [17] h, d om. [18] d reads κλήρους. S^1 om. [19] α. adef, S^1 read as α but prefix αὐτῶν καί. b reads αὐτῶν οὕτως καὶ γέγονεν. d adds ὅπερ καὶ γέγονεν ἐπ' αὐτούς. A is here wanting. Of the above readings the hardest is that of α, adef, S^1. If this verse was added in the Hebrew, we might regard וזרעם which is presupposed by τοῦ σπέρματος αὐτῶν as a corruption of יְזָרוּ = καὶ διασπαρήσονται or מצאם = γέγονεν ἐπ' αὐτούς as in d. But the text is quite uncertain. At the close d adds τῷ θεῷ ἡμῶν εἴη δόξα εἰς αἰῶνας. Ἀμήν, f, S^1 Δὰν υἱὸς Ἰακὼβ ϛ̄ υἱὸς Βάλλας ᾱ ἔζησεν ἔτη ρκε'.

I. [1] Title. α in text. a reads Νεφθαλείμ, bef, A^{acf} δ. Ν. (+η' b) περὶ φυσικῆς ἀγαθότητος, d (conflate from α and abef) δ. Ν. υἱὸς Ἰακὼβ η' υἱὸς Βάλλας β' περὶ φυσ. ἀγαθότητος, g δ. Ν. περὶ πλεονεξίας η'. $A^b = A^{acf}$ (? save that for φυσ. ἀγαθότητος it reads ἀγαθῶν ἤθους), A^{b*} = δ. Ν. υἱοῦ Ἰακὼβ περὶ φυσικοῦ ἀγαθοῦ, A^d δ. Ν. f adds Νεφθαλεὶμ ἑρμηνεύεται πλατυσμός. [2] b, S^1 read ὤν, g ἦν. [3] d reads ἔθετο. [4] c. hi, adef read τῆς (d. om.) τελευτῆς, bg, S^1 τέλους. A om. [5] h, aef (save that f om. καί and ae read ρλ'), A, S^1. c, g read ἑκατοστῷ which g trs. before ἔτει. b reads ἑκατοστῷ τριακοστῷ δευτέρῳ, d ρλβ'. [6] ef om. [7] c om. [8] d adds γάρ. A^{b*} adds a doublet συναχθέντων, or rather it = συνῆλθον συνήχθησαν οἱ υἱοὶ αὐτοῦ. For verses 2–3 and the first three words of 4, g reads ποιήσας δεῖπνον συνῆξε τοὺς υἱοὺς αὐτοῦ καὶ ἔφη πρὸς αὐτούς. [9] d adds πρὸς αὐτόν. [10] α, d. abef om. [11] α, aef, A, S^1. d reads ἐν ἡμέρᾳ μιᾷ, b τετάρτῃ. [12] β-dg, A, S^1 add as in margin. [13] α. β-dg, A, S^1 read as in margin (save that b reads αὐτός for αὐτοῖς and A ուրախութիւն (= χαρά corrupt for խրախութիւն = κώθωνα), d αὐτοῖς καὶ ηὐτρέπησε κοιτῶνα καὶ ἐκοιμήθησαν. [14] α (save that c reads τῷ), b (save that it trs. τὸ π. after αὐτόν. a reads

ὅτι[17] Ἀποθνήσκω· καὶ[18] οὐκ ἐπίστευσαν[19] αὐτῷ. 4. Καὶ[20]
*δοξάζων τὸν[21] Κύριον[22] *ἐκραταιώθη καὶ εἶπεν[23], ὅτι Μετὰ τὸ
δεῖπνον τὸ χθὲς *ἀπέθανεν ἡ σάρξ μου[24]. 5. *Ἤρξατο
δὲ[25] λέγειν[26]· Ἀκούσατε, τέκνα *μου, υἱοὶ Νεφθαλείμ, ἀκούσατε
λόγους πατρός ὑμῶν[27]. 6. Ἐγὼ ἐγεννήθην ἀπὸ Βάλλας[28],
⌈καὶ⌉[29] ὅτι[30] ἐν πανουργίᾳ ἐποίησε[31] Ῥαχήλ[32], καὶ ἔδωκεν
*ἀντ᾽ αὐτῆς[33] Βάλλαν[34] *τῷ Ἰακώβ[35], καὶ *συλλαβοῦσα ἔτεκέ
με ἐπὶ τῶν γονάτων τῆς Ῥαχήλ[36], ⌈καὶ[37] διὰ τοῦτο *ἐκάλεσε
τὸ ὄνομά μου[38] Νεφθαλείμ. 7. *Ἠγάπησε γάρ[39] με Ῥαχὴλ[40]
πάνυ[41], ὅτι ἐπὶ *τῶν γονάτων[42] αὐτῆς ἐγεννήθην⌉, καὶ ἔτι[43]
ἁπαλὸν ὄντα *με κατεφίλει[44] λέγουσα· *Δοίη μοι ἀδελφόν[45]
σου ἐκ τῆς κοιλίας μου κατά σε. 8. Ὅθεν καὶ ὅμοιός μου[46]
ἦν ⌈κατὰ πάντα⌉[47] Ἰωσὴφ[48] κατὰ τὰς †εὐλογίας[49] Ῥαχήλ.

β, A, S^1 εὐλογῶν. β, S^1 ἐκραταίωσεν. β, S^1 ἀποθανεῖται. β–g, A, S^1 ἐπὶ τῶν μηρῶν Ῥαχὴλ ἔτεκέ με. β–g, S^1 ἐκλήθην.

β–g μηρῶν. β–g ἴδοιμι ἀδελφόν. bd, A εὐχάς.

καί, ef καὶ πρωί, d, A τῇ δὲ (καὶ τῇ A) ἐπαύριον. [15] d reads ἐξυπνίσαι. [16] d adds τεκνία μου, γνωστὸν ὑμῖν ἔστω. [17] d adds ἐγώ, A^{b*} ἰδοὺ ἐγώ. [18] d adds πορεύομαι ὁδὸν πατέρων μου· οἱ δὲ ἀκούσαντες ταῦτα. [19] α, d, A^{abc}. abef, A^{b*d} read ἐπίστευον. [20] d reads ὁ δέ. [21] α. β–g, A, S^1 read as in margin. [22] A = θεόν. [23] α. β, S^1 read as in margin. A = ἐκραταιώθη ἐνθυμούμενος. [24] α. β, S^1 read as in margin. A = ἀποθνήσκω. [25] α. β–dg read ἤρξ. οὖν, d, A καὶ ἤρξατο. [26] b adds τοῖς υἱοῖς αὐτοῦ, A αὐτοῖς. [27] α, β–dg. d, A read μου (A^{b*cdf} om.) N. τοῦ πατρὸς ὑμῶν (d ἡμῶν). d adds ἐνωτίσασθε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. [28] a reads Βάλας. d adds Ἰακὼβ τῷ πατρί μου, υἱὸς ὄγδοος. For Βάλλας . . . to end of chapter g reads Β. τῆς παιδίσκης Ῥ. ὄγδοος υἱὸς τῷ Ἰ. τῷ πατρί μου. [29] d, A om. [30] d reads ὅτε. [31] f adds ἡμᾶς. [32] α, a. bdef read Ῥαχήλ. A^f om. next two lines to Ῥαχήλ (see margin) through hmt. [33] b reads ἀνθ᾽ ἑαυτῆς. d adds τὴν παιδίσκην. b add τήν. [34] A^b adds τὴν μητέρα μου. [35] A^{ab*cd} om. d adds διό. [36] α. β–g, A, S^1 read as in margin, save that d reads τὸν μηρόν and a Ῥαχιήλ, and A ἐτέχθην for ἔτεκέ με. A om. next nineteen words through hmt(?). [37] c. hi, β, S^1 om. [38] α. β–g, S^1 read as in margin. [39] α (save that c prefixes ὅτι). β–g, S^1 read καὶ ἠγάπησε. [40] α, a. β–ag read (+ἡ e) Ῥαχήλ. [41] α. β–g, S^1 om. [42] α. β–dg read τῶν μηρῶν, d τὸν μηρόν. [43] b reads εἴδει. [44] α, d (save that hi read ἐπεφίλει). β–dfg, A read κατεφίλει με, f κατεφίλει. [45] So I have emended β–g, ἴδοιμι ἀδελφόν (ἀδελφοὺς e) in accordance with A which = δοίη μοι κύριος ἀδελφόν. α is very corrupt, ἴδει (ιδη hi) μοι ὁ ἀδελφός. ιδει or ιδη might be corrupt for εἴη, but this would not explain A. Our text = מי יתן or לו יתן. [46] α, d. β–dg read μοι. A = ἐγώ and adds τῷ before Ἰωσήφ. [47] α. β–g read ἐν πᾶσιν (πάσῃ d). [48] hi, b prefix ὁ. [49] α, aef = תהלת corrupt for תפלת = εὐχάς which bd, A read

9. Ἡ δὲ[50] μήτηρ μου *Βάλλα ὑπῆρχε[51] θυγάτηρ Ῥουθαίου[52],
ἀδελφοῦ Δεβόρρας[53], τῆς τροφοῦ Ῥεβέκκας[54]· ἥτις[55] ἐν μιᾷ
ἡμέρᾳ ἐτέχθη[56] ἐν ᾗ καὶ Ῥαχιήλ[57].
10. Ὁ δὲ Ῥουθαῖος[58]
ἐκ τοῦ γένους ἦν[59] Ἀβραάμ, Χαλδαῖος, θεοσεβής, ἐλεύθερος
καὶ εὐγενής.
11. *Καὶ αἰχμαλωτισθεὶς[60] ἠγοράσθη ὑπὸ
Λαβάν· καὶ ἔδωκεν αὐτῷ Εὐνὰν[61] τὴν παιδίσκην αὐτοῦ[62] εἰς[63]
γυναῖκα, ἥτις[64] ἔτεκε θυγατέρα, καὶ ἐκάλεσεν *τὸ ὄνομα αὐτῆς[65]
Ζέλφαν[66], *ἐπ' ὀνόματι[67] τῆς πόλεως[68] ἐν ᾗ αἰχμαλωτίσθη[69].
12. *Καὶ μετὰ τοῦτο ἔτεκεν τὴν Βάλλαν[70], λέγων·

α	*bef*, (A), S^1
†Καινοποιός μου ἡ θυγάτηρ·	*Καινόσπουδός μου ἡ θυγάτηρ[71]· *εὐθὺς γὰρ τεχθεῖσα ἐπιλαβομένη τοῦ μαζοῦ ἔσπευδεν θηλάζειν[72].

II. *Ἐγὼ ἤμην κοῦφος[1] ⸢τοῖς ποσὶν⸣[2] *ὡς ἡ[3] ἔλαφος ⸢καὶ⸣[4]
ἔταξέ με ὁ πατήρ μου ⸢Ἰακὼβ⸣[5] εἰς πᾶσαν ἀγγελίαν[6], *καίγε
ὡσεὶ[7] ἔλαφόν με ηὐλόγησεν[8].
2. Καθὼς[9] γὰρ *οἶδεν ὁ

β–ad, A, S^2 καὶ ἐπειδὴ κοῦφος ἤμην. β–d A, S^2 ἔταξέ με. bdg, A ἀποστολὴν καὶ ἀγγελίαν.

margin. [50] c adds ἡ. [51] α, A. β–dg read ἐστὶ B. d ἦν and trs. after Ῥουθ. [52] h, a. c reads Ἡροθαίου. i Ῥουθέου. b Ῥωθέου. def, A Ῥουθέου. [53] a reads Δεββόρας. [54] c reads Ῥεβέκας. A^b adds γυναικὸς Ἰσαάκ. [55] c reads ὅτι. For ἥτις . . . Ῥαχιήλ A reads ἥτις καὶ ἐν μιᾷ ἑσπέρᾳ ἐτέχθησαν αὐτὴ (ἡ μήτηρ Βάλλας A^b) καὶ Ῥ. [56] d reads ἐγενήθη. [57] α, a. β–ag read Ῥαχήλ. b prefixes ἡ. [58] α, a. b reads Ῥόθεος, def Ῥούθεος. [59] ef om. [60] d reads ὅστις αἰχμαλωτίσθη ἀπὸ τῆς ἑαυτοῦ πόλεως. [61] hi, f. c reads Ἐνάν, a Ἑνί, be Αἰνάν, d Ἐδνάν. A = Ζεννάν. S om. [62] d reads αὐτῆς. [63] af om. [64] c reads ὅτι. [65] hi, β–b, A. c reads τὸ ὀν. αὐτοῦ, b αὐτήν. [66] d reads Ζεβάλ. [67] β–g. c reads κατ' ὀνόματι, hi ἐπωνομάσθη. [68] α, f. β–f, A, S^1 read κώμης. [69] b reads ᾐχμαλωτεύθη. [70] α. β–d read καὶ (b om.) ἐξῆς (ἐξ ἧς b) ἔτεκεν τὴν Βάλλαν (Λαβάν a but Βάλαν in second hand), d καὶ πάλιν ἔτεκεν αὐτῷ τὴν Β. ἐξ ἧς ἐγεννήθην ἐγώ. ad om. rest of verse. [71] bf, S^1. e καινος σπουδος μου ἡ θ. A = καινοσπουδασμὸς (?) ἡ θ. μου. α read as in margin. There was a play upon the name in the original. Βάλλαν, λέγων· καινόσπουδός μου ἡ θ. = בִּלְהָה לאמר נבהלה בתי. [72] bef, S^1 (save that b, S^1 om. ἐπιλ. τοῦ μ.). A slightly corrupt = εὐθὺς γὰρ ἐτέχθη (τεχθεὶς A^a) καὶ ἐπιλαβομένη τοῦ μαζοῦ μητρὸς αὐτῆς καὶ ἔσπευδε θηλάζειν. This clause is omitted by α, adg.

II. [1] c. hi read ἐγὼ δὲ εἰμὶ κοῦφος. β–ad, A, S^2 as in margin. a ἐπεὶ δὲ κ. ἤμην. d ἐγώ, τεκνία μου, ἐγενόμην κοῦφος. [2] b adds μου. [3] c, d. hi read ὡσεί, β–d ὡς. [4] α, d. β–d, A, S^2 om. [5] g, A om. [6] α, aef. bdg, A read as in margin. [7] c. Other MSS. καίγε ὡς. A = ὡς γάρ. [8] ci, afg. h, bd read εὐλ. [9] For verses 2–8 g reads καὶ ἐποίουν τὰς ἐντολὰς αὐτοῦ κατὰ τάξιν, καὶ

*b (def?), A κτίσις ὑψίστου. bd (A?) ἄρχεται. bd, A πᾶν πλάσμα. bdef, A ὡς. bdef, A αὐτοῦ; καὶ ὡς *ὁ νοῦς[41] αὐτοῦ, οὕτω[42] καὶ *ἡ*

κεραμεὺς[10] τὸ σκεῦος πόσον χωρεῖ, καὶ πρὸς αὐτὸ[11] φέρει τὸν[12]
πηλόν, οὕτω[13] καὶ ὁ Κύριος πρὸς ὁμοίωσιν τοῦ πνεύματος[14]
ποιεῖ[15] τὸ σῶμα, καὶ πρὸς τὴν δύναμιν τοῦ σώματος[16] *τὸ
πνεῦμα ἐπιτίθησιν[17]. 3. Καὶ[18] οὐκ *ἔστιν ἐνλεῖπον[19] *ἓν
ἐκ τοῦ ἑνὸς[20] *τρίτον τριχός[21]· *σταθμῷ γὰρ καὶ μέτρῳ[22]
καὶ κανόνι πᾶσα ⸢ἡ⸣[23] *κτίσις ἐγένετο[24]. 4. Καὶ καθὼς[25]
οἶδεν[26] ὁ κεραμεὺς ἑνὸς ἑκάστου τὴν χρῆσιν †ὡς[27] ἱκανή[28],
οὕτω[29] καὶ ὁ Κύριος οἶδε τὸ σῶμα, ἕως τίνος διαρκέσει ἐν *τῷ
ἀγαθῷ[30], καὶ πότε ἔρχεται[31] *ἐν κακῷ[32]. 5. Ὅτι οὐκ ἔστι
πλάσμα[33] καὶ πᾶσα ἔννοια ἣν ⸢οὐκ⸣ ἔγνω Κύριος· *πάντα γὰρ[34]
ἄνθρωπον[35] ἔκτισεν κατ' εἰκόνα ἑαυτοῦ[36]. 6. *Ὡς γὰρ[37] ἡ
ἰσχὺς αὐτοῦ[38], οὕτω[39] καὶ τὸ ἔργον αὐτοῦ[40]· ὡς[46] *ὁ ὀφθαλμὸς[47]
αὐτοῦ, οὕτως[48] καὶ †ὁ ὕπνος αὐτοῦ· ὡς[49] ἡ ψυχὴ αὐτοῦ,

τέχνη[43] αὐτοῦ· ⸢καὶ ὡς ἡ προαίρεσις[44] αὐτοῦ, οὕτω[42] καὶ ἡ πρᾶξις αὐτοῦ· ὡς[45] ἡ καρδία αὐτοῦ, οὕτω[42] καὶ τὸ στόμα αὐτοῦ⸣.

ἕτερα τινὰ πολλὰ φυσιογνωμικά. [10] α, A. β read ὁ κ. οἶδεν. [11] *h*, *aef*. *c*, *d* read αὐτῷ, *b* αὐτόν. The clause πρὸς αὐτῷ . . . πηλόν is given corruptly and unintelligibly in A αὐτὸ μᾶλλον ἢ φέρει τὸ ἀγαθόν (?). [12] *b* om. [13] α, *bd*. *aef* read οὕτως. [14] *d* reads σώματος. [15] *d* adds καί. [16] A = πνεύματος. [17] α. β–*dg* read τὸ πν. ἐντίθησι, *d* τίθησι τὸ πνεῦμα. A = τίθησι τὸ σῶμα (A^{b*d} τὴν ὑπόστασιν or τὸν ἄνθρωπον). [18] *d* om. [19] *c*, *e* (save that *c* read ἐνλείπων), *a* read ἐ. ἐλλεῖπον, *bd* ἐ. λοιπόν, *f* ἐ. ἐλλείπων, *hi* (?) ποιεῖ τὸ σῶμα (repeated from ver. 2). [20] *d* reads αὐτοῦ αἰῶνος. *a* om. rest of verse together with verses 3–7, and substitutes διὰ τοῦτο, τέκνα μου, ἔστω πάντα τὰ ἔργα ὑμῶν ἐν τάξει εἰς ἀγαθὸν ἐν φόβῳ θεοῦ, καὶ μηδὲν ἄτακτον ποιεῖτε ἐν καταφρονήσει μηδὲ ἔξω καιροῦ αὐτοῦ which is really ver. 9 of this chapter. [21] *d* reads τριστίχω γάρ. A = βραχὺ μέρος τριχός. [22] α, β–*de*. *d* reads σταθμῷ καὶ μέτρῳ, *e* σταθμοῦ γ. κ. μέτρου, A μέτρῳ γ. κ. σταθμῷ. [23] α. β, A om. [24] α. *b*, A = κ. ὑψίστου, *def* κ. ὑψοῦται. Possibly נכונה ('was established') stood originally in the text, subsequently corrupted into הורמה = ὑψοῦται. [25] α. *bef* read καθάπερ. *d* καθώσπερ. [26] *d* om. A = πρὸς ὁμοίωσιν τοῦ πνεύματος ποιεῖ (repeated from ver. 2). [27] = מָה which should here be rendered τί. [28] α, *ef*. *b* read ἱκανεῖ, *d* ἱκανεῖν. [29] α, *bdf*. *e* reads οὕτως. [30] α. *bef* read ἀγαθῷ, *d* ἀγαθοῖς. [31] α, *ef*. *bd* read as in margin, and apparently rightly, A = ἀρχόμενον ποιεῖ (?). [32] A = τὸ κακόν. [33] α, *ef*. *bd*, A read as in margin. [34] A = καὶ πάντα. [35] *f* om. [36] *df* read αὐτοῦ. [37] α. *bdef*, A read as in margin. [38] *d* reads τοῦ ἀνθρώπου. [39] *hi*, *ef* read οὕτως. [40] After αὐτοῦ α om. the clauses found in the margin, which apparently belong to the original. For text of S^2 which though slightly corrupt and defective supports *bdef*, A, see Appendix. [41] *bef*, A. *d* reads ἡ προαίρεσις. [42] *bd*. *ef* read οὕτως. [43] *def*, A. *b* reads τὸ ἔργον. [44] *bef*. *d* reads τέχνη. [45] *bef*. *d* reads καὶ ὡς. [46] α, *bef*. *d*, A read καὶ ὡς. [47] *d* reads οἱ ὀφθαλμοί. [48] α, *ef*. *bd* read οὕτω.

οὕτως[48] καὶ ὁ λόγος αὐτοῦ[50], ἢ ἐν νόμῳ Κυρίου, ἢ ἐν νόμῳ[51] τοῦ[52] Βελίαρ. 7. Καὶ ὡς[53] κεχώρισται ἀνάμεσον *τοῦ **φωτὸς καὶ ἀνάμεσον τοῦ σκότους**[54] *ὁράσεώς τε καὶ ἀκοῆς[55], οὕτως[56] κεχώρισται ἀνάμεσον ἀνδρὸς καὶ ***ἀνδρός, καὶ ἀνάμεσον γυναικὸς καὶ**[57] γυναικός[58], **καὶ οὐκ ἔστιν εἰπεῖν ὅτι** †***ἐν τῷ ἑνὶ τοῖς προσώποις ἡττόμενον ἦν**†[59].

A ἔργοις.

bdef, A, S φωτὸς καὶ σκότους.

α ἀνάμεσον.

A^b οὐκ ἔστιν ὅμοιος εἷς τῷ ἑνὶ προσώποις ἢ νοΐ.

8. *Πάντα ⌈γὰρ⌉[60] ἐν τάξει ἐποίησεν ὁ Θεὸς καλά· τὰς πέντε αἰσθήσεις ἐν τῇ κεφαλῇ *καὶ τὸν τράχηλον συνάψας τῇ κεφαλῇ[61], ***προσθεὶς αὐτῇ καὶ τρίχας εἰς εὐπρέπειαν καὶ δόξαν**[62]· εἶτα[63] καρδίαν *εἰς φρόνησιν[64], κοιλίαν εἰς †διάκρισιν[65], *στόμαχον εἰς . . .[66]

OTHIOTH OF "R. AKIBA" (ed. Jellinek, *Bet ha-Midrasch*, III. 42–43).

(The underlined phrases are found in ver. 8.)

לא ברכת ראש אלא לכבוד . . . .
עינים אלא לראות . . . אזנים אלא
לשמוע . . . וחוטם להריח לחיים לה
טעים טעמי מאכל שניים לשוחקות
ושט להבליע קנה למשוך ולהוציא
לב להבין בינה הכליות ליעץ ריאה

b, A καὶ τρίχας πρὸς δόξαν.

[49] A = καὶ ὡς. [50] *d* adds καὶ πορεύεται εἷς ἕκαστος. [51] α, *bdef*. A reads ἔργοις perhaps rightly. Cf. T. Levi, xix. 1. [52] *b* om. [53] β–*d*, A. *d* reads ὥσπερ. α ὡς οὐ, *hi* οὐ. [54] α. *bdef*, A, S read as in margin, save that *d* adds ἀνάμεσον before σκότους. [55] *hi*, *bef* (save that *bef* om. τε). *c* reads καὶ ἀκοῆς. A = καὶ ἀκοῆς καὶ ὁράσεως. *d* om. [56] α, *ef*. *bd* read οὕτω. α adds οὐ. [57] *bdef*, A, S¹. α read as in margin. S² om. [58] *d* adds καὶ πάντα ἐκ προαιρέσεως γίνεται ἀμφοτέρων. [59] α (save that *h* read ἡτούμενος, *i* ἡτούμεος). *bef* support text, save that for ἡττ. ἦν *b* read ἢ τῶν ὁμοίων, *e* ἡττῶν ηττουν ὅμοιον, *f* ἧττον ἥγουν ὅμοιον. *d* reads ἐν τῷ ἐν(ὶ) αὐτοῖς προσώποις ἧττον ἐποίησεν ἢ ἔλαττον. A^{ab*cde} = τῷ ἑνὶ ἑνὶ ἢ προσώποις ἢ νοΐ ὅμοιος. For οὐκ ἔστιν . . . ἦν A^b reads οὐκ ἔστι ὅμοιος εἷς τῷ ἑνὶ προσώποις ἢ νοΐ. This is defective but right apparently so far as it goes, and in A^{ab*cd} we are accordingly to read τῷ ἑνὶ εἷς. [60] *d* reads τὰ πάντα, *f* πάντα. [61] *abdef* (save that *df* add ἐν before τῇ). *b*, A read καὶ τὸν τράχηλον συνάπτει (A συνῆπτε) τῇ κ. α om. through hmt. *a* add καί. [62] α, *aef* (save that *ef* read πρός for εἰς). *d* reads προσθεὶς αὐτῷ καὶ τρίχας πρὸς δόξ. καὶ εὐπρ. *b*, A read as in margin, S¹ καὶ τρίχας τῆς κεφαλῆς πρὸς εὐπρ. κ. δόξαν. [63] A = καί. [64] A = εἰς εὐφροσύνην, καί. [65] Probably corrupt for διαχώρησιν. Thus κοιλίαν εἰς διαχώρησιν would = כרס לריעה which is found in R. Akiba's list of the senses and faculties: see Jellinek's *Bet ha-Midrasch*, III. 42. *d* adds τροφῆς. [66] *d*. All other MSS. and A, S¹ read στομάχου. Supply

†κάλαμον[67] πρὸς †ὑγείαν[68], ἧπαρ[69] πρὸς θυμόν, χολὴν πρὸς πικρίαν, ⌜καὶ⌝[70] * σπλῆνα πρὸς γέλωτα[71], νεφροὺς ⌜εἰς πανουργίαν[72], ψύας[73]⌝ εἰς δύναμιν, * † πλευρὰν εἰς τὸ καθεύδειν †[74], ὀσφὺν[75] εἰς ἰσχύν, καὶ τὰ ἑξῆς.

לשאוב כבד לכעוס מרה לזרוק
מחול לשחוק כרס לריעה קורקבן
להטחינה קיבה לשינה

β-g, S¹ θήκην. β-ad, S¹ ἀκοῦσαι, οὐ δύναται. β-g, S¹ δυνήσεσθε ποιεῖν.

9. Οὕτως[76] ⌜οὖν⌝ * ἔστωσαν, τέκνα μου, πάντα τὰ ἔργα ὑμῶν ἐν τάξει εἰς ἀγαθόν[77] ἐν φόβῳ Θεοῦ, καὶ μηδὲν ἄτακτον ποιήσητε[78] ἐν καταφρονήσει, μηδὲ[79] ἔξω[80] * καιροῦ αὐτοῦ[81]. 10. * Ὅτι ἐὰν εἴπῃς τῷ ὀφθαλμῷ, Ἄκουε, οὐ δυνήσεται[82].

ἀλεσμόν. Thus στόμαχον εἰς ἀλεσμόν = קורקבן להטחינה the phrase which occurs immediately after כרס לריעה in R. Akiba's list of the senses. See note 65. [67] α, ab, S². *d* reads κολασμόν, *e* καὶ λεμόν, *f* καὶ λαιμόν. A = καλάμους (+ τὸν ἀνώτερον καὶ τὸν κατώτερον A^b), S¹ = τὸ σῶμα καὶ κοιλίαν. κάλαμον = קנה which should here have been rendered λάρυγγα. [68] πρὸς ὑγείαν = לשלום corrupt for למשוך as we see from R. Akiba's list קנה למשוך. Hence we should read here πρὸς εἰσπνοήν. [69] α reads ὕπαρ. [70] *df*, A om. [71] *c* (save that it reads σπλήναν). *h*, A read σπλῆνας (*d* σπλῆναν) εἰς γέλωτα, *abef*, S¹ εἰς γέλωτα σπλῆνα (*e* σπλῆναν, *f* σπλίνα). [72] = עָרְמָה 'prudence' or עֵצָה 'counsel.' [73] *bdf*. α reads ψώας, *a* ψόας, *e* ψοίας. Text = כסלים. [74] α. β-g, S¹ read πλευρὰν (πλευράς *bd*, S¹) εἰς θήκην. A = εἰς τὸ τιθέναι ὀσφῦς. Printed Arm. Text here wrongly trs. ὀσφῦς and πλευράς. Here πλευράς seems secondary to πλευράν, since the converse change is unlikely. But πλευράν gives no good sense either in the α or the β text. It is therefore probably corrupt for πλεύμονα. Accordingly α = πλεύμονα εἰς τὸ καθεύδειν = ריאה לשכוב, which, on turning to Akiba's first list, we see is corrupt for ריאה לשאוב, for that phrase is found there, and different forms of it in the Akiba's second list, Berakh. 61ᵃ and Hebrew T. Napth. εἰς τὸ τιθέναι in A points to לשום or להושיב. [75] *d* reads ὀσφῦς, A πλευράς. [76] Verse 8 is here omitted by *a*, having been trs. by that MS. before ver. 7. See note 20. [77] *hi*. *c* reads τέκνα μου, ἔστωσαν πάντα ὑμῶν ἐν τάξει εἰς ἀγαθόν. *g* reads τέκνα μου, καὶ ὑμεῖς πάντα τὰ ἔργα ὑμῶν ἐν τάξει ποιεῖτε τὰ ἀγαθά, *adef*, A (+ διὰ τοῦτο *a*) τέκνα μου, ἔστω πάντα τὰ ἔργα ὑμῶν ἐν τάξει εἰς ἀγαθόν (*d*, A ἀγαθὰ καί), *b*, S¹ τέκνα μου, ἐν τ. ἔστε εἰς ἀγαθά. [78] α. *b–e* read ποιεῖτε, *e* ποιῆτε. A adds καί. [79] *hi* read μή. [80] *d* adds τοῦ. [81] A = καιρῶν ὑμῶν, but ձեր (= ὑμῶν) is corrupt for իւր (= αὐτοῦ). [82] α, A. β-ad, S¹ support text (save that for Ἄκουε, οὐ δυν. they read as in margin). *a* reads οὐ δύναται οὖν ἐὰν εἴπῃς τῷ ὀφ. ἀκοῦσαι, *d* ὅτι ὥσπερ εἴπῃς τῷ ὀφ. ῥήματα, ἀκοῦσαι οὐ δύναται χωρὶς τὸ οὖς. [83] A = σκότος.

οὕτως οὐδὲ *ἐν σκότει[83] *ὄντες δύνασθε ποιεῖν[84] ἔργα[85] φωτός.

III. Μὴ οὖν σπουδάζετε[1] *ἐν πλεονεξίᾳ[2] *διαφθεῖραι τὰς πράξεις ὑμῶν[3], ἢ ἐν *λόγοις κενοῖς ἀπατᾶν[4] τὰς ψυχὰς ὑμῶν, ὅτι[5] σιωπῶντες[6] ἐν *καθαρότητι καρδίας[7] συνήσετε[8] τὸ θέλημα τοῦ Θεοῦ[9] κρατεῖν[10], καὶ ἀπορρίπτειν τὸ θέλημα τοῦ Βελίαρ[11]. 2. Ὁ[12] ἥλιος καὶ ἡ[12] σελήνη καὶ οἱ[12] ἀστέρες οὐ †καλύψουσι[13] τὴν[14] τάξιν αὐτῶν· οὕτω[15] καὶ ὑμεῖς μὴ ἀλλοιώσητε[16] νόμον Θεοῦ[17] ἐν ἀταξίᾳ τῶν[18] πράξεων ὑμῶν[19]. 3. Ἔθνη πλανηθέντα *καὶ ἀφέντα Κύριον[20] ἠλλοίωσαν[21] τὴν[22] τάξιν αὐτῶν, καὶ *ὑπήκουσαν ξύλοις καὶ λίθοις[23], πνεύμασι[24] πλάνης. 4. Ὑμεῖς δὲ *μὴ οὕτως[25], τέκνα μου, γινώσκοντες[26] ἐν τῷ[27]

c, ef καινοῖς. df, A^b σκοπῶντες. β–g, A^ab διαβόλου. β, S^1 ἀλλοιοῦσι. β, S^1 ἐπηκολούθησαν λίθοις καὶ ξύλοις ἐξακολουθήσαντες.

[84] α. β–g, S^1 read as in margin of page 148 (save that for ποιεῖν bd read ποιῆσαι), g ποιήσητε. A = δύναται ποιεῖν. [85] d reads ἔργον.

III. [1] d reads σπεύδετε. [2] A trs. after διαφθεῖραι. [3] h, β (save that h reads ἡμῶν), S^1. c reads διαφθαρῆναι ὑμῶν τὰς πράξεις. A = διαφθεῖραι γῆν ἐν ταῖς πράξεσι ὑμῶν. dg om. next eight words through hmt. [4] c, abef, A, S^1 (save that c, ef read καινοῖς for κενοῖς). hi read λόγῳ καὶ κενοῖς ἀτόποις ἀπατῶντες. [5] d reads ἀλλά. [6] α, abeg, S. df, A^b read σκοπῶντες, A^ab*cde ὑπήκοοι but this text is merely a corruption of A^b. [7] g, A read καθαρᾷ καρδίᾳ. [8] α, aeg, A. b, S^1 read δυνήσετε, d ζητήσατε. [9] A^b = κυρίου θεοῦ. [10] h, β–g, S. c read κρατέως, i κραταίως, g, A ποιεῖν. [11] α, d. β–d, A^ab read διαβόλου. A^b*cde = Σατανᾶ. hi add καθώς. [12] α. β om. [13] So α which = יכשו (i.e. יִכְבּוּ) corrupt for יְשַׁנּוּ = ἀλλοιοῦσι which is read by β, S^1. A = κωλύουσιν but խափանեն is corrupt for փոխեն = ἀλλοιοῦσι. See note 16 where A^b*cde give rightly the latter verb. [14] α, d. β–d om. [15] c, d. Other MSS. οὕτως. [16] c, b read ἀλλοιώσετε, A^ab = κωλύσητε—the same corruption as noticed in note 13. A^b*cde = ἀλλοιώσητε. [17] A^c = κυρίου. c adds καί. [18] α. β om. [19] d reads ἡμῶν. [20] d reads ἀπὸ κυρίου. A = ἀφῆκαν κύριον. b adds τὸν before κύριον. [21] d reads ἠλλοίωσε, g ἠλλοιώθησαν. [22] c. g reads κατὰ τήν. hi, β–g om. [23] α (save that hi read λίθοις καὶ ξύλοις). β, A^ab*cde, S^1 read as in margin, save that d reads ἐπηκολούθησε, and for ξύλοις f reads ξύλα, and for ἐξακολουθήσαντες A^ab*cde read καὶ ἐξακολουθεῖν. A^b reads as A^ab*cde but adds λατρείας after ξύλοις. The text of β, A, S^1 is unsatisfactory. Possibly neither text is original, and we should read ὑπήκουσαν ξύλοις καὶ λίθοις ἐξακολουθήσαντες. [24] A^bb*cde = πνεύματι, A^a προσώποις. [25] d reads οὕτως μὴ ποιεῖτε. [26] α. β–dg, S^1 read γνόντες, dg, A (+ἀλλά) γνῶτε. For ἐν τῷ στερεώματι . . . πάντα d reads ἐκ τῶν δημιουργημάτων ἀπὸ στερεώματος καὶ ἀπὸ γῆς καὶ θαλάσσης καὶ ἀπὸ πάντων τὸν Κύριον δημιουργήσαντα καὶ ποιήσαντα, and A στερέωμα οὐρανοῦ καὶ θαλάσσης καὶ ἐν πᾶσι τοῖς δημιουργήμασιν (A^b*cd

c ὅτι στερεώματι, ἐν γῇ καὶ[28] ἐν[29] θαλάττῃ, καὶ[28] ἐν[30] πᾶσι τοῖς
ἐνήλλα- δημιουργήμασι *Κύριον τὸν[31] ποιήσαντα πάντα[32], ἵνα μὴ
ξαν. *c, d* γένησθε[33] ὡς Σόδομα, ἥτις[34] ἐνήλλαξε[35] τάξιν φύσεως αὐτῆς[36].
αὐτῶν. 5. Ὁμοίως[37] δὲ[38] καὶ[39] οἱ Ἐγρήγοροι[40] ἐνήλλαξαν τάξιν
φύσεως αὐτῶν, οὓς[41] κατηράσατο[42] Κύριος ἐπὶ τοῦ κατακλυ-
σμοῦ[43], δι' οὓς[44] *ἀπὸ κατοικησίας καὶ ἄκαρπον τάξας τὴν γῆν
[ἀοίκητον][45].

bdg, A, S[1] ἀνέγνων. IV. Ταῦτα[1] λέγω ὑμῖν[2], τέκνα μου, ὅτι ἔγνων[3] ἐν τῇ[4]
β, A, S[1] γραφῇ[5] Ἐνώχ, ὅτι καίγε[6] ὑμεῖς ἀποστήσεσθε ἀπὸ Κυρίου[7],
κατὰ πορευόμενοι κατὰ πᾶσαν ἀνομίαν[8] ἐθνῶν[9], καὶ ποιήσετε[10] πᾶσαν
πᾶσαν. πονηρίαν[11] Σοδόμων[12]. 2. Καὶ ἐπάξει Κύριος ὑμῖν αἰχμα-

πάντα τὰ δημιουργήματα). Here երկնի (= οὐρανοῦ) is corrupt for երկրի = γῆς. Although the cases of the text are not in order, A clearly goes back to α, β. [27] α. β om. [28] *g* om. [29] *c*, β–*df*. *hi*, *f* om. See text of *d* and A under note 26. [30] *c*, *g*. Other MSS. om. [31] *d* reads τὸν Κύριον δημιουργήσαντα καί. A = τὸν (A^{ab} om.) Κύριον τόν. [32] α, *g*. *b*, A, S read ταῦτα πάντα. *aef* τὰ πάντα. *d* om. [33] *abeg*. *c* reads γήνεσθε. *hi*, *f* γίνεσθαι. *d* γίνεσθε. [34] *hi*, β–*ad*, A. *c* reads ὅτι. *d* οἵτινες. *a* om. together with next six words. [35] *hi*, *befg*. *c* reads as in margin. *d* ἤλλαξαν. [36] *hi*, β–*d*, A, S[1]. *c*, *d* read as in margin. *d* adds οὓς καὶ ἐτέφρωσε Κύριος. [37] *f* reads ὅμως. [38] *c*, *d* om. [39] *a* adds ὡς. For the rest of the verse *d* reads ἐπὶ τοῦ κατακλυσμοῦ οὓς κατηράσατο ὁ Κύριος. [40] α, *aefg*. *b* read ἐγρήγορες. *a* om. next four words. [41] *be* add καί. [42] *hi* read κατηργήσατο. [43] *a* om. rest of verse. [44] α, *ef*. *bg*, A read δι' αὐτούς, S[1] ἕνεκα γὰρ αὐτῶν ζωῆς. [45] α (save for ἀποκατοικήσας of α I read ἀπὸ κατοικησίας as in *bdefg*. *c* reads δείξας for τάξας which is found in *hi*, *bdefg*). ἀπὸ κατοικησίας = מבלי־יושב. Hence ἀοίκητον (before which α adds καί) is bracketed as a dittography. *bdefg* read as in text, save that for ἀπὸ κατοικησίας καί *g* reads ἀπό τε οἰκίας ἀπό τε and *bdefg* read καρπῶν for ἄκαρπον). A = εἰς (A^{ae} om.) ἄλλην φύσιν καρπῶν τάξας καὶ τὴν ἀνόητον (A^{b*cde} προσποιητόν). But բնութիւն (= φύσιν) is corrupt for բնակութիւն = κατοικησίαν and անբնական (= προσποιητόν) and անբանական (= ἀνόητον) are corrupt for անբնակ = ἀοίκητον. Thus A does not imply a text different from G. S[1] = ἐκέλευσεν εἶναι κατακλυσμόν.

IV. [1] *d* adds δέ. [2] *bg*, S[1] om. [3] α, *aef*. *bdg*, A, S[1] read as in margin. [4] *c*, A. *hi*, β, S om. [5] *bg*, A add ἁγίᾳ. [6] α, *def*. *b*, S read καίγε καί. *g* γε καί. A = καί. [7] *d* reads Θεοῦ. S[1] = γραφῆς τοῦ νόμου τοῦ Κυρίου. [8] *bd* read πονηρίαν against all other MSS. and A, S. [9] *hi* om. rest of verse. A^{b*d} om. next four words. [10] β, A, S[1] add κατά. [11] *bd* read ἀνομίαν against all other MSS. and A, S. [12] *g* reads δαιμόνων, A^{abc} (Arm. printed Text) ἐθνῶν but A^{b*de} give Σοδόμων. [13] *d*, A, S om. [14] *d* reads

λωσίαν, καὶ δουλεύσετε ⸢ἐκεῖ⸣[13] *τοῖς ἐχθροῖς[14] ὑμῶν, καὶ *bg*, S
πάσῃ κακώσει[15] καὶ θλίψει †συναναστραφήσεσθε[16], ἕως †συγκα-
ἀναλώσει[17] Κύριος πάντας ὑμᾶς. 3. Καὶ σμικρυνθέντες[18] λυφθή-
ἐπιστρέψετε[19] καὶ ἐπιγνώσεσθε Κύριον τὸν Θεὸν ὑμῶν[20] καὶ σεσθε.
ἐπιστρέψει ὑμᾶς εἰς τὴν γῆν ὑμῶν κατὰ[21] τὸ πολὺ αὐτοῦ ἔλεος[22]. A συγ-καμφθή-σεσθε (?).
4. Καὶ ἔσται ὅταν[23] *ἐξέλθωσιν εἰς τὴν γῆν τῶν[24] πατέρων β, A, S^1
αὐτῶν, πάλιν ἐπιλήσονται[25] τοῦ[26] Κυρίου καὶ ἀσεβήσουσιν[27]. μετὰ τὸ
5. Καὶ διασπερεῖ[28] αὐτοὺς Κύριος[29] ἐπὶ πρόσωπον[30] πάσης ὀλιγωθῆ-ναι ὑμᾶς
τῆς γῆς, *ἄχρις οὗ ἔλθῃ[31] *τὸ σπλάγχνον Κυρίου[32], ἄνθρωπος καὶ σμι-
*ποιῶν δικαιοσύνην καὶ ποιῶν ἔλεος[33] εἰς πάντας τοὺς *μακρὰν κρυνθῆ-ναι.
καὶ τοὺς ἐγγύς[34]. β–*a*,
V. Ἐν γὰρ *τῷ τεσσαρακοστῷ ἔτει τῆς[1] ζωῆς μου, εἶδον[2] A, S^1
*⸢ὅραμα⸣ ἐν τῷ ὄρει τοῦ Ἐλαιῶνος[3] κατὰ ἀνατολὰς Ἱερουσαλήμ, ἥξουσιν ἐν γῇ.
ὅτι[4] ὁ ἥλιος καὶ ἡ σελήνη ἕστηκαν[5]. 2. Καὶ ἰδοὺ Ἰσαὰκ[6] β–*d*,
ὁ πατὴρ *τοῦ πατρός[7] μου[8] ἔλεγεν[9] ἡμῖν· Προσδραμόντες A, S^1

ἔτει τεσσαρακοστῷ. β–*dg*, S^1 λέγει.

τοὺς ἐχθρούς. [15] *hi* read κακίᾳ. [16] α, *adef*. *bg* read συγκαλυφθήσεσθε. A ταπεινωθήσεσθε or συγκαμφθήσεσθε. Original doubtful. If συναναστραφήσεσθε = 'ye shall wrestle with' (cf. Gen. xxx. 8), it may = תִּפָּתְלוּ which is unlikely in itself and may be a corruption of תִּשָּׁפְלוּ = ταπεινωθήσεσθε (A), or συγκαμφθήσεσθε. Then συγκαλυφθήσεσθε would be a corruption of συγκαμφθήσεσθε. These Greek words are confused in LXX of 2 Kings iv. 35; Ps. lxix. 10, 23. If, on the other hand, συναναστραφήσεσθε = תשכנו, the latter may be corrupt for תכנעו = ταπεινωθήσεσθε, and συγκαλυφθήσεσθε = תִּכָּסוּ a corruption of תכנעו. [17] *b* reads ἂν ἀναλώσῃ. A^{b*cde} = ἀναγνώσει but A^{ab} support text. [18] α. β, A, S^1 read as in margin (save that *g* om. ὀλιγωθ. ὑμᾶς καί). [19] α, *bg*. *ae* read ἐπιστρέψεσθε. *df* ἐπιστρέψητε. [20] *c* reads ἡμῶν and om. next seven words through hmt. [21] *hi* read διά. *g* om. [22] *a* om. rest of chapter. [23] *h* reads ὅτι. [24] α. *bdefg*, A, S^1 read as in margin (save that *g* reads ἔλθωσιν). [25] *dg*, A. α, *e* read ἐπιλάθονται. *bf* ἐπιλάθωνται. [26] α. β om. [27] A^{b*cde} = ὑπερήφανοι ἔσονται, but the corruption is native to these MSS. A^{ab} = text. [28] α, A. *be*, S^1 read διασπείρει. *d* διασπαρεῖ. *f* διασπαριεῖ. [29] *d* om. *hi* prefix ὁ. [30] α, *g*. *bdef* read προσώπου. For πρόσωπον πάσης A reads πᾶν τὸ πρόσωπον. [31] *b* reads ἄχρι τοῦ ἐλθεῖν. [32] A^{ab} = Κύριος. A^{b*cde} Κύριος σπλάγχνῳ. [33] A reads ποιῶν ἔλ. καὶ δικαιοσύνην. [34] *d* reads ἐγγὺς καὶ τοὺς μακράν.

V. [1] α, *d*. β–*d*, A, S^1 read as in margin. [2] *def* read ἴδον. *a* adds ἐν ὀνείρῳ ὅτι. [3] α, A (save that A om. ὅραμα). *abeg*, S^1 read ἐν ὄρεσιν ἐλαίου (*ae* ἐλαιῶν, *g* ἐλεῶν). *df* ἐν ὁράσει (+ μου *d*) ἔλεον. [4] *a* om. [5] *d* reads ἵσταντο ἐνώπιον ὑμῶν. *g* ἕστηκεν. A adds καὶ πάντες (+ ἡμεῖς A^b) προσεδράμομεν. [6] *g* reads Ἰακώβ. [7] *g* om. [8] A = ἡμῶν. [9] α, A.

*κρατήσατε ἕκαστος[10] κατὰ δύναμιν[11], ⸢καὶ *τοῦ πιάσαντος[12]
ἔσται ὁ ἥλιος καὶ ἡ σελήνη⸣. 3. Καὶ[13] *ἐδράμομεν πάντες
ὁμοῦ[14] ⸢καὶ⸣[15] ὁ[16] Λευὶ[17] ἐκράτησε τὸν ἥλιον *καὶ ὁ Ἰούδας
φθάσας ἐπίασε τὴν σελήνην[18], καὶ ὑψώθησαν ἀμφότεροι σὺν
αὐτοῖς[19]. 4. Καὶ ὄντος[20] τοῦ Λευὶ *ὡς ὁ ἥλιος[21], ⸢ἰδοὺ⸣[22]
νέος[23] *τις ἐπιδίδωσιν[24] αὐτῷ βαΐα φοινίκων δώδεκα, καὶ
Ἰούδας *ἐγένετο λαμπρὸς[25] ὡς *ἡ σελήνη[26], καὶ *ἦσαν ὑπὸ
τοὺς πόδας αὐτῶν[27] δώδεκα ἀκτῖνες[28]. [5. Καὶ προσδρα-
μόντες *οἱ δύο ὅτε[29] Λευὶ[30] καὶ Ἰούδας[31] ἐκράτησαν αὐτούς[32]].
6. Καὶ ἰδοὺ ταῦρος ἐπὶ τῆς γῆς, ἔχων δύο[33] κέρατα μεγάλα,
καὶ πτέρυγας[34] ἀετοῦ ἐπὶ[35] νώτου αὐτοῦ· καὶ θέλοντες ἡμεῖς[36]
πιάσαι[37] αὐτόν, οὐκ ἠδυνήθημεν. 7. *ἐλθὼν δὲ Ἰωσὴφ
κατέλαβεν[38] αὐτόν, καὶ συνανῆλθεν[39] αὐτῷ εἰς τὸ[40] ὕψος.
8. Καὶ εἶδον *ὅτι ἥμην παρεκεῖ[41], καὶ ἰδοὺ γραφὴ *ἁγία
ὤφθη ἡμῖν[42], λέγουσα[43]· Ἀσσύριοι[44], Μῆδοι[45], Πέρσαι[46],

β, S^1 πάντες ὁμοῦ ἐπεδράμομεν.
β, A, S^1 ἀλλήλοις Λευί.
β, S^1 φθάσας γὰρ Ἰ. ἔλαβεν.
A ἐν παραδείσῳ.
β Πέρσαι, Ἐλιμαῖοι, Γελαχαῖοι (*aef* Χελκαῖοι).

β–*dg*, S^1 read as in margin. *dg* λέγων. [10] *g* reads ἕκαστος κρατῆσαι. *c* adds τόν, *h* τό. [11] A adds αὐτοῦ. [12] *c*, β–*ag*, S. *hi* read τοῦτο ποιήσαντος. *a* τοῦ κρατήσαντος. *g* om. [13] *d* adds ἅμα τῷ λόγῳ. [14] α. β, S^1 read as in margin. A = ἐν τῷ ἐπιτρέχειν ἡμᾶς. [15] *d* adds προσδραμών. [16] *a* om. [17] *e* reads Λευίς. [18] *c*, β (save that *adf* om. ὁ, and for ἐπίασε *a* reads ἐκράτησε, and *g* om. καὶ ὁ and trs. φθ. after ἐπίασε), A^{ac}. *hi* read τὴν δὲ σελήνην ὁ Ἰ. φθ. ἐπίασεν. A^b = καὶ Ἰ. ἔφθασε ἐπίασε, A^{b*d} καὶ Ἰ. τὴν σελήνην. [19] S^1 reads ἡμῖν. [20] β–*g*, S. α reads (+ οὕτως καί *h*) ὄντως. *g* γεγονότος. A = ἔχοντος. εἶναι ὡς = כְּ הָיָה. [21] α, *g*. β–*dg*, S read ὡς ἡλίου. *d* σὺν τῷ ἡλίῳ. A = τὸν ἥλιον. [22] α. β, A, S^1 om. [23] α, *aef*. *bd* read νεανίας. *g* νεᾶνις. S^1 om. [24] S^1 = ἐδόθη. [25] α. β–*e*, A, S^1 read ἦν (*e* om.) λαμπρός (*d* λαμπρὸς ἦν). [26] *c* reads ὁ ἥλιος over an erasure. [27] α. β, A, S^1 read ὑπὸ τ. πόδας αὐτῶν (*bd*, A, S^1 αὐτοῦ) ἦσαν (A^{bb*cd} om.). [28] *hi*, *f* read τινές. [29] *c*. *hi* read ὅτε. β, A, S^1 as in margin. Ver. 5 is bracketed as a dittography of ver. 3^{ab}. [30] β–*d* prefix ὁ. *de* read Λευίς. [31] *eg* prefix ὁ. [32] *hi*, *f*. *c* reads αὐτάς. β–*fg*, A^b, S^1 ἑαυτούς. *g*, A^{ab*cde} ἑαυτοῖς. [33] *d*, A^{b*cde} read ιβ'. [34] α, *dg*, A. *abef*, S read πτέρυγες. [35] β add τοῦ. [36] α, A. β, S om. [37] *a* reads κρατῆσαι. *aef* trs. after αὐτόν. [38] α (save that *hi* om. δέ). β, S read as in margin. A = Ἰ. δὲ ἔλαβεν. [39] *ag* read συνῆλθεν. [40] β om. [41] α. β–*d*, S^1 read ὅτι ἤμην (+ παρὼν *aef*) ἐκεῖ (+ που *bg*, S^1). *d*, A represent a different text. *d* ὅτι ἦμεν ἐν κύποις (corrupt for κήποις ‘gardens’). A αὐτὸν ὅτι ἦν ἐν (+ τῇ A^{bb*cde}) παραδείσῳ. Possibly παρεκεῖ and παρὼν ἐκεῖ and ἐκεῖ που in α, β–*d* are different corruptions of ἐν παραδείσῳ. [42] S^1 = ἐπ' αὐτῷ. [43] A = καὶ ἔλεγε. [44] A (corrupt) = Ἀσιατικοί. [45] *i*, β, S^1. *c* reads Μήδιοι. *h* Μηδε. A = καὶ

Χαλδαῖοι[47], Σύροι[48], κληρονομήσουσιν αἰχμαλωσίαν[49] τὰ δώδεκα σκῆπτρα τοῦ Ἰσραήλ.

VI. *Καὶ πάλιν[1] μετὰ ἡμέρας[2] ἑπτὰ εἶδον *ὅτι ὁ πατήρ μου Ἰακὼβ ἵστατο[3] ἐν τῇ θαλάσσῃ Ἀμνείας[4], καὶ ἡμεῖς[5] σὺν αὐτῷ[6]. 2. Καὶ ἰδοὺ πλοῖον ἤρχετο[7] ἁρμενίζον[8] *ἐκτὸς ναυτῶν[9] καὶ κυβερνητῶν[10]· ἐπεγέγραπτο *δὲ τῷ πλοίῳ[11] *ὅτι πλοῖον[12] Ἰακώβ. 3. *Καὶ λέγει[13] ἡμῖν ὁ πατὴρ ἡμῶν[14]. *Δεῦτε ἀνέλθωμεν[15] εἰς τὸ πλοῖον ἡμῶν. 4. *Ὡς δὲ εἰσήλθομεν[16] γίνεται[17] χειμὼν σφοδρός[18], καὶ λαῖλαψ ἀνέμου[19]

β, A^{ab}, S^1 μῆνας. β, S^1 τὸν πατέρα ἡμῶν Ἰ. ἑστῶτα. β, A, S^1 ἡμεῖς οἱ υἱοὶ αὐτοῦ. β, A, S^1 μεστὸν ταρίχων ἐκτὸς ναυτῶν. β-bg, A, S^1 ἀναβῶμεν.

Πάρθοι. [46] A^{ab} om. Here β, A add against α Ἐλιμαῖοι (*d*, A Ἐλαμῆται. *ef* Ἐλ(+λ *e*)υίμεροι. A^b = Λίμαψοι. S^1 Ἀλλόφυλοι. *a* om.), Γελαχαῖοι (*aef* Χελκαῖοι. *g* Γεθγέοι. A = Γαλάται which it trs. to end of list. S^1 = Χερουλκαι). The latter appears to be a corrupt dittography of Χαλδαῖοι. [47] Seems lost by A unless we take Γαλάται to be a corruption of Χαλδαῖοι. See note 46. If this word is original it should be restored before Μῆδοι. [48] *c*, *d* read Σύριοι. A = Ἀσσύριοι. The whole text in A = Ἀσιατικοί, καὶ Πάρθοι, Πέρσαι (A^{ab} om.) καὶ Ἐλαμῆται (A^b Λιμαψοι), Ἀσσύριοι καὶ Γαλάται—very corrupt. [49] α, *df*. *abe*, A, S^1 read ἐν (*ae* om.) αἰχμαλωσίᾳ. *g* om.

VI. [1] α, *bg*, A^{abb*cd}, S^1. *aef*, A^{ef} read πάλιν. *d* ταῦτα ἴδον τότε πάλιν δέ. [2] α. β, A^{ab} S^1 read as in margin. A^{b*cdef} = ἔτη. The confusion between μῆνας and ἡμέρας arose in the Greek. [3] α, A. β, S read as in margin (save that *b* read ἑστηκότα for ἑστῶτα). [4] *c*, *g*. *hi* read Ἀμνείᾳ. *abef* Ἰαμνίας. *d*(A?) Ἰαμνείας. S^1 Χαμνίας. [5] α. β, A, S^1 add as in margin (save that *g* om. οἱ). [6] *dg* read μετ' αὐτοῦ. [7] *d* reads ἤρχοντο and trs. before πλοῖον. *g* trs. after ἁρμενίζον. [8] *c*, *df* read ἁρμενίζων. S^1 adds σὺν ἱστίοις. [9] α. β, A S^1 read as in margin (save that S^1 reads φορτίου for ταρίχων, and *g*, A ναύτου for ναυτῶν). As Gaster has pointed out μεστὸν ταρίχων = מלא מלוחים a corrupt dittography of בלא מלחים = ἐκτὸς ναυτῶν. [10] α, *f*. β–*f*, A, S^1 read κυβερνήτου. [11] *c*, A, S^1. *h*, β read δὲ τὸ πλοῖον. *i* τὸ δὲ πλοῖον. [12] α. β–*bd*, S^1 read πλοῖον. *d* οὕτως, πλοῖον. *b* om. A = τοῦ. [13] *d* reads εἶπε δέ. [14] *aef* om. *g* om. next six words through hmt. [15] α (save that *hi* read ἔλθωμεν). *abef*, A, S^1 read as in margin. *b* ἐμβῶμεν. [16] α, β (save that *hi*, d^1 read ἤλθομεν for εἰσήλθ.), S. A = καὶ ἀνήλθομεν. *d* adds ἐν αὐτῷ. A^{b*} σὺν αὐτῷ εἰς ναῦν. [17] *d*, A read καὶ (*d* om.) ἐγένετο. [18] *g* trs. before χειμών. A^{b*cdef} = σφόδρα which A^{b*cd} trs. after λαῖλαψ. A^{ab} om. with next four words. [19] *hi* read ἄνεμος. A = ἐπὶ τῇ θαλάσσῃ but ի ծովուն may be corrupt for հողմոյ = ἀνέμου. [20] α, *aef*, A^{ef}. *bd*, S^1 read μεγάλου. *g* μεγάλη. According to piinted Arm. Text A^{abb*cd} omit but not so A^{ef}. [21] α, β–*bg*, S^1. *b* reads ἐφήπταται. *g*, A (+ ὡς εἰ A) ἀφίπταται. Rab. T. Napth.

μέγας[20], καὶ ἀφίσταται[21] ὁ πατὴρ ἡμῶν[22] ἀφ' ἡμῶν, ὁ[23] κρατῶν *τοὺς αὐχένας[24]. 5. Καὶ[25] ἡμεῖς[26] χειμαζόμενοι ἐπὶ τὸ πέλαγος *ἐφερόμεθα, καὶ[27] ἐπληρώθη τὸ πλοῖον ὑδάτων[28], *ἐν τρικυμίαις[29] περιρησσόμενον[30], ὥστε[31] *καὶ συντρίβεσθαι[32] αὐτό[33]. 6. *Ὁ δὲ Ἰωσὴφ ἐπὶ ἀκατίῳ ἐπορεύθη[34]· ἡμεῖς δὲ διεχωρίσθημεν ἐπὶ σανίδων ἐννέα[35]. Λευὶ δὲ καὶ Ἰούδας ἦσαν *ἐπὶ τὸ αὐτό[36]. 7. Καὶ[37] διεσπάρημεν[38] πάντες εἰς[39] τὰ πέρατα *τῆς γῆς[40]. 8. Ὁ δὲ Λευὶ[41] περιβαλλόμενος[42] σάκκον[43] ἐδέετο[44] *τοῦ Κυρίου[45]. 9. Ὡς δὲ ἐπαύσατο ὁ χειμών, *ἔφθασε τὸ σκάφος ἐπὶ τῆς γῆς[46], ⌜ὥσπερ⌝[47] ἐν εἰρήνῃ. 10. Καὶ ἰδοὺ ἦλθεν[48] ὁ πατὴρ ἡμῶν[49] καὶ πάντες[50] ὁμοθυμαδὸν ἠγαλλιασάμεθα[51].

bd, S μεγάλου.
β, A, S¹ καὶ Ἰ. ἐπὶ ἀκατίου φεύγει.
⌜χωριζόμεθα δὲ καὶ ἡμεῖς ἐπὶ σανίδων δέκα⌝.
β–d, S¹ πέρατα.
β, S¹ περὶ πάντων ἡμῶν ἐδέετο.

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v. 1 reads יתעלם מעלינו. Possibly the reading of *bg*, A is a corruption of that of α, *β–bg*, S¹ which might be a rendering of מעלינו (יתעלה or) יעלה. We might then explain עלם as a corruption of עלה. [22] α, A. *β*, S om. [23] *β*, A, S. α om. *i* adds κράζων καί. [24] S¹ = τὰ ἱστία. [25] *d* reads τότε. [26] *g* adds οἱ. [27] *d* reads φερόμενοι. [28] *g* prefixes τῶν. *d* trs. before τὸ πλοῖον. [29] *b* reads τρικυμίας. [30] *beg*, A, S. *a* reads περιρρησσόμενον. *d* περιφερόμενον. *f* περισπώμενον. *ch* φερόμενοι. *i* φερόμενον. Perhaps ἐν τρικυμίαις περιρησσόμενον = דכוה בגלי הים 'pounded by the waves of the sea.' Rab. T. Napth. v. 5 reads והיכוה גלי הים אל סלע 'and the waves of the sea smote it to the rocks,' where היכוה should be emended into הדיחוה = 'drove it' or 'dashed it,' if אל סלע is genuine. [31] Perhaps corrupt for ἔστε = 'until' or a mistranslation of עד אשר. [32] *d*, A read συντριβῆναι. [33] A = τὸ πλοῖον. [34] α (save that *h* reads Ἰακώβ for Ἰωσήφ). *β*, A, S¹ read as in margin (save that *d* reads τότε for καί). [35] *c* (save that I have corrected the vox nulla πασανιδων into σανίδων). *hi* support text (save that for σανίδων ἐννέα they read πᾶσαν ὁδὸν οἱ ἐννέα). *β*, S¹ read as in margin (save that *d* om. δέ and *g* reads ἐπὶ σαννίδια νέα). [36] *d* reads δὲ τὸ αὐτὸ ἐν σανῆδι. A = ἐν τῷ μέσῳ but ի միջոցն is corrupt for ի միասին = ἐπὶ τὸ αὐτό. [37] α, A. *β*, S¹ om. [38] α, *bdg*, A. *aef*, S¹ read διεσπάρησαν. *β*, S¹ add οὖν οἱ (*aef* om.). *def* add οὖν. [39] α, *dg*. *abef* read ἕως εἰς. [40] α, A. *d* reads πάντα. *β–d*, S¹ om. [41] *de* read Λευίς. [42] *b* reads περιβαλόμενος. [43] *hi*, *d* read σάκκῳ. *g* trs. σάκκον before περιβ. [44] α. *β*, S¹ read as in margin (save that *d* reads ὑπέρ for περί). A = ἐδέετο περὶ ἡμῶν. [45] *d* reads τῷ κυρίῳ. [46] α (save that *hi* read ἐπὶ τὴν γῆν). *β*, A, S¹ read τὸ σκ. ἔφθασεν ἐπὶ τ. γῆν. [47] *dg*, A om. [48] *b* adds Ἰακώβ. [49] *dg*, A add Ἰακώβ. [50] *hi*, A (though A trs. after ὁμοθυμαδόν). *c* reads πάλιν. *β*, S¹ om. [51] α. *β* reads ἠγαλλιώμεθα.

VII. Ταῦτα[1] τὰ δύο ἐνύπνια εἶπον[2] τῷ πατρί μου[3] καὶ[4] β–d, S¹
εἶπέ μοι· Δεῖ *ταῦτα πληρωθῆναι[5] κατὰ *τοὺς καιροὺς[6] τά.
αὐτῶν, *πολλὰ τοῦ Ἰσραὴλ ὑπομείναντος[7].
2. Τότε[8] λέγει μοι ὁ πατήρ μου· Πιστεύω[9] *τῷ θεῷ[10] ὅτι β–d, S¹
ζῇ[11] Ἰωσήφ[12]· ὁρῶ γὰρ ⸢πάντοτε⸣[13] ὅτι Κύριος ἀριθμεῖ[14] αὐτὸν ὅτι.
μεθ' ἡμῶν. 3. Καὶ κλαίων ἔλεγε[15]· *Οἴμοι, τέκνον μου Ἰωσήφ, β–g,
ζῇς[16], καὶ *οὐ βλέπω σὲ[17], *καὶ σὺ οὐχ[18] ὁρᾷς Ἰακὼβ τὸν A, S¹
γεννήσαντά σε. 4. *Ἐποίησε οὖν καὶ ἐμὲ δακρῦσαι[19] ἐν[20] ζῇς Ἰ.
τοῖς λόγοις τούτοις[21]. *Ἐγὼ δὲ[22] *ἐκαιόμην τοῖς σπλάγχνοις[23] τέκνον
μου[24] ἀναγγεῖλαι[25] ὅτι πέπραται[26] ⸢Ἰωσήφ⸣[27]. *ἀλλ' ἐφο- μου.
βούμην[28] τοὺς ἀδελφούς μου[29]. β, A, S¹ ἡμᾶς.

VIII. Καὶ[1] ἰδού[2], τέκνα μου[3], ὑπέδειξα ὑμῖν καιροὺς β–d,
ἐσχάτους †ὅτι[4] πάντα γενήσεται ἐν Ἰσραήλ. 2. Καὶ ὑμεῖς A, S¹
⸢οὖν⸣[5], ἐντείλασθε τοῖς τέκνοις ὑμῶν[6] ἵνα ἑνοῦνται τῷ Λευὶ ἰδού.
καὶ τῷ[7] Ἰούδα.

VII. [1] α, A. β–d, S¹ om. *d* reads τότε. [2] *d*, A = διηγησάμην. [3] A^b add Ἰακώβ. [4] *h* om. *i* om. to πατήρ μου (ver. 2) inclusive. [5] α, *bg*, S¹. *aef* read αὐτὰ πληρωθῆναι. *d* γὰρ πληρωθῆναι ταῦτα πάντα, τέκνα μου. A = ταῦτα πάντα πληρωθῆναι. [6] α, *d*. *aef* read καιρούς. *bg*, A, S¹ τὸν (*b*, A, S¹ om.) καιρόν. [7] A = καὶ πολλὰ τὸν Ἰ. ὑπομεῖναι(?). [8] α adds οὖν. [9] *g* reads πίστευσον. [10] α, *d*. A = τῷ Κυρίῳ. β–d, S¹ om. *d* adds τέκνα μου. [11] *hi*, *g* add ὁ. *d* τὸ τέκνον μου. [12] A adds καὶ ἐγὼ οὐχ ὁρῶ αὐτόν. [13] *hi* read πάντα. [14] *c*, A. *hi*, β, S¹ read συγκαταριθμεῖ. [15] A adds πάντοτε here, which it om. in previous verse. [16] α. β–g, A, S¹ read as in margin (save that *adef* trs. Ἰ. after τέκνον μου). *g* reads ποῦ ἦς τέκνον μου Ἰ. [17] *d* reads οὔτε σε βλέπω ἐγώ. α, A^{ab} om. rest of verse and A^{b*cdef} trs. it wrongly after τούτοις in ver. 4. See note 21. [18] *d* reads οὔτε σὺ πάλιν. *af* καὶ οὐχ. [19] α (save that *hi* om. οὖν). β–d, A, S¹ read (+καί *a*) ἐποίησε δὲ (*af*, A om.) καὶ ἡμᾶς δακρῦσαι. *d* ταῦτα λέγων καὶ ἡμᾶς κλαῦσαι ἐποίησεν. [20] α, *af*. *bdeg* read ἐπί. [21] *c*, *aefg*, A. *hi*, *d* read αὐτοῦ. *b*, S¹ αὐτοῦ τούτοις. Here A^{b*cdef} add καὶ πάλιν εἶπε· καὶ σὺ οὐχ ὁρᾷς Ἰ. τὸν γεννήσαντά σε. See note 17. [22] α. β–d, A, S¹ read καί. *d* ἐγώ. [23] A ἐκαίοντο τὰ σπλάγχνα. [24] α, A. β, S¹ om. *d*, A add καὶ ἠβουλόμην (+μέν *d*). [25] A adds αὐτῷ. [26] *g* reads πέπρακται. [27] α. β, A, S¹ om. [28] *d* reads ἐφοβ. δέ. [29] *d* adds μήποτε γνόντες ἀποκτείνουσί με.

VIII. [1] α, *d*. β–d, A, S¹ om. [2] *d*, A add οὖν. [3] *g* om. [4] Text requires πῶς. Hence, since ὅτι = כי, the latter may have been corrupt for איך. [5] *d* adds τέκνα μου. [6] A^b add καὶ τὰ τέκνα ὑμῶν τοῖς τέκνοις αὐτῶν. [7] *d* om. *a* om. next nine words. *h* adds περὶ τοῦ Χριστοῦ before following verses. [8] Read αὐτῶν as Bousset suggests. Text due to Christian scribe. Salvation proceeds jointly from Levi and Judah: cf.

Διὰ γὰρ †τοῦ Ἰούδα†[8] ἀνατελεῖ[9] ἡ[10] σωτηρία[11] τῷ Ἰσραὴλ[12]
καὶ ἐν †αὐτῷ[13] εὐλογηθήσεται[14] Ἰακώβ.

β, A, S¹ διὰ γάρ.

3. Διὰ[15] †τοῦ σκήπτρου αὐτοῦ[16] ὀφθήσεται ὁ[17] Θεὸς [κατοικῶν ἐν ἀνθρώποις[18]] ἐπὶ τῆς γῆς,
τοῦ[19] σῶσαι *τὸ γένος τοῦ[20] Ἰσραήλ,
*καὶ ἐπισυνάξει[21] δικαίους ἐκ τῶν[22] ἐθνῶν.

g, $A^{abb*def}$ ἐπισυνάξαι.

4. *Ἐὰν ⌜οὖν καὶ ὑμεῖς⌝[23] ἐργάσησθε τὸ καλόν[24],
εὐλογήσουσιν ὑμᾶς *οἱ ἄνθρωποι καὶ οἱ ἄγγελοι[25],
καὶ ὁ[26] Θεὸς δοξασθήσεται ἐν τοῖς ἔθνεσιν *δι' ὑμῶν[27],
καὶ ὁ διάβολος φεύξεται ἀφ' ὑμῶν,
⌜καὶ τὰ θηρία φοβηθήσονται ὑμᾶς⌝[28],
*καὶ ὁ Κύριος ἀγαπήσει ὑμᾶς[29],
[καὶ οἱ ἄγγελοι ἀνθέξονται ὑμῶν][30].

β–ag, A, S¹ ἐάν.
β, A, S¹ καλόν, τέκνα μου.
bdg, A, S¹ ἀγαθήν.

5. *Ὡς ἂν τις[31] τέκνον[32] †ἐκθρέψῃ[33] καλῶς[34] μνείαν ἔχει καλήν[35],
οὕτως[36] καὶ *ἐπὶ τοῦ καλοῦ ἔργου μνήμη παρὰ Θεοῦ ἀγαθή[37].

T. Sim. vii. 1; T. Lev. ii. 11; T. Dan. v. 4; T. Gad viii. 1; T. Jos. xix. 7. [9] *ef* add ὑμῖν. [10] α. β om. [11] *ef* read σωτήρ. [12] *d* om. next line and to τοῦ Ἰσραήλ in ver. 3. [13] Read αὐτοῖς. See note 8. [14] *g* om. next seven words. *h* adds τῷ. [15] α. β–*g*, A, S read as in margin. [16] Read τῶν σκήπτρων αὐτῶν. See note 8. [17] *c*. Other MSS. om. [18] *eg*, S read οὐρανοῖς. The clause in brackets may be an addition of the Christian scribe who made the changes in ver. 2. [19] α. β om. [20] *c*. *h* reads γένος τῷ. β, S¹ τὸ γένος. A = πᾶν τὸ γ. [21] *g*, $A^{abb*def}$ read ἐπισυνάξαι. A^{c} καὶ ἐπισυνάξας. Perhaps we should read καὶ ἐπισυνάξαι. A adds πάντας. [22] *g* om. [23] α (save that *c* prefixes καί). *ag* read ἐὰν γάρ. β–*ag*, A, S¹ as in margin. [24] *g* reads ἀγαθόν. β, A, S¹ add as in margin. [25] α, *abeg*, A, S¹ (save that *abe*, S¹ prefix καί). *df* read καὶ οἱ ἀγγ. καὶ οἱ ἄνθ. A^{ab} om. next four lines and καὶ οἱ ἄγγελοι of fifth line through hmt. [26] *b* om. [27] *h* reads δι' ἡμῶν. *d* ἐν ὑμῖν. *bd*, S¹ trs. δι' ὑμῶν and ἐν ὑμῖν respectively before ἐν τοῖς. [28] A, S¹ om. [29] *eg*, A^{b*cdef}, S. A^{ab} wanting through hmt. See note 25. This line is original though it is missing in α, *abdf*. See next note. [30] Though om. only by *a*, I have bracketed this line as an interpolation. The preceding line forms the proper end of the stanza: compare last line of ver. 6. The interpolation arose apparently from a corrupt dittography of the preceding verse. The text = ומלאכים יאחזוכם a corrupt dittography of ואלהים יאהבכם. [31] α, *aef*, A. *b*, S¹ read ὡς ἄν τις γάρ. *d* ὥσπερ γὰρ ἐάν τις. *g* ὡς γὰρ ἄν τις (?). [32] *dg* trs. after ἐκθρέψει. A reads τέκνα and trs. after καλῶς. For ἐκθρέψει we must read ἐκθρέψας with A^{b*cdf}. [33] *abf*. α, *deg* read ἐκθρέψει. [34] *c* reads καλόν, *h* καλῶν. A = ἐπιμελῶς. [35] α, *aef*. *bdg*,

6. Τὸν δὲ μὴ *ποιοῦντα τὸ[38] καλόν,
καταράσονται αὐτὸν[39] καὶ[40] *οἱ ἄγγελοι καὶ οἱ ἄνθρωποι[41],
*καὶ ὁ Θεὸς ἀδοξήσει ἐν τοῖς ἔθνεσιν δι᾿ αὐτοῦ[42],
*καὶ ὁ[43] διάβολος οἰκειοῦται *αὐτὸν ὡς ἴδιον σκεῦος[44],
καὶ πᾶν θηρίον κατακυριεύσει αὐτῷ[45]
καὶ[46] ὁ Κύριος μισήσει αὐτόν.
7. Καὶ γὰρ[47] αἱ ἐντολαὶ τοῦ νόμου[48] διπλαῖ εἰσιν
⌜καὶ⌝[49] μετὰ τέχνης πληροῦνται[50].
8. Καιρὸς γὰρ συνουσίας[51] γυναικός[52]
καὶ καιρὸς ἐγκρατείας[53] εἰς προσευχὴν αὐτοῦ[54].
9. Καὶ *αἱ δύο τοῦ Θεοῦ εἰσι[55], καὶ εἰ μὴ ἐγένοντο[56] ἐν
τῇ[57] τάξει αὐτῶν ἁμαρτίαν *μεγίστην παρεῖχον τοῖς ἀνθρώποις·
τὸ αὐτὸ[58] καὶ *ἐπὶ τῶν λοιπῶν ἐντολῶν[59] ἐστι[60]. 10.
Γίνεσθε οὖν *σοφοὶ ἐν θεῷ, τέκνα μου[61], καὶ φρόνιμοι, ἰδόντες[62]
τάξιν ἐντολῶν[63] αὐτοῦ[64] καὶ θεσμοὺς παντὸς πράγματος[65], ὅπως
*ἀγαπήσει ὑμᾶς ὁ Κύριος[66].

β–a, A, S^1 γυναικὸς αὐτοῦ.
β, A δύο ἐντολαί (+θεοῦ *def*).
β–ad, A, S^1 παρέχουσιν· οὕτως ἐστί.
β, A, S^1 σοφοὶ ἐν θεῷ.
β–g, A, S^1 εἰδότες.

A, S^1 read as in margin. *g* adds περὶ αὐτοῦ. *d* om. next line through hmt. [36] *c* reads οὕτω. [37] A = τὸ ἀγαθὸν ἔργον παρὰ Θεῷ ἀγαθὴν ἔχει (A^{b*cd} ἕξει) μνείαν. For Θεοῦ *b* reads Θεῷ. [38] *ef* read ποιοῦντα. *a* ὄντα. [39] α, A. *d* reads τοῦτον which it trs. before καταράσ. β–d, S om. [40] α, *aef*. *bdg*, A, S^1 om. [41] α, *adg*, A (save that *d* adds Κυρίου after ἄγγελοι). *bef*, S^1 read οἱ ἄνθ. καὶ οἱ ἄγγ. [42] β–d, A, S^1 (save that *b* reads ἀδοξήσῃ and *g* om. ὁ before Θεός). α om. *d* reads καὶ ὁ θ. δοξάσειεν αὐτῷ. [43] *d* reads ὁ δέ. A = ὁ. [44] α, *bdg* (save that *d* reads αὐτῷ). *aef* read αὐτῷ ὡς ἰδίῳ σκεύει. [45] *c*, *d*. *h* reads αὐτόν. *abeg* αὐτοῦ. [46] *d* reads ἔτι δὲ καί. [47] A^{b*cde} add πᾶσαι. [48] A = κυρίου. [49] *a* reads ἀλλὰ καί and trs. these three lines ending προσευχὴν αὐτοῦ after παρέχουσιν (ver. 9). [50] A read կարգի (= τάξεως) corrupt (?) for կատարին = πληροῦνται. [51] *d* adds ὁ καιρός. [52] α, *a*. β–a, A, S^1 read as in margin. [53] *f* reads ἐργασίας. [54] *h*, β, S^1 (save that *g* reads προσευχῆς). *c* reads εἰς σευχην αὐτῶν. A = καὶ τοῦ προσευχὰς ποιεῖν. [55] α. *bdg*, A, S^1 read δύο (+αὗται A) ἐντολαί εἰσι (+τοῦ Θεοῦ *d*). Here *d* is conflate. *ef* read αἱ δύο ἐντολαὶ Θεοῦ εἰσι. *a* om. together with preceding καί. [56] α. *abg*, A, S read γένωνται. *d* γένοιντο. *e* γένονται. *f* γίνονται. [57] α, A. β, S^1 om. [58] α (save that *h* reads μεγάλην). β–ad, A, S^1 read as in margin (save that *f* read παρέχωσιν). *a* reads παρέχουσιν and om. rest of verse, *d* reads παρέχουσιν πᾶσι τοῖς μὴ πρεπόντως ἀλλὰ καταφρονητικῶς ταῦτα πράττουσιν οὕτως δέ ἐστι. [59] A^{b*} = πᾶσαι ἐντολαί. [60] α. β, A, S^1 om. [61] α (save that *c* trs. σοφοί after θεῷ). β, A, S^1 read as in margin. [62] α, *g*. β–g, A, S^1 read as in margin. [63] A^a = ἐντολῆς. [64] *g* reads Θεοῦ. [65] *f* trs. A = πάντων πραγμάτων. [66] α, *adefg* (save that *d* om. ὁ). *b*, A, S^1 read ὁ K. ἀγαπήσει ὑμᾶς.

IX. *Καὶ πολλὰ[1] τοιαῦτα ἐντειλάμενος[2] αὐτοῖς παρεκάλεσεν ἵνα μετακομίσωσι[3] τὰ ὀστᾶ αὐτοῦ[4] *ἐν Χεβρών, καὶ θάψωσι αὐτὸν[5] μετὰ τῶν πατέρων αὐτοῦ[6]. 2. Καὶ[7] φαγὼν *καὶ πιὼν[8] ἐν ἱλαρότητι ψυχῆς[9] συνεκάλυψε[10] τὸ πρόσωπον αὐτοῦ καὶ ἀπέθανε. 3. Καὶ ἐποίησαν *οἱ υἱοὶ αὐτοῦ[11] *κατὰ πάντα[12] ὅσα[13] ἐνετείλατο αὐτοῖς[11] Νεφθαλεὶμ[14] ὁ πατὴρ αὐτῶν[15].

Διαθήκη Γὰδ τοῦ ἐννάτου υἱοῦ Ἰακὼβ καὶ Ζέλφας[1].

I. Ἀντίγραφον διαθήκης Γάδ[2], ἃ[3] ἐλάλησε[4] τοῖς υἱοῖς αὐτοῦ[5] ἐν *τῷ ἑκατοστῷ εἰκοστῷ πέμπτῳ ἔτει τῆς ζωῆς[6] αὐτοῦ, *λέγων αὐτοῖς[7]. 2. *⸢Ἀκούσατε, τέκνα μου⸣· ἐγὼ ἐγενόμην ἔννατος υἱὸς[8] τῷ Ἰακώβ[9], καὶ[10] ἤμην[11] ἀνδρεῖος ἐπὶ τῶν ποιμνίων[12]. 3. *Ἐγὼ οὖν[13] ἐφύλαττον ⸢ἐν τῇ[14]

(Margin: β, A, S ἔννατος υἱὸς ἐγεννήθην.)

IX. [1] A = πολλὰ οὖν. For καὶ πολλὰ . . . παρεκάλεσεν *d* reads ταῦτα ἐντειλάμενος N. τοῖς υἱοῖς αὐτοῦ καὶ ἄλλα πολλὰ τοιαῦτα διετάξατο αὐτοῖς. [2] A^{a} = ἐνετείλατο. A^{b*d} διηγησάμενος (through an internal corruption). [3] *deg* read μετακομίσουσιν. *g* adds αὐτοῦ. [4] *g* om. [5] *adef* (save that *ae* read εἰς and *de* θάψουσιν). *bg*, A, S^{1} read εἰς (*g* ἐν) Χ. καὶ θάψωσι (*g* θάψουσι). α om. through hmt. (?). [6] *g* adds ὃ καὶ ἐποίησαν. [7] A^{abb*cd} according to printed text om. but not A^{ef}. [8] *f* om. *d* adds καὶ πάντα. *g* σὺν αὐτοῖς. [9] *d* adds πράξας. [10] *e* reads συνεκαλύψατο. [11] *g* om. [12] β–*g*, A, S^{1}. *hi* read πάντα. *c*, *g* om. [13] *d* reads ἅ. *g* adds εἶπεν καί. [14] *d* om. [15] *d* adds τῷ δὲ Θεῷ ἡμῶν κ.τ.λ. *f*, S^{1} adds Νεφθαλεὶμ υἱὸς Ἰακὼβ η′, υἱὸς Βάλλας β′ (S^{1} reads καὶ Λείας for η′ υἱ. Βάλλας)· ἔζησεν ἔτη ρλβ′. *g* οὕτως. Ἀμήν.

[1] Title. α as in text. β–*ad*, S read Διαθήκη Γὰδ θ′ (*bef*, S om. *g* trs. before Διαθήκη) περὶ μίσους (+ Γὰδ ἑρμηνεύεται πειρατήριον *f*). *a* Γάδ. *d* Γ. υἱὸς Ἰ. θ′ υἱὸς Ζ. α′ περὶ μίσους πειρατήριον. A = Δ. Γ. περὶ ὁράσεως, but տեսութեան is corrupt for ատելութեան = μίσους. [2] *hi* add τοῦ ἐννάτου υἱοῦ Ι. A^{b*} adds υἱοῦ Ἰακώβ. [3] *dg* read ὅσα. α adds ἐποίησε καί. This may have arisen through ידבר being repeated in the MS. as יעבר. [4] β–*dg*, S add αὐτός. [5] *d* adds πρὸ τοῦ ἀποθανεῖν αὐτόν. [6] α, A (save that *h* om. εἰκοστῷ). *bf*, S read ἔτει ἑκατοστῷ εἰκοστῷ πέμπτῳ (*b* ἑβδόμῳ) ζωῆς. *aeg* ἔτει ρκε′ (+ τῆς *ag*) ζωῆς. *d* ρκε′ ἔτει τῆς ζωῆς. [7] α. A^{abcd} = καὶ εἶπεν αὐτοῖς. *b* reads λέγων. *dg* καλέσας γὰρ εἶπεν αὐτοῖς (*g* αὐτοὺς εἶπεν). *aef*, S^{1} om. A^{b*} = συνήγαγε τοὺς υἱοὺς αὐτοῦ καὶ θυγατέρας καὶ εἶπεν αὐτοῖς. S^{2} ἐκαλέσατο γὰρ τοὺς υἱοὺς αὐτοῦ καὶ εἶπεν. Here S^{2} agrees closely with *dg*, A^{b*}. [8] α. β, A, S read as in margin (save that *d* prefixes ἐγώ, τέκνα μου, *b* reads ἕβδομος for ἔννατος, and *bg* ἐγενόμην for ἐγεννήθην). [9] *d* adds ἡ δὲ μήτηρ μου Ζέλφας παιδίσκης Λίας. [10] *d* reads ἐγώ. [11] A^{ab*def} om. [12] *d* adds σφόδρα. A^{ab} om. next eight words through hmt. [13] α. A^{b*cdef} = καὶ ἐγώ. β, S read ἐγώ.

νυκτὶ⌉ *τὸ ποίμνιον[15], καὶ ὅταν[16] ἤρχετο ὁ[17] λέων, ⌈ἢ ὁ
λύκος⌉[18], *ἢ πᾶν θηρίον[19] ἐπὶ *τὴν ποίμνην[20], κατεδίωκον[21]
αὐτό[22], καὶ *φθάνων ἐκράτουν[23] *τὸν πόδα αὐτοῦ τῇ χειρί
μου[24] καὶ *ἠκόντισα αὐτὸ ὡσεὶ λίθου βολήν, καὶ[25] *ἀνῄρουν
αὐτό[26]. 4. Ὁ οὖν Ἰωσὴφ ⌈ὁ ἀδελφός μου⌉[27] ἐποίμαινε
μεθ' ἡμῶν, ἕως[28] ἡμέρας τριάκοντα[29], καὶ *ὑπάρχων νέος[30]
ἐμαλακίσθη[31] ὑπὸ[32] τοῦ καύσωνος[33]. 5. Καὶ[34] ὑπέστρεψεν
ἐν[35] Χεβρὼν πρὸς τὸν πατέρα ἡμῶν[36]· καὶ ἀνέκλινεν *αὐτὸν
πλησίον αὐτοῦ[37], ὅτι ἠγάπα αὐτὸν πάνυ[38]. 6. Καὶ εἶπεν
Ἰωσὴφ τῷ πατρὶ ἡμῶν[39], ὅτι οἱ[40] υἱοὶ ⌈Ζέλφας καὶ⌉ Βάλλας[41]
θύουσι ⌈τὰ θρέμματα⌉[42] τὰ καλὰ[43] καὶ ἐσθίουσιν[44] αὐτὰ παρὰ
γνώμην *Ῥουβὶμ καὶ Ἰούδα[45]. 7. *Ἦν γὰρ ἰδὼν[46] ὅτι
ἄρνα[47] ἐξειλάμην[48] *ἐκ τοῦ[49] στόματος τῆς[50] ἄρκου, κἀκείνην[51]

β–df, A, S^1 ἢ πάρδαλις, ἢ ἄρκος ἢ πᾶν θηρίον. β–a, A, S^1 πιάσας. β–d, (A), S^1 γυρίσας ἐσκότουν καὶ ἀκοντίσας αὐτὸ ἐπὶ δύο σταδίους (+ καὶ b, S) οὕτως (g om.). β, A τρυφερὸς ὤν. b, A, S^1 αὐτοῦ. β, S^1 Ἰ. καὶ Ῥ. β, A, S εἶδεν γάρ.

[14] α. β om. [15] g reads τὸ πρωτοποίμνιον and trs. before ἐν τῇ νυκτί. [16] g reads ὅτε. [17] α, b. β–b om. [18] α. β–ad, S^1 read ἢ λύκος. d, A omit. For λέων ἢ λύκος a reads λύκος ἢ λέων. [19] α. β–df, A, S^1 read as in margin (save that g reads ἄρκτος). d ἢ ἄρκος ἢ ἄλλο τι θηρίον. f ἢ πανθήρ. a om. A adds τὸ ὁρμώμενον ἐπὶ τὸ ποίμνιον. [20] c reads τὸ ποίμνιον. [21] A^{abc} read in 3rd plural. [22] i, a read αὐτόν. A = αὐτά. [23] α (save that c reads φθανουν). β–a, A, S^1 read as in margin (save that b reads πιάζων). a reads κρατήσας. [24] α, β (save that c om. μου), S^1. A = τῇ χ. (A^{b*d} ταῖς χερσί) μου τὸν πόδα αὐτῶν. d adds ἢ τὴν οὐρὰν αὐτοῦ. [25] α (save that they give the form ἠκόντηζα). β–d, S^1 read as in margin (save that b, S^1 read γυρεύων and ἀκόντιζον and a αὐτόν). d γυρίσας αὐτὸν ἐσκότουν, εἶθ' οὕτως ἀκοντίζων αὐτὸ ἐπὶ δύο σταδίους ἔρριπτον καὶ οὕτως. A = γυρίσας περὶ ἐμοῦ ἐσκότουν (+ ἐκμαίνας A^b + αὐτά A^{b*cdef}) καὶ ἠκόντιζον ὡς δύο σταδίους, οὕτως. [26] α, def. a reads ἀν. αὐτόν. bg, S^1 ἀνῄρουν. A = ἀνὴρ ἦν ἐγώ—an obvious corruption of our text. [27] α. β, A, S^1 om. [28] α. β–g read ὡς. g om. [29] d reads κ'. [30] α, S^1. β, A read as in margin (save that ef read τρυφερώτερος). Here text = נַעַר and β, A = עָנֹג. [31] a reads ἐκαυματίσθη. [32] α, af. bdeg read ἀπό. [33] b reads καύματος. [34] d om. [35] c, d. hi, β–d read εἰς. [36] α, β–b. b, A, S^1 read as in margin. · [37] A = πλησίον τοῦ πατρὸς αὐτοῦ. S^1 om. rest of verse. [38] α, A (save that A trs. bef. ἠγάπα). β om. For next three words i reads Ἰ. εἶπεν. [39] α, β, S^1. a (over ἡμῶν), A read αὐτοῦ. [40] b om. [41] a reads Βάλας. For the next eight words d reads κατεσθίουσι τὸ ποίμνιον. [42] α. β, A, S^1 om. [43] A = κάλλιστα. [44] α. β read κατεσθίουσιν. [45] α, A. β, S^1 as in margin. [46] c. hi read ὃν γὰρ ἰδόντες. β, A^{abcef}, S read as in margin (save that dg read οἶδε and e ἴδεν for εἶδεν). A^{b*d} = διότι. [47] c. Other MSS. ἀρνόν. g trs. before ὅτι. [48] α, ef,

ἐθανάτωσα, *τὸν δὲ[52] ἀρνὸν ἔθυσα· *περὶ οὗ ἐλυπούμην[53], ὅτι οὐκ *ἠδύνατο ζῆν[54]. καὶ[55] ἐφάγομεν αὐτόν[56]. 8. *Καὶ ὑπὲρ τοῦτο ἐνεκότουν τῷ Ἰωσὴφ[57] ⌈ἕως ἡμέρας διαπράσεως αὐτοῦ[58]. 9. Καὶ τὸ πνεῦμα τοῦ[59] μίσους ἦν ἐν ἐμοί⌉, καὶ[60] οὐκ ἤθελον[61] *οὔτε †δι' ἀκοῆς οὔτε δι' ὀφθαλμῶν[62] ἰδεῖν τὸν Ἰωσήφ, ὅτι[63] κατὰ πρόσωπον[64] ἤλεγξεν ἡμᾶς ⌈λέγων⌉[65], ὅτι χωρὶς[66] Ἰούδα[67] ἠσθίομεν *τὰ θρέμματα[68]. *πάντα γὰρ[69] ὅσα ἔλεγε *τῷ πατρὶ[70] ἐπείθετο αὐτῷ.

II. Ὁμολογῶ τοίνυν[1] τὴν ἁμαρτίαν μου, τέκνα[2], ὅτι πλειστάκις ἤθελον[3] ἀνελεῖν αὐτόν, *ἐπειδὴ ἐμίσουν αὐτὸν ἐκ ψυχῆς[4]. 2. Καίγε διὰ τὰ ἐνύπνια[5] *προσεθέμην αὐτῷ τὸ

β, (A), S καὶ ἐνεκότουν τῷ Ἰ. περὶ τοῦ λόγου τούτου.
β, S[1] αὐτοῦ εἰς Αἴγυπτον.
β, S οὔτε δι' ὀφθ. οὔτε δι' ἀκοῆς.

β, A, S[1] καὶ (A[bc] ὅτι *d* διότι) κατὰ πρόσωπον ἡμῶν. β–*g*, A, S[1] ὅτι ἕως (ἐκ A) ψυχῆς ἐμίσουν αὐτόν (+ καὶ ὅλως οὐκ ἦν ἐν ἐμοὶ ἤπατα ἐλέους εἰς αὐτόν *bg*, A) β, S[1] μῖσος.

a reads ἐξειλόμην. *bg* ἐξηλόμην. *d* ἐξελόμην. [49] *d* reads ἀπό, *g* ἐκ. [50] *hi*, *abef*. *c* reads τοῦ. *dg* om. [51] A = τὴν ἄρκον. [52] α. β, A, S read καὶ τόν. [53] A[b*d] om. For ἐλυπούμην *a* reads ἐλυπήθην. [54] A = ἔζη. [55] *g* om. [56] *b* adds καὶ εἶπε τῷ πατρὶ ἡμῶν. *d*, A[b*] τοῦτον ἰδὼν Ἰ. κατελάλησεν ἡμᾶς πρὸς Ἰακώβ, καὶ ἐμνησικάκησεν (for last five words A[b] reads τῷ πατρὶ αὐτοῦ). [57] α (*hi* reading τούτου). β, S read as in margin (save that *d* om. καί, *f* reads ῥήματος for λόγου, and *g* τόν before Ἰ.). A = ἡμεῖς ἐνεκοτοῦμεν τῷ Ἰ. περὶ τοῦ λ. τούτου. [58] β, S[1] add as in margin. [59] *d* reads μου. [60] A[b*] read ἕως καί. [61] A reads կարէի (= ἠδυνάμην) corrupt for կամէի = ἤθελον. [62] α. β, S read as in margin (save that *g* reads οὐδὲ . . . οὐδέ). A combines the three following words (ἰδεῖν τ. Ἰ.) with what precedes as follows: δι' ὀφθ. ἰδεῖν τὸν Ἰ. οὔτε δι' ἀκοῆς ἀκούειν περὶ αὐτοῦ. We should add ἀκούειν with A after δι' ἀκοῆς. The phrase would then = לשמע באזנים. Cf. Ps. xliv. 2, &c. or δι' ἀκοῆς = בְּשֵׁמַע corrupt for לִשְׁמֹעַ = ἀκούειν. [63] α, A[bc]. *d* reads διότι. β–*d*, A[ab*def], S[1] καί. [64] α. β, A, S[1] read πρόσωπον ἡμῶν. [65] α. β, A, S[1] om. [66] α. β reads ἄνευ. [67] *d* adds καὶ Ῥουβίμ. [68] *g* reads αὐτά. A[b*d] = ἀρνόν. [69] α. β–*d*, A, S[1] read κατὰ πάντα. *d* ὅθεν καί. *d*, A add πάντα. [70] *d* reads τῷ πατρὶ ἡμῶν. So presumably A though text represents them as = ὁ πατὴρ ἡμῶν. A[b*] add Ἰωσήφ after ἔλεγε and Ἰακώβ after ἡμῶν. *d* om. ἐπείθετο αὐτῷ.

II. [1] α. β reads νῦν. [2] *h*, A add μου. [3] *d* reads ἠβουλήθην. [4] α (save that *h* reads ἐμίσησα). β–*g*, S[1] read as in margin (save that S[1] adds πάσης before ψυχῆς). *g* om. A = καὶ (A[ef] ὅτι) ἐκ ψυχῆς ἐμ. αὐτόν. The ἕως seems corrupt in β, S[1]. *bg*, A add as in margin (save that *g* om. ὅλως and for ἤπατα ἐλέους reads ἔλεος). [5] A[b*] adds αὐτοῦ. [6] α, A (save that *h*, A om. αὐτῷ). Yet the pronoun seems necessary. See reading of *d*.

μῖσος[6], καὶ ἤθελον αὐτὸν[7] ἐκλεῖξαι[8] *ἐκ γῆς[9] ⸢ζώντων⸣[10], ὃν τρόπον[11] ἐκλείχει[12] ὁ μόσχος τὰ χλωρὰ *τοῦ πεδίου[13].

β, A, S¹ ἀπὸ (*efg* ἐπὶ) τῆς γῆς.

α

3. Καὶ κρυφῇ πράσας αὐτὸν Ἰούδας τοῖς Ἰσμαιλίταις. 5. Οὕτως[14] ὁ Θεὸς τῶν πατέρων ἡμῶν ἐρρύσατο αὐτὸν ἐκ τῶν χειρῶν ἡμῶν, ἵνα μὴ ποιήσωμεν ἐν τῷ Ἰσραὴλ ἀνομίαν μεγάλην.

β, A, S¹

3. Διὸ[15] ἐγὼ καὶ Συμεὼν[16] πεπράκαμεν αὐτὸν τοῖς Ἰσμαηλίταις [*τριάκοντα χρυσίων[17], καὶ τὰ δέκα ἀποκρύψαντες τὰ εἴκοσι ἐδείξαμεν τοῖς ἀδελφοῖς ἡμῶν[18]]. 4. Καὶ οὕτως τῇ πλεονεξίᾳ ἐπληροφορήθημεν[19] τῆς ἀναιρέσεως αὐτοῦ. 5. Καὶ ὁ Θεὸς τῶν πατέρων μου[20] ἐρρύσατο αὐτὸν ἐκ τῶν χειρῶν μου, ἵνα μὴ[21] ποιήσω ἀνόμημα[22] ἐν Ἰσραήλ.

The text presupposes הוֹסַפְתִּי שְׂנֹא אֹתוֹ. Cf. Gen. xxxvii. 8. I here follow A^ef; for printed Arm. Text reads προσετεθέμεθα (?) αὐτῷ τ. μ. β, S as in margin. *d* adds εἰς αὐτόν. [7] *d*, A trs. after next word. [8] *h*, *b*, S¹. *c*, *e* read ἐκλίξαι, *f* ἐκλῆξαι which are corruptions of the text. Num. xxii. 4 which was in the mind of the writer also supports the text. Here the LXX = ἐκλίξει ἡ συναγωγὴ αὕτη πάντας τοὺς κύκλῳ ἡμῶν, ὡς ἐκλίξει ὁ μόσχος τὰ χλωρὰ ἐκ τοῦ πεδίου. Notwithstanding, the expression put into Gad's mouth is very difficult. *d*, A, which read ἐξαλεῖψαι, offer a more attractive text. Of this word ἐκλεῖψαι in *a* and ἐκθλῖψαι in *g* could be easy corruptions. Moreover ἐκλεῖξαι could be explained from ἐκλείχει in the next clause. [9] *d* reads ἐκ τῆς γῆς τῶν. A^b* om. [10] *c* reads ζόντα. *a* om. rest of verse. [11] According to Armenian Text A^abb*cd add ἐξαλείψας, but this may be an error of the editor as A^ef om. [12] *d* reads ἐκλήξει. [13] α. *bd*, S¹ read as in margin. *efg*, A τὰ (*eg*, A om.) ἐπὶ τῆς γῆς. With text compare Num. xxii. 4 ירק השדה. [14] *c* reads οὗτος. [15] *f* adds καί. *g* δέ. A^a om. [16] β–*b*, A, S². *b*, S¹ read Ἰούδας. [17] *abef* (save that *be* read χρυσῶν). *g* reads εἰς τριάκοντα χρυσᾶ. *d* εἰς χρυσίνους λ'. The words in brackets, though found in β, A, S¹, are a Christian interpolation. [18] *a* om. [19] β–*bg*, S¹. *bg*, A read ἐπληροφορήθην. *deg*, A add περί. The expression is strange. It seems to be a development of that in Eccles. viii. 11 מָלֵא לֵב . . . . לַעֲשׂוֹת. Our text = מלאנו להרגו = 'we were bent on slaying him.' Perhaps מלאנו is defective for מלא לבנו = 'our heart was filled' (i.e. bent on). [20] β, A^a, S¹. A^b om. A^b*cdef read ἡμῶν as in α. [21] *b* om. [22] *fg* read ἀνομίαν. *d* adds μέγα (as in α), and so originally A; for 'ի մէջ իսր'' (= ἐν μέσῳ τοῦ Ἰσραήλ) is corrupt for մեծ յիսր'' = μέγα ἐν Ἰσρ.

b, A, S ἀκούσατε, τέκνα μου. III. Καὶ νῦν ἀκούσατε[1] λόγον[2] ἀληθείας[3], *τοῦ ποιεῖν[4] δικαιοσύνην, καὶ πάντα[5] νόμον[6] ὑψίστου, καὶ μὴ[7] πλανᾶσθε[8] *τῷ πνεύματι[9] τοῦ μίσους[10], ὅτι κακόν ἐστιν ἐπὶ πάσαις ταῖς[11] πράξεσι τῶν[11] ἀνθρώπων.

β–fg, S¹ ὁ μισῶν βδελύσσεται. 2. *Πᾶν ὃ[12] ἐὰν[13] ποιεῖ[14] ὁ μισῶν[15], *βδελυκτόν ἐστιν[16]· ἐὰν *δέ τις[17] ποιεῖ[18] τὸν[19] νόμον Κυρίου, *τοῦτον οὐκ ἐπαινεῖ[20]· ἐάν τις[21] φοβεῖται[22] Κύριον καὶ θέλει

β, S¹ δίκαια. *τὸ δίκαιον[23], *τοῦτον οὐκ ἀγαπᾷ[24]. 3. Τὴν ἀλήθειαν ψέγει[25], *τῷ κατορθοῦντι φθονεῖ[26], *καταλαλιὰν ἀσπάζεται[27],

β, A, S¹ ἐν τῷ Ἰωσήφ. ὑπερηφανίαν ἀγαπᾷ[28], ὅτι τὸ μῖσος ἐκτυφλοῖ[29] τὴν ψυχὴν αὐτοῦ, ὡς[30] κἀγὼ[31] ⌜τότε⌝[32] ἔβλεπον[33] *τὸν Ἰωσήφ[34].

[1] *b*, A^{ef}, S add τέκνα μου, but A^{abb*cd} according to printed text prefix these words. See note 3. [2] *c*, *g*. *h*, *β–g*, A, S read λόγους. [3] *defg* add τέκνα μου. [4] A reads καὶ ποιήσατε. [5] *bd*, A, S. α, *aef* read πᾶν. *g* τόν. [6] *g* adds τοῦ. A reads λόγους. [7] *h* om. [8] *b*, S read πλανᾶσθαι. [9] *f* reads τὸ πνεῦμα. [10] A reads մոլորութեան (= πλάνης) corrupt for ատելութեան = μίσους. [11] α. *β* om. [12] *f* reads παρό. A = ὅτι πᾶν. [13] *d* om. [14] *c*, *def*. *h*, *abg* read ποιῇ (+ καλόν *h*). [15] *g* reads δίκαιος. [16] α. *β–fg*, S¹ read as in margin. *f* βδελλοιος ἔσται. *g* οὐ μή σε βδελύσσεται. A^{ab} = βδέλυγμά ἐστι αὐτῷ. A^{b*cdef} βδελυκτὸν (or βδέλυγμα) δοκεῖ αὐτῷ. Here αὐτῷ is an intrusion. Hence A supports α. βδελύσσεται and βδελυκτόν may both be renderings of נִתְעָב, but if βδελύσσεται is taken actively, as it can be in *β–fg*, then it presupposes מתעב. [17] α, A. *β*, S om. [18] *h*, *bg* read ποιῇ. [19] α, A. *β* om. [20] *a* reads οὐκ ἐπ. τοῦτον. A = πάντες ἐπαινοῦσιν αὐτόν. *h* adds τὸ πνεῦμα τῆς πλάνης. [21] *c*. Other MSS. om. [22] α, *ef*. *abdg* read φοβῆται. *h* adds τόν. [23] α, A. *β*, S¹ read as in margin. [24] A = τοιοῦτον τίς ἐστιν ὃς οὐκ ἀγαπᾷ. *h* reads τοῦτο for τοῦτον and adds τὸ πνεῦμα after ἀγαπᾷ. [25] *h* reads ὅτι λέγει and trs. before τὴν ἀλ. A corruptly adds ὅς before τὴν ἀλ. [26] *c* om. For κατορ. *d* reads καταρχοῦντι. A reads պղծէ զճանապարհս իւր նախանձի = μιαίνει τὴν ὁδὸν αὐτοῦ φθονεῖ. But պղծէ is corrupt for ուղղէ, before which if we replace the ὅς wrongly added before τὴν ἀλήθειαν (see note 23), A = τῷ κατορθοῦντι φθονεῖ. A^{b*d} adds որ before նախանձի. [27] A = ὅτι (A^{b*d} om.) τῇ ματαιότητι προσκυνεῖ; but ունայնութեան երկրպագէ is corrupt (?) for զրպարտութիւն ընդունի = καταλαλιὰν ἀσπάζεται. [28] *a* om. rest of verse. *h* adds ὁ μακρύνων ἀπὸ προσώπου Θεοῦ. *d* adds καὶ ἁπλῶς εἰπεῖν πᾶν πονηρὸν ἔργον καὶ πᾶσαν ἄλλην σατανικὴν πρᾶξιν ἐπισπᾶται. [29] α. *beg*, A, S read ἐτύφλωσε. *d* ἀποτυφλεῖ. *f* ἀποτυφλοῖ. [30] α, *f*. *β–a* read καθώς. [31] *h*, *g* read ἐγώ. [32] α. *β*, A, S¹ om. [33] *d* reads ἔπαθον and trs. after Ἰωσήφ. ὡς . . . ἐν τῷ Ἰ. = כי גם אני אראה בי״ which may be corrupt for כי גם אתי עִוְּרָה בי״ = ὡς κἀμὲ ἐτύφλωσε ἐν τῷ Ἰ. [34] α. *β*, A, S¹ read as in margin.

IV. Φυλάξασθε οὖν, τέκνα μου[1], ἀπὸ τοῦ μίσους, ὅτι β, S¹ εὐ-
⌜καὶ⌝[2] εἰς[3] αὐτὸν τὸν Κύριον ἀνομίαν[4] ποιεῖ. 2. Οὐ γὰρ θὺς θέλει. β, A, S¹
θέλει ἀκούειν ⌜λόγων⌝[5] ἐντολῶν[6] αὐτοῦ περὶ ἀγάπης *τοῦ ἵνα κριθῇ
πλησίον[7] *⌜καὶ⌝ εἰς Θεὸν ἁμαρτάνει[8]. 3. ⌜Ἐὰν γὰρ πέσῃ περὶ αὐ-
ὁ ἀδελφός⌝[9], *σπουδάζει εὐθὺς[10] ἀναγγεῖλαι τοῖς[11] πᾶσιν, καὶ τῆς. A
σπεύδει *περὶ αὐτοῦ ἵνα κριθεὶς[12] καὶ κολασθεὶς ἀποθάνῃ. διαβαλεῖ.
4. Ἐὰν δὲ *δοῦλός τις ᾖ[13], συμβαλεῖ[14] αὐτὸν πρὸς τὸν κύριον b, A, S¹ ἐπιχειρεῖ.
αὐτοῦ, καὶ ἐν πάσῃ θλίψει[15] *ἐπιχαίρει αὐτῷ[16], εἴπως[17] β-af, A,
θανατωθῇ[18]. 5. *Τῷ γὰρ φθόνῳ συνεργεῖ τὸ μῖσος[19], καὶ[20] S¹ θανα-τώσει
κατὰ τῶν εὐπραγούντων· *ἐν προκοπῇ[21] ἀκούων καὶ[22] ὁρῶν αὐτόν.
πάντοτε ἀσθενεῖ. 6. *Ὥσπερ[23] ἡ ἀγάπη ⌜καὶ⌝ τοὺς νεκροὺς β, S¹ ὥσπερ
*θέλει ζωοποιῆσαι[24] καὶ τοὺς ἐν[25] ἀποφάσει θανάτου θέλει[26] γάρ.

IV. [1] *g* om. [2] α. β, A, S¹ om. [3] *af* read ἐπί. [4] α, *be¹g*, S¹. *ade²f*, A read ἀνομεῖν. [5] *c*, *abe*, S. *hi* read λόγους. *d* νόμον. *f* λόγον. *g* adds Θεοῦ. [6] For the next nine words *g* reads Θεοῦ αὐτοῦ περὶ ἀγάπης οὐ μέλλει αὐτῷ εἰς τὸν πλησίον καὶ εἰς τὸν Θεόν. [7] *f* reads τῶν πλησίων. [8] *d* reads διὰ τοῦτο ἁμαρτάνει καὶ εἰς Θεόν. [9] β, S (save that *b* reads πταίσῃ for πέσῃ). α, A om. but wrongly. *adef* add αὐτοῦ. [10] α. β, A, S¹ read as in margin (save that A trs. the words). σπουδάζει in α = יחפז, a correction of יחפץ = θέλει of β, S¹. [11] α. β om. [12] α (save that *h* reads ὑπέρ and *hi* κριθῇ). β, A, S¹ read as in margin (save that *a* reads αὐτόν and *dg* αὐτοῦ for αὐτῆς). [13] α (save that they read εἰ for ᾖ and *hi* trs. τις after εἰ). β, A, S¹ read ᾖ δοῦλος (*af* δοῦλος ᾖ). [14] *ci*. *h*, β, S¹ read συμβάλλει and A^abb*def read as in margin. A^c corrupt. Here A may be an unjustifiable change of the text. συμβαλεῖ here = יָסִית or יְגָרֶה. Cf. Jer. xliii. 3. [15] *d* adds αὐτοῦ. [16] α, β–*b* (save that *d* om. αὐτῷ). *b*, S¹ read ἐπιχειρεῖ κατ' αὐτοῦ (*a* αὐτῷ). A = ἐπιχειρεῖ διατελεῖν (or ἀφαιρεῖν) αὐτὸν καὶ θέλει (A^β λογίζεται). It is obvious that there is an internal dittography in A. If ἐπιχειρεῖ is right ἐν πάσῃ θλίψει is probably a mistake for πᾶσαν θλῖψιν. We should then have the familiar phrase כל־רעה יחשב עליו. [17] *hi* read εἴπερ. *d* ὅπως. [18] α, *af*. *bdeg*, A, S¹ read as in margin (save that *de* read θανατώσῃ). [19] α. β–*ab*, A, S¹ read τὸ γὰρ μῖσος συνεργεῖ (*bd*, S¹ ἐνεργεῖ) τῷ φθόνῳ (*d* φόνῳ). *af* ὁ γὰρ φθόνος συνεργεῖ τῷ φόνῳ. [20] *d* reads the next six words as follows: ἀκούων τὴν κατ' αὐτῶν εὐπραγούντων προκοπεῖν. For κατὰ . . . ἀσθενεῖ A = ἀντιστρατεύεται (i. e. զինի but A^ef rightly read լինի = ἐστί) κατὰ τῶν εὖ ποιούντων πάντοτε ὅτι προκοπὴν αὐτῶν πάντοτε ἀκούων καὶ ὁρῶν ἀσθενεῖ (A^b*cdef om. καὶ ὁρῶν ἀσθενεῖ and for προκοπήν A^cef read μῖσος through an internal corruption). [21] α. *ae* read τῇ προκοπῇ. *bg*, A, S¹ τὴν προκοπήν. *f* om. [22] α, *bf*. *ade* read ἢ καί. *g* ἤ. [23] α. β, S¹ read as in margin. A = καὶ ὥσπερ. [24] *g* trs. [25] *c* om. [26] *hi*, β–*b*, A, S. *b* reads θελήσει. *c* om. [27] α, *df*, A. β–*df*, S¹ om.

ἀνακαλέσασθαι, οὕτως καὶ[27] τὸ μῖσος τοὺς ζῶντας θέλει ἀποκτεῖναι, καὶ *τοὺς ἐν ὀλίγῳ ἁμαρτήσαντας[28] οὐ θέλει ζῆν. 7. Τὸ γὰρ πνεῦμα τοῦ μίσους *διὰ τῆς[29] ὀλιγοψυχίας συνεργεῖ τῷ Σατανᾷ ἐν πᾶσιν εἰς θάνατον τῶν ἀνθρώπων, τὸ δὲ πνεῦμα τῆς ἀγάπης *ἐν μακροθυμίᾳ[30] συνεργεῖ *τῷ νόμῳ[31] τοῦ Θεοῦ εἰς σωτηρίαν τῶν[32] ἀνθρώπων.

V. ⌜Κακὸν οὖν[1] ἐστι[2] τὸ μῖσος⌝, ὅτι *ἐνδελεχεῖ συνεχῶς[3] *τῷ ψεύδει, λαλῶν[4] κατὰ τῆς[5] ἀληθείας, καὶ τὰ μικρὰ μεγάλα
β (A), S¹ σκότος φῶς. ποιεῖ[6], τὸ *φῶς σκότος[7] παρέχει[8], καὶ[9] τὸ γλυκὺ πικρὸν λέγει[10], ⌜καὶ⌝ συκοφαντίαν[11] ἐκδιδάσκει *καὶ ὀργὴν[12] ⌜ἐκταράσσει⌝[13]
β, A ὀργὴν καὶ πόλεμον. καὶ πόλεμον ⌜διεγείρει⌝[14], καὶ ὕβριν[15] καὶ πᾶσαν πλεονεξίαν, κακῶν[16] καὶ[17] ἰοῦ διαβολικοῦ τὴν καρδίαν ἐκπληροῖ[18]. 2. *Ταῦτα οὖν[19] ἐκ πείρας[20] λέγω ὑμῖν, τέκνα μου, ὅπως ἐξώσητε[21] τὸ μῖσος *τὸ διαβολικόν[22], καὶ κολληθῆτε τῇ
abe, A^abcdef, S τ. μῖσος. ἀγάπῃ τοῦ[23] Θεοῦ[24]. 3. Ἡ[25] δικαιοσύνη[26] ἐκβάλλει τὸ μῖσος[27], ἡ ταπείνωσις ἀναιρεῖ *τὸ ζῆλος[28]· ὁ γὰρ δίκαιος καὶ

[28] *d* reads τοὺς ἁμαρτ. ἐν ὀλίγῳ. A = ἕνεκα σμικρῶν ἁμαρτιῶν. [29] A = καί. The phrase διὰ τ. ὀλιγ. = מקצר רוח. Cf. Prov. xiv. 29; Pss. Sol. xvi. 11. [30] A = καὶ μακροθυμίας. [31] *c* reads τὸ πνεῦμα. [32] *β–dg* om.

V. [1] *bg*, S¹ om. [2] α. β, S om. [3] A reads զօր Հանապազ (= συνεχῶς) which may be corrupt for Հանապազօրդէ = ἐνδελεχεῖ συνεχῶς. [4] β, S¹ (save that *a* reads λαλοῦν). *c* reads τὸ εὖ λαλῶν. *hi* τὸ ψεῦδος λαλεῖ. A = τὸ ψεῦδος λαλῶν (A^b*cdef λαλεῖν). With ἐνδελεχεῖ . . . ψεύδει, cf. Ecclus. xx. 25 ὁ ἐνδελεχίζων ψεύδει. [5] *a* reads τάς. [6] A = ποιῶν. [7] α, S². β, A, S¹ read as in margin (save that *d*, A read σκότος ὡς φῶς). [8] *hi*, *ef*. *c* reads λαλεῖ. *bd*, S¹ read προσέχει. *g*, A βλέπει. S² ποιεῖ. *a* om. In Is. v. 20 the phrase is שׂמים חשך לאור. Here παρέχει might be a rendering of שׂום but is never found as such. *g*, A βλέπει = ישׁעה. προσέχει properly = שׂום לב. Perhaps τὸ φῶς σκότος παρέχει = יעשה אור לחשך. [9] *c*, A. *hi*, β om. [10] *h* reads λαλεῖ. *i* καλεῖ. [11] *c*, β–*a*. *hi* συκοφαντίαις. *a* συκοφαντίας. *c* adds τις. [12] α, β–*bd*, A, S². *d* reads καὶ ἐνεργεῖ. *b*, S¹ om. [13] α. β, A, S¹ om. [14] α. β, A, S om. [15] *a* om. rest of verse. [16] *c* om. [17] *hi* om. [18] α (save that *c*, *d*² read ἐκπληρεῖ), *d*¹. β–*ad* read πληροῖ. [19] α. β–*b*, A read ταῦτα. *b*, S¹ καὶ ταῦτα. [20] A reads միամտութենէ (= ἁπλότητος) corrupt for Հմտութենէ = πείρας. [21] β–*b*, A^ab*cdef. α reads ἐξώσετε. *b*, S¹ φεύξεσθε. For ὅπως . . . διαβολικόν A^b reads ὅπως μὴ μισῆτε ἀλλήλους· μῖσος γὰρ ἔργον τοῦ διαβόλου. [22] α. β–*b*, A read τοῦ διαβόλου. *b*, S¹ om. [23] *g* om. [24] *ci*, *d*, A. *h*, β–*d*, S read κυρίου. [25] *d* reads ὅτι ἡ μέν. *hi* om. clause ἡ δικ. . . . μῖσος. [26] *d*, A add πατέρων. [27] *d* om. next five words. A adds καί. [28] α, A^b*. *abe*, A^abcdef, S read τ. μῖσος. *f* τ. ψεῦδος. *g* τὸν φθόνον. [29] *g* reads ἀδικίαν. [30] *h* reads ἄλλων.

ταπεινὸς αἰδεῖται ποιῆσαι ἄδικον[29], ⌜οὐχ ὑπ' ἄλλου[30] κατα-
γινωσκόμενος[31]⌝ ἀλλ'[32] ὑπὸ τῆς ἰδίας καρδίας[33], ὅτι Κύριος
ἐπισκοπεῖ[34] *τὴν ψυχὴν[35] αὐτοῦ[36]. 4. *Οὐ καταλαλεῖ[37]
*ἀνδρὸς ὁσίου[38], ἐπειδὴ ὁ φόβος τοῦ Θεοῦ[39] *οἰκεῖ ἐν αὐτῷ[40].
5. Φοβούμενος γὰρ[41] μὴ προσκροῦσαι[42] Κυρίῳ[43], οὐ θέλει τὸ
καθόλου[44] οὐδὲ[45] ἕως ἐννοίας[46] ἀδικῆσαι ἄνθρωπον. 6.
Ταῦτα *ἐγὼ ἔσχατον[47] ἔγνων μετὰ τὸ μετανοῆσαί[48] με περὶ[49]
Ἰωσήφ[50]. 7. Ἡ γὰρ κατὰ Θεὸν ἀληθὴς[51] μετάνοια[52]
[ἀναιρεῖ *τὴν ἄγνοιαν[53] καὶ] φυγαδεύει τὸ σκότος, καὶ φωτίζει
τοὺς ὀφθαλμοὺς καὶ γνῶσιν παρέχει τῇ ψυχῇ, καὶ ὁδηγεῖ *τὸ
διαβούλιον[54] *πρὸς σωτηρίαν[55]. 8. ***Καὶ οὐκ ἔμαθεν**
ἀπὸ ἀνθρώπων τοῦτο ἀλλ' οἶδε διὰ μετανοίας τοὺς ἐπιστρέφοντας
δέχεσθαι[56]. 9. Ἐπήγαγε γάρ[41] μοι ὁ Θεὸς νόσον ἥπατος,
καὶ εἰ μὴ[57] *αἱ **εὐχαὶ**[58] τοῦ **πατρός μου**[59] ***ἐβοήθησάν μοι**[60],

β-d, A, S^1 τὸ διαβούλιον. β, A, S^1 νικᾷ τὸ μῖσος. β-af, A, S ⌜καὶ⌝ ἃ οὐκ ἔμαθεν ἀπὸ ἀνθρώπων οἶδε διὰ τῆς μετανοίας. bg, A, S εὐχαὶ Ἰακώβ.

β-a, S πατρός μου.

[31] *h* reads κατά τινος κωλούμενος. *g* διδασκόμενος. [32] For ոչ եթէ (= οὐκ εἰ) read եթէ ոչ = εἰ μή or ἀλλά. [33] *g* reads συνειδήσεως. [34] α, β-*bd*. *b* reads ἐπισκέπει, *d* ἐπιβλέπει. [35] α. β-*d*, A, S read as in margin (save that A, S read τὰ διαβούλια). *d* ἐπ' αὐτόν. [36] α, *bg*: β-*bg*, S^1 om. A = αὐτῶν. [37] *d* reads καὶ διὰ τοῦτο οὐ καταλεῖ (sic). A = καὶ οὐ καταλαλεῖ. [38] α, β-*bd*. *b* reads ἀνδρός, *d* ἄνδρα ὅσιον. A = ἀνδρὸς ἀληθοῦς. *c* adds αὐτοῦ. [39] *c*, β-*be*. *h* reads κυρίου. *b*, A, S^1 ὑψίστου. *e* Χριστοῦ. [40] α. β, A, S^1 read as in margin. α = ידור בנפשו. β, A, S^1 יוכל לשנאה. [41] *d* om. [42] *c*, A^b. *h*, *bdfg* read προσκρούσει. *ae* προσκρούσῃ. [43] A adds αὐτοῦ καί. [44] *a* reads καθόλον. [45] β. α reads οὔτε. A^{abb*cd} καί. A^{ef} om. [46] α, β-*b*. *b*, A, S read ἐννοιῶν. [47] α, β-*d*, S. *d* reads δ' ἐγὼ ἔσχατον. A^{abcdef} = γὰρ πάντα ἐγὼ ὕστερον. A^{b*} γὰρ ἰδὼν ὕστερον. I do not see how this corruption in A arose. [48] A^{b*cdef} (by internal corruption) = ἀσεβῆσαι. [49] *bdefg* add τοῦ. [50] A^{b*cdef} add ἐν τῷ μετανοῆσαί με. [51] β. *c* reads ἀληθεῖς. *h* ἀληθινή. [52] *c* reads μετάνοιαι. [53] α, β-*bd*. *b* reads ἀπείθειαν. S^1 ἔχθραν. *d* om. As A omits bracketed clause and as this clause not only spoils the balance of the rest but is also actually expressed in substance later, I have bracketed it as a disturbing gloss. [54] A^a om. A reads τῷ διαβουλίῳ καὶ ὁδηγεῖ τὴν ψυχήν for τῇ ψυχῇ . . . τὸ διαβούλιον. [55] *c* reads τῆς σωτηρίας. [56] α (save that *c* reads ὑπό and *h* om. καί and τούς, adds τῆς after διά, and reads verbs in 1st sing.). *af* read καὶ οὐκ ἔμαθεν ἀπὸ (ὑπὸ *a*) ἀνθρώπων, οἶδε διὰ τῆς μετανοίας τοὺς ἐπιστρέφοντας δέχεσθαι. β-*af*, A, S^1 read as in margin (save that A reads μετάνοια for δ. τῆς μ. *d* reads παρά. *e* ὑπό and *g* διὰ τῶν for ἀπό). There is some radical corruption in all the MSS. and Versions. [57] *d* adds ἦσαν. [58] *a* reads εὐχαί, *g* εὐχή. *bg*, A, S add Ἰακώβ. [59] *adef* add Ἰακώβ. [60] α, A = עזרוני. *a* reads ἔφθασαν. β-*a*,

ὀλίγου δεῖν[61] *ἐξέλειπε τὸ πνεῦμα μου[62]. 10. Δι' ὧν γὰρ ὁ[63] ἄνθρωπος παρανομεῖ, δι' ἐκείνων[64] κολάζεται. 11. Ἐπεὶ ⌜οὖν⌝ ἔκειτο[65] τὰ ἥπατα μου ἀνίλεως[66] κατὰ τοῦ Ἰωσήφ, *τῷ ἥπατι[67] πάσχων[68] ἀνίλεως ἐκρινόμην ἐπὶ *χρόνους δέκα[69], καθ' *ὧν χρόνων[70] ἐνεῖχον[71] τῷ Ἰωσήφ[72].

VI. *Καὶ νῦν[1], τέκνα μου, ⌜παραινῶ ὑμῖν⌝[2]· ἀγαπᾶτε[3] ἕκαστος *τὸν πλησίον[4] αὐτοῦ[5], καὶ ἐξάρατε τὸ μῖσος ἀπὸ τῶν καρδιῶν ὑμῶν· ἀγαπήσατε[6] ἀλλήλους[7] ἐν ἔργῳ καὶ λόγῳ καὶ διανοίᾳ ψυχῆς. 2. *Ἐγὼ γὰρ[8] κατὰ πρόσωπον τοῦ πατρός μου[9], εἰρηνικὰ[10] ἐλάλουν τῷ Ἰωσήφ· *ἐξερχόμενος δὲ ἐξ αὐτοῦ[11] τὸ πνεῦμα *τοῦ μίσους ἐσκότιζέ μου τὸν νοῦν[12], καὶ ἐτάρασσέ[13] *μου τὸν λογισμὸν[14] *πρὸς τὸ[15] ἀνελεῖν αὐτόν[16]. 3. Ἀγαπήσατε[17] ἀλλήλους ἀπὸ καρδίας, καὶ ἐάν τις[18] *ἁμαρτήσει εἰς σέ[19],

β, A, S διαφώνησεν ἀπ' ἐμοῦ τὸ πνεῦμά μου.
β, A, S μῆνας ἕνδεκα.
β, A, S Ἰωσήφ, ἕως ἵνα πραθῇ.
bdg, A, S^1 τὸν ἀδελφόν.
bdg, A, S^1 ἀγαπῶντες.

β-*d*, A^{-b}, S^1 καὶ ἐξελθόντος μου. β, A, S^1 τὴν ψυχήν μου.

S om. If ἔφθασαν here is not a conjecture of the Greek scribe, it = נגעו as it does generally in the LXX. Is the latter a corruption of עזרו which α, A presuppose here, or of נרצו, which we have conjectured as the original in the parallel passage in T. Jud. xix. 2 where α reads συνέδραμον = רצו?

[61] α, *adg*. *bef* om. [62] α (save that *h* reads ἐξέλιπε). β, A, S read as in margin (save that *ag*, A^{ab} om. ἀπ' ἐμοῦ and A reads ἐχωρίσθη). *g* adds ἐπ' ἐμέ. [63] α, *deg*. *abf*, A, S om. [64] β-*d*, A, S add καί. [65] α, *g*, A. *d* reads ἔκειντο. *a* ἀνέκειτο. *bef* ἐνέκειτο. [66] *d* om. next seven words through hmt. See note 69. [67] *a* om. [68] A = ἔπασχον καί. [69] α. β, A, S read as in margin. *d* adds κατὰ τοῦ Ἰωσήφ· διὰ τοῦτο ἔπασχον αὐτὰ ἀνίλεως. *g* adds καί. *a* om. rest of verse. [70] α. *bd* read ὅσον χρόνον. *efg* ὃν χρόνον. [71] *g*, A read εἶχον (+ κακὸν μῖσος A). *d* trs. after Ἰωσήφ. [72] β, A, S add as in margin (save that *d* om. ἵνα). For πραθῇ A^{b*} read ἐπράσαμεν.

VI. [1] A^b add Ὠ ἀγαπητοί, ἀληθής ἐστι ὁ λόγος οὗτος ὅτι δι' ὧν μελῶν καὶ ἁμαρτάνει, δι' ἐκείνων καὶ κολάζεται καὶ νῦν. [2] α (save that *c* reads παρανῶ). β, A, S om. [3] α, β-*aef*. *b*, S^1 read ἀγαπήσατε. *dg* ἀγαπητά. [4] α, *aef*. *bdg*, A, S^1 read as in margin. [5] *d* adds ἀγαπησάτω καὶ τὸν πλησίον αὐτοῦ (conflate). [6] α (save that *h* reads ἀγαπᾶτε), *aef*, S^2. A, *bdg*, S^1 read as in margin. [7] *d*, A^g add καί. [8] A = διὰ ὃ καὶ ἐγώ. [9] α, *d*, A. β-*dg* read ἡμῶν. *g* om. [10] A^b = ἐν εἰρηνικοῖς. [11] α. *d* reads ἐξερχομένου δὲ αὐτοῦ ἀπὸ προσώπου τοῦ πατρὸς ἡμῶν, A^b ἐξερχομένου δέ μου ἐκ τοῦ πατρός μου. β-*d*, A^{ab*cdg}, S^1 read as in margin (save that *g* om. μου). [12] $A^{b*(cd?)}$ read πλάνης ἐσκότιζε τὴν ψυχήν μου εἰς μῖσος. For μου *hi* read με ὑπό. [13] A reads յուղարկեր (= προύπεμπε) corrupt for յուզեր = ἐτάρασσε. [14] α (save that *hi* om. μου). β, A, S^1 (save that *a* trs. μου before τήν) as in margin. [15] *bd* read τοῦ. [16] *a* om. rest of chapter and vii. 1–6. [17] *ch*, *ef*, A. *ef*, A add οὖν. *i*, *bdg*, S^1 read

α	β, A, S^1
εἰπὲ αὐτῷ εἰρήνην[20], καὶ ἐν τῇ ψυχῇ σου μὴ κρατήσῃς δόλον· καὶ ἐὰν μετανοήσας ὁμολογήσῃ[21], ἄφες αὐτῷ[22].	εἰπὲ αὐτῷ *ἐν εἰρήνῃ[23], ἐξ-ορίσας τὸν ἰὸν τοῦ μίσους, καὶ[24] ἐν τῇ[25] ψυχῇ σου μὴ κρατήσῃς δόλον· καὶ ἐὰν *ὁμολογήσας μετανοήσῃ[26] *ἄφες αὐτῷ[27].

A^{b*cde} εἴπετε. A^b ὑμῶν. Lk 17³.

4. Ἐὰν δὲ ἀρνεῖται[28], μὴ φιλονείκει αὐτῷ, μήποτε[29] ὁμόσαντος αὐτοῦ δισσῶς ἁμαρτάνεις[30], 5. [Μὴ[31] ἀκούσῃ[32] ἐν μάχῃ ἀλλότριος[33] τὸ[34] μυστήριόν σου[35], *ἵνα μὴ[36] μισήσας[37] *ἐχθράνῃ σε[38], καὶ μεγάλην ἁμαρτίαν ἐργάσηται[39] ⸢ἐν σοί⸣[40]· ὅτι πολλάκις *δολοφωνεῖ σε[41] ἢ περιεργάζεταί σε[42] ἐν κακοῖς[43]]

ἀγαπᾶτε οὖν (*i* om.). [18] α, *ef*. *bdg* om. [19] *c*. *hi*, *f* read ἁμαρτήσῃ εἰς σέ, *bdg*, S ἁμάρτῃ εἰς σέ. *e* ἁμαρτει εἰς σέ. A = ἁμαρτήσετε εἰς ἀλλήλους. [20] *c*. *hi* read εἰρήνη σοι. [21] *c* reads ὁμολογήσει. [22] α om. next six words through hmt. [23] A^{ab} = εἰρήνην. *dg* add καί. [24] *d* om. [25] *bdg* om. [26] β–*ad*, A^a, S^1 (save that *f* reads μετανοήσει). *d* μὲν μετανοήσῃ ὁμολογήσῃ. A^b = ὁμολογήσαντες μετανοήσητε. A^{b*cde} ὁμολογήσας μετανοήσῃς. [27] A^b = ἄφετε ἀλλήλοις. *g* om. next six words through hmt. S^1 adds μὴ καταφρονεῖ αὐτοῦ. [28] α, β–*ad*, A^b, S^1. *d* reads ἄρνηται. A^{ab*cde} = ἀρνῇ. [29] *d* reads μή. [30] α. *beg* read ἁμαρτήσῃς. *df* ἁμαρτήσεις. A^b adds αἴτιος γὰρ τῆς ὁμοσίας εἶ. [31] A corruptly reads καί and so destroys the sense of what follows. I have bracketed all ver. 5 except the final clause as an interpolation. Verses 3, 4, 6, 7 deal wholly and in a most original manner with the subject of forgiveness, and with this subject the bracketed clauses have no relation. This interpolation appears to be based on Prov. xxv. 8–10 with possibly a consciousness of Sir. xix. 8–9, and deals with the danger men run, when their tempers are roused in a legal suit, of divulging secrets to strangers, and so of exposing themselves to attack from these strangers. The final clause λαβὼν ἀπό σου τὸν ἰόν, which according to ver. 3 (β, A, S^1) refers to evil of personal resentment passing from the breast of the offended man to the offender whom he passionately reproves, cannot apply to the stranger in ver. 5, but follows naturally on the words μὴ φιλονείκει in ver. 4: 'don't get into a passion, lest catching the poison from thee (i.e. he too falling into a passion) he take to swearing, &c.' [32] *df* read ἀκούσει. A^b = ἀκούσουσιν. [33] *g* reads ἀλλοτρίῳ. A trs. before ἐν μάχῃ. A^b = ἀλλότριοι. [34] α. β om. [35] α. β, A, S read ὑμῶν. [36] A^e = καί. A^{abb*cd} om. [37] A = μισήσῃ σε (A^{b*cde} ὑμᾶς) καί. [38] α, *b*, A^{ab} (save that *b* trs. ἐχθ. σε). *efg*, S^1 read ἐχθράνῃ. *d* ἐχθραίνει. S^1 om. following καί. A^{b*cde} ἐχθροὶ ἦτε. [39] $A^{(-ab?)}$ = ἐργάσησθε. A^{ab} om. rest of verse. [40] α. *bd*, S read κατά σου. *efg* διά σου. [41] *hi*, *f*. *c* reads δολοφωνῆσαι. *b* δολωφωνῆσαι. *d* δολοφονῆσαι. *e* δολοφονεῖ σε. *g* δολοφωνῆσε (sic). But these

*λαβὼν ἀπό σου[44] τὸν ἰόν. 6. Ἐὰν *δὲ ἀρνήσηται[45] καὶ
*αἰδεσθῇ ἐλεγχόμενος[46], ἡσύχασον[47] μὴ †ἐλέγξῃς[48] αὐτόν·
ὁ γὰρ ἀρνούμενος[49] μετανοεῖ *τοῦ πλημμελῆσαι[50] *εἰς σέ[51],
*καὶ [φοβηθεὶς] εἰρηνεύει[52]. 7. Ἐὰν δέ *ἐστιν ἀναιδής[53],
καὶ ἐνίσταται[54] τῇ κακίᾳ, *καὶ οὕτως[55] ἄφες αὐτῷ ἀπὸ
καρδίας, καὶ δὸς[56] ⌈τῷ Θεῷ τὴν ἐκδίκησιν.

VII. Ἐὰν *δὲ εἷς[1] ὑπὲρ ὑμᾶς εὐοδοῦται μὴ λυπεῖσθε[2],
ἀλλ'[3] εὔχεσθε ὑπὲρ αὐτοῦ[4]⌉ ἵνα τελειωθῇ[5]· *οὕτως γάρ ἐστιν
ὑμῖν συμφέρον[6]. 2. Καὶ ἐὰν ἐπὶ πλεῖον ὑψοῦται, μὴ
φθονεῖτε ⌈αὐτῷ⌉[7], μνημονεύοντες ὅτι πᾶσα σὰρξ ἀποθανεῖται.
Κυρίῳ δὲ ὕμνους[8] προσφέρετε[9] τῷ παρέχοντι τὰ καλὰ καὶ[10]

β, S, (A?) ἐξάξῃς. β, S¹ τοῦ μηκέτι πλημμ. β-af, A, S¹ ἀλλὰ καὶ τιμήσει σὲ [καὶ φοβηθήσεται] καὶ εἰρηνεύσει. β, S¹ τις.

bdeg, A, S¹ τελείως εὐοδοῦται.

may imply δόλῳ φωνήσει. A^{-ab} renders the phrase together with ἢ περιεργάζεται as follows: παρασκευάζεται πολλάκις δολοφονεῦσαί σε. S¹ = δολοφονήσει σε. [42] β, S. α om. [43] α. β reads κακῷ. [44] α, *b*, A, S. *def* read ἀπό σου λαβών. *g* ἀπολαβών. [45] α (*c* reading ἀρνήσειτε, such itacisms being frequent in this MS.). *befg*, S¹ read οὖν ἀρνεῖται. *d* οὖν ἀρνῆτε (i.e. for ἄρνηται). A = οὖν ἀρνῆσθε. A adds τοῦτο. [46] A = αἰδεσθῆτε (A^{b*cde} ἐπιλείπητε) ἐλεγχόμενοι. After αἰδεσθῇ *d* adds ὑπό σου. [47] α, *efg*. *b*, S¹ read καὶ (*b* om.) ἡσυχάσθη. *d* εἰς εὐχάς. A = ἡσυχάσατε. A adds καί. [48] α (*c* reading ἐλλεγξῃς). The text may be right, if ἡσύχ. μὴ ἐλέγξῃς = 'cease from reproving.' *bg*, S¹ read as in margin. *def* ἐξάξεις. A = δημοσιεύητε. [49] A adds τοιαῦτα. [50] α. β, S¹ read as in margin. A = καὶ οὐ πλημμελεῖ. [51] A = τινί. [52] α. β-*af*, A, S¹ read as in margin (save that *d* om. ἀλλά and σέ and adds σοί after φοβηθ. and μετά σου after εἰρην. and A gives the three verbs in the 3rd present indicative: cf. α), *f* καὶ φοβηθήσεται καὶ εἰρηνεύσει. φοβηθείς or its equivalent καὶ φοβηθήσεται are bracketed as interpolations. The idea of 'fear' is alien to the context. Perhaps φοβηθήσεται (=יירא) arose through a dittography of ייקר = τιμήσει. [53] α. β-*a*, A, S¹ read ἀναιδής (*d* ἀναίδεια) ἐστιν. [54] *c* (A?) reads ἀνίσταται. [55] *f* om. For this phrase together with rest of sentence A gives: καὶ ἐὰν οὕτως ᾖ, ἄφες αὐτῷ ἀπὸ ὅλης καρδίας σου, καὶ δὸς ταῖς χερσὶν αὐτοῦ ἵνα τελείως †ὁδηγήσει†, συμφέρει γὰρ οὕτως. Here the last six words constitute the latter half of vii. 1 where they should be restored. առաջնորդեսցէ (=ὁδηγήσει) is corrupt for յաջողեսցի = εὐοδηθήσεται. Hence A supports *bdeg*, S. [56] A om. last four words of this verse and first twelve of next.

VII. [1] *c*. *hi* read δέ τις. β, S¹ τις. A om. [2] *hi* om. next two words through hmt. (?). [3] *c*, *f*. *beg*, S add καί. *d* μᾶλλον. [4] *c* reads ἑαυτοῦ. [5] α, *f* (save that *f* prefix καί). *bdeg*, A, S¹ read as in margin. (See note 56, chap. VI.) [6] α (save that *hi* trs. ἐστὶν ὑμῖν), A. *beg*, S¹ read ἴσως γὰρ ὑμῖν συμφέρει οὕτως. *f* οὕτως γ. ὑμῖν συμφέρει. *d* om. [7] *c*. *h* reads αὐτοῦ.

συμφέροντα *πᾶσιν ἀνθρώποις[11]. 3. Ἐξέτασον *κρίματα
Κυρίου[12] καὶ †καταλάμψει[13] καὶ ἡσυχάσει[14] τὸ διαβούλιόν σου.
4. Ἐὰν δὲ[15] ἐκ κακῶν[16] τις πλουτήσει, ὡς Ἡσαῦ ὁ πατρά-
δελφός[17] μου, μὴ ζηλώσητε[18]· ὅρον[19] ⸢δὲ⸣[20] Κυρίου ἐκδέξασθε[21].
5. Εἰ[22] ἀφαιρεῖται[23] †αὐτὰ[24] *ἐν κακοῖς[25], ἢ μετανοήσαντι[26],

befg οὐ (*bf* om.) †καταλείψει. *β*, A εἰ γάρ. A τὸν πλοῦτον. *bg*, (A), S^1 μετανοοῦσιν.

i αὐτόν. *β*, A, S om. [8] *b* reads ὕμνον. *hi* add καὶ ᾠδάς. [9] *hi* read προσφέροντα and om. next six words. *d* adds ἀπαίστως (sic). [10] *ef* add τά. [11] *d* reads τοῖς ἀνθ. πᾶσιν. [12] *hi*, *befg*, A, S^1 (save that *b*, S^1 read κυρίῳ). *c* reads κρῖμα τῷ Κυρίῳ. *d* κρῖμα Κυρίου. [13] α. *b* reads οὕτως καταλείψει. *dg* οὐκ ἐγκαταλείψει (*g* καταλείψει). *ef* οὐ (*f* om.) καταλήψει. A = οὐκ ἐνκαταλειφθήσῃ but by a change of one letter it = οὐκ ἐγκαταλείψεις. S^1 = μὴ καταλείψητε. A^{abb*cd} trs. after τὸ διαβούλιόν σου according to printed Arm. Text but not A^{ef}. First of all καταλήψει (*ef*) is a corruption of καταλείψει. There remain then καταλάμψει of α and some compound of λείψει in *β*, A, S^1. But καταλάμψει is impossible. It may be a corruption of καταλείψει, or it may attest a corruption already existing in the Hebrew original: that is, it = יַגִּיהַ corrupt for יַנִּיחַ = καταλείψει. Thus it appears that καταλείψει must for the present be accepted. But this word admits of no intelligible meaning in the present context. Hence if it is right, something is wrong in the context. Now according to *deg*, A, S^1, a negative should be inserted before καταλείψεις. If then καταλείψεις is to be retained, the negative must be inserted and the clause interpreted in the sense of a prohibition as in S^1: 'thou shalt not forsake,' i.e. τὰ κρίματα. But the absence of the negative in α, *bf* makes it not improbable that the negative is an intrusion in the text. In that case καταλείψει = יַנִּיחַ corrupt for יָנוּחַ = ἀναπαύσεται, which would go well with ἡσυχάσει = ישקט. For the conjunction of these two verbs cf. Job iii. 26. Possibly only ינוח alone stood in the text originally. Then this through a dittograph became יניח וינוח. Hence the Versions. [14] A = ἡσύχασον. [15] *β–f*, A, S^1 add καί. [16] A = κακίας. [17] *hi* read ἀδελφὸς τοῦ πατρός. [18] α, *d* read ζηλώσειτε. [19] = מועד 'the time appointed by the Lord.' [20] *h*, *defg*, S^1. *c* reads δή. *b* γάρ. A om. [21] *h* reads δέξασθαι. ἐκδέξ. in the sense of ὑπομείνατε = קַוּוּ. Cf. Ps. xxxvii. 9, 10. [22] α. *beg* read ἢ γάρ (corrupt for εἰ γάρ). *df*, A εἰ γάρ. S^1 = οὗτος γάρ. [23] A = ἀφαιρῆσθε. S^1 φέρει (corrupt). ἀφαιρεῖσθαι seems = לקח here. A better rendering would have been κτᾶσθαι. [24] A reads τὸν πλοῦτον. S^1 om. [25] S = τὸ κακόν (corrupt). *d* om. next three words. But ἐν κακοῖς may = ברשעים corrupt for מרשעים 'from the wicked.' [26] Em. from μετανοήσας a mistranslation in α, *ef*. *bg*, A, S^1 read plural as in margin. For ἢ . . . ἀφίησι A reads καὶ μετανοεῖτε, ἄφεσις ἔσται ὑμῖν.

befg, S[1] ἀμετανοήτῳ τηρεῖ (*ef* τηρήσει). *β–a*, A, S καὶ ἄφθονος ἐπὶ πᾶσι Κυρίῳ

ἀφίησι[27] ἢ[28] ἀμετανόητος[29] τηρεῖται[30] εἰς *αἰωνίαν κόλασιν[31].
6. Ὁ γὰρ πένης[32], ἐὰν ἀφθόνως ἐπὶ πᾶσι Κυρίῳ εὐαρεστῇ[33],
οὗτος[34] *ὑπὲρ πάντας[35] †πλουτεῖ[36], ὅτι οὐκ ἔχει τὸν *περι-
σπασμὸν τῶν ματαίων ἀνθρώπων[37]. 7. Ἐξάρατε οὖν[38] τὸ
†μῖσος[39] ἀπὸ τῶν ψυχῶν ὑμῶν, καὶ ἀγαπήσατε[40] ἀλλήλους ἐν
εὐθύτητι καρδίας.

VIII. Εἴπατε *⌈δὲ⌉ ταῦτα καὶ ὑμεῖς[1] τοῖς τέκνοις ὑμῶν,

εὐχαριστῶν. *β*, A, S[1] πονηρὸν περισπασμὸν τῶν.

[27] *g* om. [28] *d* reads καί. A = δέ. [29] Em. from ἀμετανοήτως of α (an obvious corruption as ω is frequently written for ο in *c*). This emendation is supported by τηρεῖται and by A. The text appears to be modelled on Job xxi. 30 ליום איד יֵחָשֶׂךְ רע. *befg*, S[1] read as in margin. *d* ἀμετανοήτοις μένουσι. A = ἐὰν μὴ μετανοῆτε (= ἀμετανόητοι). [30] α. A = τηρεῖσθε which though differing in person supports α. 'The unrepentant are reserved.' The other MSS. and S make God the subject of the verb—a mistake due to their putting ἀμετανόητος in the dative. *bdg* read τηρεῖ (+ αὐτούς *d*). *ef* τηρήσει (*f* τηρήση). [31] *d*, A. α, *f* read εἰς αἰῶνας τὴν κόλασιν where αἰῶνας seems corrupt for αἰῶνος. *beg* εἰς (+ τὸν *g*) αἰῶνα τὴν (εἰς *g*) κόλασιν. [32] S[1] = ταπεινός but S[2] = text. [33] α (save that *h* reads ἄφθονος and εὐάρεστον). *bdefg*, A, S read as in margin (save that *g* adds καί before ἐπί). A adds ἐστί after εὐχαριστῶν. [34] Em. from οὕτως of *c*. Cf. αὐτός of *β–f*, S. A = τοιοῦτος. *h*, *f* οὕτω. [35] α. *defg* read παρὰ πάντας (*f* παντός). A = either α or *deg*. *bg*, S read παρὰ πᾶσι. [36] *g* reads πλουτιεῖ. Text = יַעֲשִׁר corrupt for יְאֻשַּׁר = μακαριστός ἐστι. (So Symmachus renders on Ps. xli. 3.) The poor man is happy (not 'rich' as the corrupt text states) because, as the next clause states, he is free from the sore travail of men (i.e. of men seeking to be rich). [37] α. *β*, A, S[1] read as in margin (save that *g* om. τῶν). πονηρὸν περισπασμόν = ענין רע which is found in Eccles. i. 13, v. 13. [38] *d* om. [39] Since verses 1–6 deal with the duty of banishing envy or jealousy, ver. 7 which treats only of hatred cannot be in its right position here, if the text is uncorrupt. For the writer could not reasonably conclude a disquisition on jealousy with the exhortation 'put away *therefore* hatred.' But the verse rightly belongs here as the text is corrupt. μῖσος = שִׂנְאָה which is corrupt for קִנְאָה = ζῆλος. The corruption is probably to be explained by the occurrence of the phrase 'put away hatred from your hearts' in vi. 1. [40] α, *aef*. *bg* read ἀγαπᾶτε. *d*, A[ef] om. καὶ ἀγαπᾶτε together with rest of verse and first eight words of next chapter. Καὶ ἀγάπη εἰς ἀλλήλους . . . καρδίας are added by a later hand at foot of page in *d*.

VIII. [1] *h*, *ef* (save that *hi* read δή). *c* reads δὴ ταῦτα ὑμεῖς. *abg*, A, S δὲ

ὅπως τιμήσωσιν †Ἰούδα[2] καὶ Λευὶ[3] †ὅτι ἐξ αὐτῶν ἀνατελεῖ adef
*⌜ὑμῖν⌝ Κύριος σωτηρίαν[4] *τῷ Ἰσραήλ[5]. 2. *Ἐγὼ γὰρ σωτήρ.
ἔγνων[6], ὅτι ἀποστήσονται[7] τὰ τέκνα ὑμῶν ἀπ' αὐτοῦ[8], καὶ[9] β, A, S ἐπὶ τέλει
πάσῃ πονηρίᾳ καὶ κακώσει καὶ διαφθορᾷ ἔσονται ἀπὸ[10] Κυρίου. ἀποστή-
3. *Καὶ ἡσυχάσας ὀλίγον εἶπε πάλιν[11]· Τέκνα μου, ὑπακούσατε[12] σονται.
⌜τοῦ πατρὸς ὑμῶν[13]⌝, καὶ θάψατέ με ἐγγὺς[14] τῶν πατέρων β–g, A, S ἐνώπιον.
μου. 4. *Καὶ ἐξάρας τοὺς πόδας[15] αὐτοῦ ἐκοιμήθη ἐν β, A
εἰρήνῃ[16]. 5. Καὶ μετὰ *ἔτη πέντε[17] ἀνήγαγον αὐτὸν καὶ ὀλ.
*εἰς Χεβρών, καὶ ἔθηκαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ[18]. ἡσυχά- σας π. εἶπεν.

Διαθήκη Ἀσὴρ τοῦ δεκάτου υἱοῦ Ἰακὼβ καὶ Ζέλφας[1].

I. Ἀντίγραφον διαθήκης ⌜Ἀσήρ[2], ἃ[3] ἐλάλησε τοῖς υἱοῖς

(g, A om.) καὶ ὑμεῖς ταῦτα (g om). d om. together with next three words. hi add περὶ τοῦ Χριστοῦ. [2] α. β–d read Ἰούδαν. d τὸν Ἰούδαν. We should read Λευὶ καὶ Ἰούδαν as is found universally: cf. Testaments of Sim. vii. 2, Levi ii. 11, viii. 14, Dan. v. 4, &c. [3] bg prefix τόν. e reads Λευίν. [4] α, g, A (save that c reads ἡμῖν Κύριος σωτηρία and g, A om. ὑμῖν). b, S read Κύριος σωτῆρα. adef ὑμῖν (d om. in repetition of clause at foot of page) Κύριος σωτήρ. [5] α, ab, A^{b*}, S. def, A^{b*} read τοῦ Ἰ. g ἐν τῷ Ἰ. A^{abcdef} = παντὶ Ἰ. [6] α. β, S read ἔγνων γάρ. A = καὶ ἔγνων. [7] α. β, A, S read as in margin (save that for τέλει af read τούτου and d reads ἀναστήσονται for ἀποστ.). [8] b, S^1 read ἀπ' αὐτῶν, but S^2 = text. d ἐπ' αὐτόν. [9] β adds ἐν. [10] α. β–g, A, S read as in margin. Both seem independent renderings of מִפְּנֵי. g reads ἐν οἴκῳ. [11] α. β–d, A read as in margin. S^1 = καὶ ὀλ. ἡσυχάσας εἶπεν. b adds αὐτοῖς. S om. next seven words. For ver. 3 d reads ταῦτα ἐντειλάμενος Γὰδ τοῖς υἱοῖς αὐτοῦ. [12] g reads ἐπακούσατε. [13] a om. For bracketed words A reads μου. [14] α. β reads σύνεγγυς. [15] α, β (save that d om. καί) = אסף רגליו (cf. Gen. xlix. 33). A = καὶ καταφιλήσας τοὺς υἱούς, but Համբուրեալ զորդիս is corrupt for ամբառձեալ զոտս = α, β. S^1 καὶ ἐκτείνας τοὺς πόδας. [16] d adds καὶ ἔθηκαν αὐτὸν ἐν θήκῃ καινῇ. [17] α. β, A, S^1 reads πέντε ἔτη. [18] α, bg, A (save that bg, A trs. εἰς Χ. after αὐτόν, and g, A read ἔθαψαν, and g adds ἅμα). aef, S^1 read εἰς Χ. καὶ ἔθαψαν (S^1 = ἔθηκαν) αὐτὸν ἐκεῖ. d καὶ ἔθαψαν ἐν Χ. ἐν τῷ σπηλαίῳ τῷ διπλῷ μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. d adds τῷ δὲ θεῷ ἡμῶν. f, S^1 Γὰδ υἱὸς Ἰακὼβ θ', υἱὸς Ζέλφας α'. ἔζησε (S^1 = ζήσας) ἔτη ρκε'. g τέλος τῶν λόγων διαθήκης Γάδ· οὗτος ἦν Ζέλφας πρῶτος υἱός· ἔζησεν ἔτη ρκε'.

[1] Title. α as in text. a reads Ἀσσήρ. bef, S^1 δ. Ἀ ι' (ef, S^1 om.) περὶ δύο προσώπων κακίας καὶ ἀρετῆς (+ Ἀσσὴρ ἑρμηνεύεται πλοῦτος ἢ μακάριος f). d δ. Ἀ. υἱοῦ Ἰακὼβ ι' υἱοῦ Ζέλφας παιδίσκης Λίας περὶ δύο προσώπων κακίας καὶ ἀρετῆς. g λόγος ι' δ. Ἀ. περὶ διδασκαλίας καὶ ἀληθείας. A = δ. Ἀ. (+ υἱοῦ

αὐτοῦ *ἐν ἑκατοστῷ εἰκοστῷ πέμπτῳ ἔτει τῆς[4] *ζωῆς αὐτοῦ[5].
2. *Ὑγιαίνων ⌜γὰρ⌝[6] *εἶπε πρὸς αὐτούς[7]· Ἀκούσατε,
τέκνα[8] Ἀσήρ, τοῦ πατρὸς ὑμῶν, καὶ[9] πᾶν τὸ εὐθὲς[10] ἐνώπιον
*τοῦ Θεοῦ[11] ὑποδείξω[12] ὑμῖν[13]. 3. Δύο ὁδοὺς *ἔδωκεν
ὁ Θεὸς τοῖς υἱοῖς τῶν ἀνθρώπων[14], καὶ δύο διαβούλια, ⌜καὶ
δύο πράξεις, *καὶ δύο τρόπους[15]⌝, *καὶ ⌜δύο⌝ τέλεα[16]. 4.
Διὰ τοῦτο πάντα[17] δύο[18] δύο εἰσίν[19], ἓν κατέναντι τοῦ ἑνός.
5. Ὁδοὶ *⌜γάρ⌝ εἰσιν[20] δύο, καλοῦ καὶ κακοῦ· ἐν οἷς[21] εἰσι
τὰ δύο[22] διαβούλια ἐν στέρνοις[23] ἡμῶν[24] *διακρίνοντα αὐτά[25].
6. Ἐὰν οὖν[26] ἡ ψυχὴ θέλει[27] *†καλῶς πορευθῆναι†, πάσας
τὰς πράξεις αὐτῆς ποιεῖ[28] ἐν δικαιοσύνῃ, *κἂν ἁμάρτῃ[29] εὐθὺς[30]

β, A, S^1 ἐν καλῷ, πᾶσα πρᾶξις αὐτῆς ἐστιν.

Ἰακὼβ A^{b*}) περὶ διπλόης καὶ ἀρετῆς. [2] *f* reads Ἀσσήρ always. [3] *ad* read ὅσα. [4] α, A (save that *h* om. εἰκοστῷ). *bf*, S^1 read ἐν (*b* om.) ἑκατοστῷ εἰκ. ἕκτῳ (*b* om.) ἔτει, and *aeg* ἐν (*eg* om.) ρ (ἑκατοστῷ *g*) κϛ′ ἔτει (+τῆς *a*). *d* ἐν τῷ ρκϛ′ ἔτει τῆς. [5] *g* om. [6] α. *afg*, A^{abcdef} read ὑγιαίνων. *bde*, S^1 ἔτι ὑγιαίνων. A^{b*} = ἀσθενήσας. [7] A^{b*} = ἐκάλεσε αὐτοὺς καὶ εἶπεν. [8] *aef*, A om. [9] A = ὅτι. [10] = יָשָׁר a paronomasia with אָשֵׁר (i.e. Ἀσήρ). [11] *d* reads κυρίου ποιήσατε καί. *g* adds ὑμῶν. [12] A^{bb*d} read ὑπέδειξα. [13] *d* adds αὐτό. [14] *d* reads ὑπέδειξεν ὁ θ. τοῖς ἀνθρώποις. [15] α, *adef*. *b*, S^1 read κ. δύο τόπους. *g* κ. δ. πόνους. S^1 om. [16] *h*. *ci*, *e* read κ. δ. τέλεια. *bdg*, S^1 κ. δ. τέλη. *af* om. [17] *def* read τὰ πάντα. [18] *b* om. *d* reads ἐκ. A^{ef} om. next ten words through hmt. [19] A adds ὅτι. *a* om. next four words. [20] α. β, S^1 om. A = εἰσίν. [21] *hi*, β–*g*. *c* reads αἷς. *g*, A ᾧ. οἷς refers to καλοῦ καὶ κακοῦ, but if αἷς is right it refers to ὁδοί, which noun might again be referred to by αὐτάς (*abeg*). If ἐν αἷς and αὐτάς may be taken together, we should regard them as corruptions of αἷς . . . ἐν αὐταῖς. Thus the text would imply אשר . . . בהם. [22] *d* om. [23] α reads corruptly ἑτέροις. [24] *hi*, *d* read ὑμῶν. [25] α, *f*. β–*df* read δ. αὐτάς. *d* om. A = καὶ διάκρισις αὐτῶν. See note 21. [26] *dg* om. [27] *d* reads θελήσῃ εἶναι. [28] α (save that *c* reads αὐτοῖς). β, A, S^1 read as in margin (save that *g* om. αὐτῆς). In order to deal with the corruption in καλῶς πορευθῆναι (α) and ἐν καλῷ (β, A, S^1) we must observe that in verses 3, 5 our author has spoken of two inclinations in the breast of man, which are directed towards good and evil. In verses 6–8 the result of man's following one or other of these two is set forth, of following the good inclination in verses 6–7 and of following the evil in ver. 8. The soul (ver. 6) has to decide between them. Now καλῶς πορευθῆναι appears to be a rendering of בטוב לצאת which may be a corruption of ביצר הטוב. If so, we should read ἐν τῷ καλῷ διαβουλίῳ. In ver. 8 the corresponding phrase ביצר הרע is likewise corruptly given in the Greek ἐν πονηρῷ . . . τὸ διαβούλιον, where the corruption is native

μετανοεῖ. 7. Δίκαια *γὰρ λογιζομένη[31] καὶ ἀπορρίπτουσα[32] β, A, S^1
τὴν πονηρίαν ἀνατρέπει εὐθὺς τὸ κακόν[33], καὶ[34] ἐκριζοῖ[35] τὴν προσλαμ-
ἁμαρτίαν. 8. Ἐὰν δὲ *ἐν †πονηρῷ[36] κλίνῃ[37] †τὸ δια- βάνει.
βούλιον†[38], *πᾶσα πρᾶξις αὐτῆς ἐστιν[39] ἐν πονηρίᾳ, καὶ[40] β, S
ἀπωθουμένη[41] τὸ ἀγαθόν, *καὶ προσκολλώμενος[42] τὸ κακόν, καὶ ὡς ἀγ. ποιῶν.
κυριευθεὶς[43] ὑπὸ[44] τοῦ Βελίαρ· κἂν[45] ἀγαθὸν[46] πράξει[47], ⌈ἐν β–b, A, S^1
πονηρίᾳ[48] αὐτὸ[49] μεταστρέφει[50]⌉. 9. *Ὅτε γὰρ[51] ἄρξεται[52] αὐτοῦ εἰς κακο-
*τὸ ἀγαθὸν ποιεῖν[53], τὸ τέλος τῆς πράξεως *εἰς πονηρὸν αὐτῷ ποίησιν ἐλαύνει.
ἐλαύνει[54]. ἐπειδὴ ὁ[55] θησαυρὸς[56] τοῦ διαβουλίου[57] πονηροῦ[58] β–dg ἰοῦ
πνεύματος πεπλήρωται[59]. πονηροῦ.

to the Greek. [29] *bde*, A, S^1. α, *afg* read καὶ ἡ (*g* κἂν) ἁμαρτία. [30] *h* reads αὐτῇ, *i* αὐτῆς. [31] α, *g* (save that *c* om. γάρ). *abef*, S^1 read γ. λογιζόμενος. *d* γ. λογιζόμεθα. A = γ. λογίζεται. [32] α, *g*. β–*g* read ἀπορρίπτων. A = ἀπορρίπτει. [33] A adds ἀπ' αὐτοῦ. [34] *c* om. [35] α, *d* read ἐκριζεῖ. [36] *d* = ἐστὶ πονηρόν. See note 38. [37] *h*, *ae*, A^{b*cdef}. *bdfg*, S read κλίνει. *c* ἐκκλίνει. A^{ab} λογίσεται (by internal corruption). [38] Read τῷ διαβουλίῳ or rather read the whole clause thus: ἐὰν δὲ κλίνῃ ἐν τῷ πονηρῷ διαβουλίῳ. The ψυχή is here as in ver. 6 the subject of κλίνῃ. Observe the αὐτῆς after πρᾶξις. This verse is concerned with the evil inclination (יצר הרע = τὸ πονηρὸν διαβούλιον), which naturally pursues evil, as the good inclination pursues good. [39] *g* reads πᾶσαι αἱ π. αὐτῷ. *d*, A^{b*cdef} om. αὐτῆς in this clause. [40] *g* reads ὅτι καί. [41] *g* (though in the form ἀποθουμένη). α, *def* read ἀποθούμενος. *a*, S^1 ἀποθέμενος. *b* ἀπωθούμενος. [42] *c* (reading προσκολλόμενος). The participle should be feminine as ψυχή is subject. So also κυριευθείς. β, A, S^1 read as in margin (save that *d* reads καὶ λαμβάνει). α = תִּדְבַּק. β, A, S^1 = תְּקַבֵּל. [43] See note 42. [44] *h*, *g* reads ἀπό. [45] *d* reads καί. [46] *defg*, S, A add τι. [47] *a* reads πράξῃ. [48] *g* reads πονηρίᾳ ἐστὶ κακόν and om. next two words. [49] *c*, *be*, S^1. *h* reads αὐτόν. *af* αὐτῷ. *d* αὐτοῦ. [50] α, *be*, S. *af* read μεταστραφήσεται. *d* καταστρέφει. [51] α, *af*. β–*af* read ὅταν γάρ. A = καὶ ὅταν. [52] *h*. *c* reads ἄρξειτε which in this MS. would represent ἄρξηται. β ἐνάρξηται. [53] α. β, S read as in margin (save that *g* om. ὡς and *dg* read ποιοῦσα). A = ἀγαθῶν ἔργων. *d* adds τότε. [54] α (save that *h* reads αὐτόν). β–*b*, A, S^1 read as in margin (save that *dg* read αὐτῆς and *g* κακοποιΐαν). *b*, S^2 αὐτοῦ εἰς κακὸν ποιεῖν ἀνελαύνει. *g*, A add αὐτόν. [55] *g* om. [56] In θησαυρὸς τοῦ διαβουλίου there was a play upon words in the original אוצר יצר. See Taylor, *Sayings of the Fathers*^{2}, p. 151. [57] α, *adef*, S. *b* reads διαβόλου. *g* om. *abef*, A add ἰοῦ. This word may have arisen through a dittography of the last three letters of διαβουλίου or possibly it may have been lost through hmt. S adds κατακυριεύεται ὑπὸ τοῦ Βελίαρ ἐπεί (καί S^2). [58] α, β, S. A = πονηροῦ πονηρίας. [59] *g* reads γεγένηται. *a* trs. before πνεύματος.

β-g, A †λέγουσα, ⌜φησί⌝†. abg, A, S¹ ἄγει. β, A, S¹ λειτουργοῦντα αὐτῷ ἐν κακῷ.

II. *Ἔστιν οὖν[1] ἡ[2] ψυχὴ *ἐν λόγοις †ἀφιστῶσα[3] τὸ καλὸν ὑπὲρ *τοῦ κακοῦ[4], καὶ *τὸ τέλος[5] *τοῦ πράγματος[6] εἰς κακίαν †ἄγων[7]. 2. Ἔστιν[8] ἄνθρωπος ὃς[9] οὐκ οἰκτείρει[10] *λειτουργοὺς αὐτοῦ[11]· καίγε τοῦτο διπρόσωπον[12], ἀλλὰ τὸ ὅλον πονηρόν ἐστιν.

α	β, A, S¹
3. Ἔστιν ἄνθρωπος ἀγαπῶν πονηρευόμενον †ὅ ἐστι πονηρία†[13], ὅτι καὶ ἀποθανεῖν αἱρεῖται ἐν κακῷ· καὶ περὶ τούτου φανερόν ἐστι †τὸ ὅλον†[14] διπρόσωπόν ἐστι τὸ δὲ πᾶν κακὴ πρᾶξις.	3. Καί[15] ἔστιν ἄνθρωπος ἀγαπῶν τὸν[16] πονηρευόμενον· *ὡς αὐτός ἐστιν ἐν πονηρίᾳ[17], ὅτι ⌜καὶ⌝ ἀποθανεῖν αἱρεῖται ἐν κακῷ *δι' αὐτόν[18]· καὶ περὶ τούτου φανερὸν ὅτι διπρόσωπόν[19] ἐστι· τὸ δὲ πᾶν κακὴ πρᾶξις.

α	β, S¹	A
4. †Καίγε ἀγάπη οὖσα, ἐν πονηρίᾳ ἐστὶν ὁ συγκρύπτων[20] τὸ κακὸν ὑπὲρ τὸ ὄνομα τὸ καλὸν·† τὸ δὲ τέλος τῆς πράξεως ἔρχεται εἰς κακόν.	4. †Καίγε ἀγάπη οὖσα, *ἐν πονηρίᾳ[21] ἐστὶν συγκρύπτουσα †τὸ κακόν, ὅπερ[22] ἐστὶν[23] τῷ[24] ὀνόματι ὡς καλόν[25]· τὸ δὲ τέλος τῆς πράξεως ἔρχεται εἰς κακόν.	4. Εἰ καὶ ἐν ἀγάπῃ εἰσίν, ἐν πονηρίᾳ εἰσιν συγκρύπτοντες τὸ κακὸν ὃ ὀνόματι ὡς καλὸν φαίνεται· τὸ δὲ τέλος τῆς πράξεως †ἐστὶ[26] εἰς κακόν.

II. [1] α. β–dg, S¹. *d* reads ἔστι. *g* ἔστιν γάρ. A = καὶ ἔστιν. [2] α. β, A, S¹ om. [3] α. ἀφιστῶσα = מסירה corrupt (?) for סמכה = ἀντιλαμβανομένη 'helps.' We should then read τοῦ καλοῦ for τὸ καλόν. β–*g* read as in margin (save that *d* adds δῆθεν before φησί), but their text can only be regarded as a bad emendation of α, or at all events a no less corrupt text. *g* reads φησὶ θέλουσα. A = λέγουσα. S¹ = ποιοῦσα, φησί—all equally unsatisfactory. [4] *d* reads τὸ κακόν and om. rest of verse. [5] *af* read τῷ τέλει. [6] A^{ab} = τῶν πραγμάτων. A^{b*cd} ἔξω. [7] α, *ef*. This should be ἄγουσα or ἄγον. *abg*, A, S¹ read ἄγει. *a* om. verses 2–4. [8] A^{b*cdf} read καί. A^{e} καί ἐστιν. [9] α, *d*, A. S¹ read ὅστις. *befg* ὅτι. [10] *d* reads κατοικτειρεῖ (sic). S¹ ἀγαπᾷ. [11] α. β (save that *d* adds τόν before λειτουργ.), A, S¹ read as in margin. [12] *d* reads πονηρόν ἐστι καὶ διπρόσωπον and om. next five words. [13] This is either a gloss or a corruption of the text found in β, A, S. [14] Bracketed as a dittographic rendering of הכל in the next clause and thrust in here by mistake. [15] *bdg*, A, S. *ef* om. [16] *bdeg*, S¹. *f*, A om. [17] *f*. *d*, A, S¹ read ὡς καὶ αὐτὸς ὑπάρχων ἐν πονηρίᾳ. *beg* ὡσαύτως ἐστὶν ἐν πονηρίᾳ. Here ὡς appears to be used causally. Thus the object of this clause is to explain the preceding clause. But since the

5. Ἄλλος[27] κλέπτει, ἀδικεῖ[28], ἁρπάζει, πλεονεκτεῖ[28], καὶ
ἐλεεῖ[29] πτωχούς· διπρόσωπον μὲν ⌜καὶ⌝[30] τοῦτο, *τὸ δὲ ὅλον[31] β, S[1] τοὺς
πονηρόν[32] ἐστιν. 6. *Ὁ πλεονεκτῶν[33] τὸν[34] πλησίον[28] πτωχούς.
παροργίζει τὸν Θεόν, καὶ[35] τὸν ὕψιστον[36] ἐπιορκεῖ καὶ τὸν
πτωχὸν[37] ἐλεεῖ[38]· τὸν ἐντολέα[39] *τοῦ νόμου[40] Κύριον[41]
ἀθετεῖ[42] καὶ παροξύνει, καὶ τὸν πένητα ἀναπαύει. 7. ⌜Τὴν[43]
ψυχὴν σπιλοῖ, καὶ⌝ τὸ σῶμα λαμπρύνει[44], πολλοὺς ἀναιρεῖ
καὶ ὀλίγους ἐλεεῖ, καὶ τοῦτο[45] διπρόσωπόν[46] ἐστι, *τὸ δὲ
ὅλον πονηρόν ἐστιν[47]. 8. Ἄλλος[48] μοιχεύει *καὶ πορ-
νεύει[49] καὶ ἀπέχεται ἐδεσμάτων[50]· καὶ[51] νηστεύων κακοποιεῖ,
καὶ τῇ[35] δυναστείᾳ *τοῦ πλούτου[52] πολλοὺς κατασύρει[53], καὶ bdg, A καὶ τῷ
ἐκ[54] τῆς ὑπερόγκου[55] κακίας ποιεῖ[56] ⌜τὰς⌝[57] ἐντολάς[58]· καὶ πλούτῳ.

real explanation is given in the ὅτι clause, we must regard the ὡς clause either as corrupt or as interpolated. *d* adds καὶ τοσοῦτον. [18] A = αὐτοῦ. [19] *g* reads διπρόσωπος. [20] α (save that *c* reads συγκύπτων). But ὁ συγκρύπτων is difficult. If we retain it ἀγάπη οὖσα must be taken as a concessive clause by itself, 'though love be present.' If ver. 4 refers to the same subject as ver. 3 then ὁ συγκρύπτων seems wrong. This phrase = המחביא which may be corrupt for האוהב = ὁ ἀγαπῶν. But the closing words in ver. 3 imply that the subject of that verse is fully dealt with. If this is so, then a lacuna should be marked at the beginning of ver. 4. [21] *defg*. *b*, S[1] read πονηρία. [22] *defg*. *b*, S[1] read ὥσπερ. ὑπέρ in α may be a corruption of ὅπερ, and τὸ ὄνομα a corruption of τῷ ὀνόματι. [23] *e* om. [24] *d* adds μέν. [25] *bdg* read καλῷ. [26] A reads գոյ (=ἐστίν) corrupt for գայ (= ἔρχεται). [27] *d* adds δέ. For ἄλλος A reads ἄλλοι here and in the subsequent verses. A adds πάλιν. [28] *a* om. [29] β, S add τούς. [30] *h*, *a*, A om. [31] *b* reads ὅλον δέ. [32] *e* reads πονηρῶν. [33] α, β–*bd*. *bd*, S[1] read πλεονεκτῶν. A = πλεονεκτεῖ and adds καί before παροργίζει. [34] α reads τῷ. *a* om. [35] *g* om. [36] A adds Θεόν. [37] *g* reads Θεόν. [38] *b* reads ἐλεᾶ. *a* om. rest of verse. [39] *d* reads ποιητήν. A[a] = ἐντολήν, A[b] corrupt. [40] β, A, S. α om. [41] *d* trs. after ἀθετεῖ. [42] A reads ստէ (= ψεύδεται) corrupt for խոտէ = ἀθετεῖ. [43] *d* reads καὶ τήν. [44] *h* om. A adds καί. [45] *bdg* add μέν. [46] A = διπλόη. [47] *c*, β–*b* (save that *c*, *d* om. ἐστιν). *h*, *b* om. A = καὶ κακὸν τὸ ὅλον. S[1] καὶ τοῦτο χεῖρον. [48] A = ἄλλοι πάλιν with following verbs in the plural. [49] *b*, A, S[1]. *adefg* read πορνεύει. *c* πορνεῖα. *hi* om. This phrase is probably an interpolation. [50] *c* reads ἐκδεσμάτων. *b* αἰδεσμάτων. A[b*cdef] = ἐδέσματος. [51] *d* om. [52] α, *aef*, S[1]. *bdg*, A read as in margin. A adds αὐτῶν. [53] α. β–*d* read παρασύρει. *d* ἐπισύρει. [54] = 'immediately after' but probably מרע (= ἐκ κακίας) is corrupt for ברע = 'notwithstanding his wickedness.' [55] *c* reads ὑπὲρ οἴκου. [56] If the preceding ἐκ retains its ordinary meaning, this word can hardly be

τοῦτο διπρόσωπόν ἐστιν[59], *τὸ δὲ ὅλον[60] κακόν ἐστιν. 9.
Οἱ τοιοῦτοί εἰσι[61] δασύποδες, ὅτι[62] ἐξ ἡμισείας εἰσὶ καθαροί, τὸ
δ' ἀληθὲς[63] ἀκάθαρτοί εἰσι. 10. *Καὶ γὰρ[64] ὁ Θεὸς ἐν ταῖς
πλαξὶ[65]· τῶν ἐντολῶν[66] οὕτως εἶπεν.

III. Ὑμεῖς[1] δέ[2], *τέκνα μου[3], μὴ γίνεσθε *κατ' αὐτοὺς[4]
διπρόσωποι, ἀγαθότητος καὶ κακίας, ἀλλὰ τῇ ἀγαθότητι μόνῃ[5]
κολλήθητε, ὅτι ⌜Κύριος⌝[6] ὁ Θεὸς *ἀναπέπαυται ἐπ'[7] αὐτήν[8], καὶ
οἱ ἄνθρωποι *αὐτὴν ποθοῦσιν[9]. 2. *Τὴν ⌜δὲ⌝ κακίαν ἀπο-
δράσατε[10], ἀναιροῦντες *τὸ διαβούλιον[11] ἐν ταῖς ἀγαθαῖς ὑμῶν
πράξεσι, ὅτι οἱ διπρόσωποι *οὐκ εἰσὶ τοῦ Θεοῦ[12], ἀλλὰ ταῖς
ἐπιθυμίαις αὐτῶν δουλεύουσιν, ἵνα τῷ Βελίαρ ἀρέσωσιν, καὶ
τοῖς ὁμοίοις[13] αὐτῶν ἀνθρώποις.

IV. Οἱ γὰρ ἀγαθοὶ ἄνθρωποι[1] *⌜καὶ⌝ μονοπρόσωποι κἂν[2]
νομισθῶσι παρὰ τῶν[3] διπροσώπων[4] ἁμαρτάνειν[5], δίκαιοί εἰσι
παρὰ τῷ[6] Θεῷ. 2. Πολλοὶ ⌜δὲ⌝[7] ἀναιροῦντες τοὺς[8] πονηρούς,
δύο[9] ποιοῦσιν ἔργα *καλοῦ τε καὶ κακοῦ[10], *τὸ δὲ ὅλον[11]
καλόν, ὅτι τὸ[12] κακὸν ἐκριζώσας ἀπώλεσεν. 3. *Ἔστι
τις μισῶν[13] τὸν ἐλεήμονα καὶ ἄδικον[14], ⌜καὶ⌝[15] τὸν μοιχὸν

bdg ὡς ὕες εἰσί.
β, A, S^1 οὐρανῶν.
β, A, S^1 οὖν.
β, A, S^1 ἀναπαύεται εἰς.
β, A, S^1 τὸν διάβολον.
β, A, S^1 οὐ Θεῷ.
β, S^1 γάρ.
adef καλὸν διὰ κακοῦ.

right. In that case ποιεῖ = יעשה which may be corrupt for יְעַוֵּה = διαστρέφει. [57] α. β, A, S om. [58] A = ἔλεος. [59] *e*, A = δοκεῖ. *g* om. α, S om. next five words through hmt. [60] *adef*. *bg* read ὅλον δέ. For τὸ δὲ . . . ἐστίν A reads καὶ κακὸν τὸ ὅλον. [61] α, S^1. *aef* read ὅσοι εἰσί. *bdg* read as in margin (save that *g* gives corruptly ὡς υἵαις ει). A οὖν εἰσιν ὡς ὕες δασεῖς. [62] S^1 om. [63] *d* adds εἰπεῖν. [64] A = διὸ καί. [65] *g* adds πράξεσι. S = βιβλίοις. [66] α. β, A, S^1 read as in margin. *hi* add ῥητῶς.

III. [1] A^{abb*cd} = καὶ ὑμεῖς. [2] α. β, A, S^1 read as in margin. [3] S om. [4] *g* trs. after διπρόσωποι. S om. [5] *ad*, A read μόνον. [6] α. β, A, S om. *efg* add καί. [7] α. β, A, S read as in margin. [8] *hi* read αὐτῆς. A = τοιούτους. [9] α. β, A, S read ποθοῦσιν (A ποθήσουσιν) αὐτήν. [10] α, β–*ad*, A, S (save that β–*ad*, A, S om. δέ). *a* reads τὴν δὲ κακίαν φεύγετε. *d* ἀποδράσατε οὖν τ. κ. [11] α. β, A, S read as in margin. [12] α, A^b. A^b adds δοῦλοι. β, $A^{ab*cdef}$, S^1 read as in margin. [13] *f* reads ἰδίοις.

IV. [1] α, *aef*. *bdg* read ἄνδρες. A adds εἰσίν. [2] β, A, S^1. α corruptly reads κἂν μονοπρόσωποι (*hi* μονοπρόσωπον). [3] *hi* trs. after διπροσώπων. [4] *adef* add ἀνθρώπων. [5] α reads ἁμαρτωλῶν possibly corrupt for ἁμαρτωλοί. [6] *e* om. [7] α. β, S^1 read as in margin. [8] *ef* om. [9] α trs. before πονηρούς. [10] α. S^1 practically the same = καλὸν καὶ κακόν. *adef* read as in margin. *bg*, A κακὸν διὰ καλοῦ. [11] α. *b* reads ὅλον ἐστὶ δέ. *adefg* ὅλον δ' ἐστί. A^{ab} om. together with καλόν. [12] *hi*, *g* om. *d* reads τόν. [13] A = καί εἰσιν πάλιν τινὲς μισοῦντες. S^1 adds δέ after ἐστί. [14] *b*, S^1 read ἀδικῶν. *hi*, A read τὸν ἄδικον. [15] α, *adf*. *beg*, A, S^1 om.

καὶ[16] νηστεύοντα[17], *καὶ αὐτό ἐστι διπρόσωπον[18], ἀλλὰ ⌜τὸ
πᾶν⌝ ἔργον ἀγαθόν[19], ὅτι μιμεῖται[20] Κύριον, μὴ[21] †προσδοκώ- β, A, S^1
μενος[22] τὸ δοκοῦν καλὸν †μετὰ[23] *τοῦ ἀληθινοῦ[24] καλοῦ[25]. προσ-
4. Ἄλλος[26] οὐ θέλει *ἰδεῖν ⌜ἡμέρας⌝ ἀγαθὰς[27] μετὰ ἀσώτων, δεχό-μενος.
ἵνα μὴ αἰσχρανεῖ[28] τὸ σῶμα[29] καὶ τὴν ψυχὴν μολυνεῖ[30]· β, S^1
*καίγε τοῦτο διπρόσωπον[31], ὅλον[32] δὲ καλόν[33] ἐστιν. 5. κακοῦ.
*Οἱ γὰρ[34] τοιοῦτοι δορκάσι[35] καὶ ἐλάφοις[36] *εἰσιν ὅμοιοι[37],
ὅτι ἐν ἤθει ἀγρίων[38] δοκοῦσιν ἀκάθαρτοι εἶναι, *τὸ δὲ πᾶν[39] β-*de*, S^1
καθαροί εἰσιν[39], ὅτι ἐν ζήλῳ Κυρίου[40] ⌜πορεύονται⌝, ἀπεχό- ἀγρίῳ.
μενοι *ὧν καὶ ὁ Θεὸς διὰ τῶν ἐντολῶν μισῶν ἀπαγορεύει[41], β, A, S^1 Θεοῦ.
*ἀπείργων τὸ κακὸν τοῦ ἀγαθοῦ[42].

[16] α, A add *τόν*, but β rightly om. [17] *b* reads *ληστεύοντα*. S^1 corrupt. [18] *abef*, A, S^1. α, *dg* read corruptly *καίγε* (*dg* *καὶ*) *αὐτός ἐστι* (*c* om.) *διπρόσωπος* (*d* *διπρόσωπον*). [19] β, A, S^1 add *ἐστί*. [20] *h* adds *τόν*. [21] *d* reads *καί*. [22] *c*. *hi*, β, A^{ab*cd}, S^1 read as in margin. A^b = *προσδέχεται Θεός*. *προσδοκώμενος* is a corruption of *προσδεχόμενος* or it is a translation of מְקַוֶּה corrupt for מְקַבֵּל = *προσδεχόμενος*. [23] = ב corrupt for כ. Thus we have 'the seeming good as the genuine good.' Yet עם may have stood in this sense. [24] *d* reads *ἀληθινοῦ*. A^{b*cdef} = *τῆς ἀληθείας*. [25] α, A^{ab}. β, S^1 read as in margin. A^{b*cdef} omit. [26] α, *aef*. *bdg* read *ἕτερος*. [27] *c*. *h*, *b*, S^1 read *ἰδεῖν ἡμέραν ἀγαθήν* (save that ab^1, S^1 trs. *ἰδεῖν* after *ἀγαθήν*). *d* *ἰδεῖν ἡμέραν κακήν*. *aefg* *ἀγ. ἡμέραν ἰδεῖν*. *c* may have been influenced by LXX of Ps. xxxiv. 12. In *h*, β, S^1 we have the technical use of יום טוב as meaning a time of enjoyment or festival. Cf. Esther viii. 17. Text of *h*, β, S^1 is to be preferred. A = *ἀγαθὸν* (A^{b*cd} om.) *ἰδεῖν* (transposing the *ἰδεῖν* after *ἀσώτων*). [28] *ef*. *ad* read *αἰσχράνῃ*. *b* *χράνῃ*. *g* *μιανεῖ*. *c* (*h*?) *ἐχθραίνει*. *hi* *ἐχεράνῃ* (sic). The reading of α seems a corruption of that of β. [29] *b* reads *στόμα*. [30] β, A, S^1 trs. before *τὴν ψ*. For *μολυνεῖ*, *hi*, *ad* read *μολύνῃ*. [31] α, *abefg*, S^1 (save that *c* adds *αὐτό* and S^1 *πᾶν* after *τοῦτο*). *d* reads *καίγε καὶ τοῦτο ὅλον*. *ef* add *ἐστί*. A = *τοῦτο οὖν διπλόη ἐστί*. *a* om. rest of verse. [32] α read *μᾶλλον*. [33] d^2g read *κακόν*. [34] α. *b*, S^1 read *ὅτι οἱ*. *adefg* *οἱ*. A = *καὶ οἱ*. [35] *be* read *δόρκοις*. *g* prefixes *τοῖς*. [36] *g* prefixes *τοῖς*. [37] α. β, A, S^1 read *ὅμοιοί εἰσιν*. [38] α, *ade*, $A^{ef(?)}$. β-*ade*, S^1 read *ἀγρίῳ*. $A^{abb*cd(?)}$ = *ἀγριότητι*. [39] A^{b*d} om. [40] α. β, A, S^1 read as in margin. [41] *h*, β-*g*, A, S^1 (save that *h* om. *καὶ*, *f* *τῶν*, and A reads *μισεῖν*). *c* reads *ὧν ὁ Θεὸς μισεῖ*. *g* *οὖν τὸ πονηρόν, ἐργάζεσθε τὸ καλόν, ὅτι ὁ Θεὸς διὰ τῶν ἐντολῶν τῶν ἔργων ὧν μισεῖ ἀπαγορεύει*. [42] β-*ag*, S^1 (save that *bd*, S^1 read *ἀπεῖργον*). *c*, *a* om. *h* reads *τὸ κακὸν ἐκ τοῦ ἀγαθοῦ*. *g* *τὸ γινύμενον ἀγαθόν*. A = *καὶ ἀπείργειν τὸ κακὸν τοῦ ἀγαθοῦ*.

V. Ὁρᾶτε[1], τέκνα[2], πῶς δύο[3] εἰσὶν ⌜ἐν πᾶσιν⌝, ἐν[4] κατέναντι τοῦ ἑνός, *καὶ ἓν ὑπὸ τοῦ ἑνὸς[5] κέκρυπται· ⌜ἐν τῇ κτήσει ἡ πλεονεξία, ἐν τῇ εὐφροσύνῃ ἡ μέθη, ἐν τῷ γέλωτι τὸ πένθος, ἐν τῷ γάμῳ ἡ ἀσωτία⌝[6]. 2. Τὴν[7] ζωὴν ὁ θάνατος διαδέχεται, τὴν δόξαν ἡ ἀτιμία, τὴν ἡμέραν ἡ νύξ[8], τὸ φῶς τὸ σκότος· τὰ δὲ πάντα[9] ὑπὸ ἡμέραν εἰσίν[10], ὑπὸ ζωὴν[11] τὰ δίκαια, ⌜ὑπὸ θάνατον τὰ ἄδικα⌝[12]. διὸ καὶ τὸν[13] θάνατον ἡ αἰώνιος ζωὴ ἀναμένει[14]. 3. Καὶ οὐκ[15] ἔστιν εἰπεῖν τὴν ἀλήθειαν ψεῦδος, οὐδὲ *τὸ δίκαιον ἄδικον[16], ὅτι πᾶσα ἀλήθεια ὑπὸ *τοῦ φωτός[17] ἐστιν, ⌜καθὼς τὰ πάντα[18] ὑπὸ *τοῦ Θεοῦ⌝[19]. 4. Ταῦτα οὖν[20] πάντα ⌜ἐγὼ⌝[21] ἐδοκίμασα ἐν τῇ ζωῇ μου, καὶ οὐκ ἐπλανήθην ἀπὸ τῆς ἀληθείας Κυρίου, καὶ[22] τὰς ἐντολὰς τοῦ ὑψίστου[23] ἐξεζήτησα[24] κατὰ πᾶσαν ἰσχύν μου πορευόμενος[25].

β, A, S¹ ὑπὸ ζωὴν τὰ δίκαια.

β, A, S¹ πορευόμενος μονοπροσώπως εἰς τὸ ἀγαθόν.

VI. Προσέχετε οὖν *καὶ ὑμεῖς, τέκνα μου[1], *τὰς ἐντολὰς[2] Κυρίου[3] μονοπροσώπως *ἀκολουθοῦντες τῇ ἀληθείᾳ[4]. 2. Ὅτι οἱ διπρόσωποι δισσῶς †κολάζονται[5], ⌜Ὅτι καὶ πράσσουσι

V. [1] *b*, A[b*cd], S¹ add οὖν. [2] *g* om. A adds μου. [3] *d* adds ὁδοί. [4] *a* om. next five words through hmt. [5] *g* repeats. After κέκρυπται *d* adds καὶ γὰρ ἐν τῇ κρίσει ἡ προσωποληψία, μᾶλλον δὲ ἡ δοροληψία κέκρυπται. [6] α, *adef*, S¹ (save that all read κτίσει for κτήσει except *h* which reads κρίσει, *a* om. ἐν . . . πλεονεξία, *d* adds δέ after ἐν 1° and 2° and instead of ἡ ἀσωτία which α read and *f* om., *ae*, S¹ read ἡ ἀκρασία, *d* ἡ ἀτεκνία). *bg*, A om. [7] *d* reads πρὸς τούτοις δὲ τήν. [8] *be*, S¹ add καί. *a* om. next four words. [9] A adds ταῦτα. [10] *bd*, S¹ add καί. *h* om. next four words. [11] *g* adds ἦν. Printed Arm. Text reads τῶν δικαίων for τὰ δίκαια. [12] α. β, A, S¹ om. [13] *g* reads μετά. [14] *h*, β–*g*. *c* reads διαμένει. *g* μόνη μένει. [15] *d* om. [16] *g* reads ἄδικον δίκαιον. [17] α, *bd*. *aefg* read τὸ φῶς. [18] α, *bd*. *aefg* read ὅλα. [19] α, *d*. β–*d* read τὸν Θεόν. *aef* add ἐστίν. *d* εἰσίν. [20] α, A. β, S¹ om. [21] α. β, A, S¹ om. [22] *d*, A read ἀλλά. *d* adds πάσας. [23] *h* reads Κυρίου. [24] *e* reads ἐζήτησα. [25] α. β, A, S¹ read as in margin.

VI. [1] α, *adef*. *bg*, S¹ read τέκνα καὶ ὑμεῖς. A = τέκνα μου. [2] α, *b*. β–*b* read ταῖς ἐντολαῖς. [3] *c*, *g*. *h*, β–*g* prefix τοῦ. [4] *h*, β, A, S¹ (save that *g* reads ἀ. τὴν ἀλήθειαν and A καὶ ἀκολουθεῖτε τ. ἀ.). *c* reads ποιοῦντες. [5] A = κολασθήσονται. Text = יאשמו or יחטעו which should here have been rendered ἁμαρτάνουσι. The double nature of the sin is then stated in ver. 2. There is no mention here of punishment. In 1 Enoch v. 9 one or other of these Hebrew verbs is rendered by ἁμάρτωσιν in the Gizeh Greek Version and in the Greek followed by the Ethiopic Version is rendered by κολασθήσονται, but in this passage the former is right and the latter wrong. [6] α, *adef*, S¹ (save that *d* reads διότι for ὅτι). *bg*, A wrongly om.

τὸ κακόν, καὶ συνευδοκοῦσι τοῖς πράσσουσιν⌉[6], *μιμούμενοι
τὰ πνεύματα τῆς πλάνης καὶ κατὰ τῶν ἀνθρώπων συναγωνιζόμενοι[7].
3. ⌈Ὑμεῖς οὖν, τέκνα μου⌉[8], τὸν νόμον Κυρίου[9] φυλάξατε·
καὶ[10] μὴ προσέχετε *τῷ κακῷ ὡς καλῷ[11], ἀλλὰ κατὰ[12] τὸ
ὄντως[9] καλὸν[13] ἀποβλέπετε, καὶ διατηρεῖτε αὐτὸ ἐν πάσαις
ταῖς[14] ἐντολαῖς Κυρίου, εἰς αὐτὸ[15] ἀναστρεφόμενοι, καὶ ἐν
αὐτῷ καταπαύοντες[16]. 4. Ὅτι τὰ τέλη τῶν ἀνθρώπων
δεικνύουσι[17] τὴν δικαιοσύνην αὐτῶν[18], *καὶ †γνωρίζονται[19]
*τοῖς ἀγγέλοις[20] Κυρίου, καὶ τοῦ Βελίαρ[21]. 5. Ὅτε[22] γὰρ
†πονηρὰ[23] ἡ ψυχὴ ἀπέρχεται[24], βασανίζεται ὑπὸ τοῦ πονηροῦ
πνεύματος, *ὃ καὶ[25] ἐδούλευεν[26] ἐν ἐπιθυμίαις[27] καὶ ἔργοις
πονηροῖς.

bg, A τὰ πνεύματα τῆς πλάνης μισήσατε τὰ κατὰ τῶν ἀνθρώπων ἀγωνιζόμενα. β, A, S¹ (+καὶ A) γνωρίζοντες (A γνωρίζουσι).

β–*ef*, S¹ τοὺς ἀγγέλους.   β, A, S¹ τεταραγμένη.

this clause which states the two sins of which the διπρόσωποι are guilty. This clause has been taken over bodily by S. Paul into Rom. i. 32. [7] α (save that *h* reads ἀγωνιζόμενοι). *aef*, S¹ support α but differ slightly and gave a different order: τὰ πνεύματα τῆς πλάνης μιμούμενοι (+τὰ *e*, S¹) κατὰ τῶν ἀνθ. ἀγωνιζόμενα. *bg*, A owing to the loss of the preceding clause rewrote the text. *d* is conflate as frequently, combining both texts. *bdg*, A = τὰ πνεύματα τῆς πλάνης μισήσατε τὰ (*d* ὅτι, *g* καὶ τὰ) κατὰ τῶν ἀνθρώπων (*b* τὸν ἄνθρωπον) ἀγωνιζόμενα (*d* ἀγωνίζονται). [8] α, *aef*, S¹. *bdg*, A om. [9] *g* om. [10] *c* om. [11] α, *ag*, A, S¹. *bef* read τὸ κακὸν ὡς καλόν. *d* τῷ καλῷ ὡς κακῷ. [12] α, *aef*. *bd* reads εἰς. *g* om. [13] For ὄντως καλόν A^ef reads δίκαιον λόγον (by internal corruption), A^abb*cd δίκαιον καὶ καλόν. [14] α, *d*. *abefg*, A om. [15] *b*, S¹ read αὐτόν. [16] A read հոգացեալք (=φροντίζοντες) corrupt for հանգուցեալք = καταπαύοντες (intransitively used). [17] α (for usual form δεικνύασι). β reads δείκνυσι. [18] S om. A^ab om. rest of VI and all VII. [19] α. *abef*, S¹ read γνωρίζοντες. *dg* γνωριζόντων. A = καὶ γνωρίζειν (= καὶ γνωρίζουσι). But all are corrupt. γνωρίζονται τοῖς ἀγγέλοις = יודעו למלאכים where the verb is corrupt for יועדו = 'meet the angels.' The LXX implies the same corruption in Amos iii. 3. Read καὶ συναντῶσι. [20] α, *ef*. *abdg*, S¹ read τοὺς ἀγγέλους. A = τὸν νόμον. [21] α. β, A, S¹ = Σατανᾶ. [22] α, *aef*. *bdg* read ἐάν. [23] α. β, A, S¹ (save that *e* reads τεταγμένη) read as in margin. α = רשעה which may be a corruption of רעשׁה = τεταραγμένη. The text of β is preferable, since ἥσυχος defines the opposite emotion. See next verse. [24] *d* reads ἐξέρχεται. *e* ἀνέρχεται. [25] *c*, *g* (omitting καί). *h* reads καὶ γάρ. β–*g* read ᾧ καί. [26] *c*. *h*, β, S¹ read ἐδούλευσεν. [27] *h* reads ἐπιθυμίᾳ. [28] α, *f* (omitting ἐστίν). *abeg*, A read ἡσύχως. *d* ἡσύχως εἰσέρχεται καί.

α	β, A, S[1]
6. Ἐὰν δέ *ἔστιν ἥσυχος[28] *ἐν χαρᾷ[29] †γνωρίζει[30] τὸν ἄγγελον τῆς εἰρήνης, *καὶ εἰσφέρει αὐτὸν εἰς ζωὴν αἰώνιον[31].	6. Ἐὰν δὲ ἡσύχως ⌜ἐν χαρᾷ⌝ †ἐγνώρισε τὸν ἄγγελον τῆς εἰρήνης, παραμυθεῖται αὐτὸν ἐν ζωῇ.

VII. Μὴ γίνεσθε[1] ὡς Σόδομα[2], ἥτις ἠγνόησε[3] *τοὺς ἀγγέλους[4] Κυρίου, καὶ ἀπώλετο ἕως[5] αἰῶνος. 2. *Ἐγὼ γὰρ οἶδα[6] ὅτι ἁμαρτήσετε[7] καὶ παραδοθήσεσθε εἰς χεῖρας ἐχθρῶν ὑμῶν, ⌜καὶ⌝[8] ἡ γῆ ὑμῶν[9] ἐρημωθήσεται[10], καὶ τὰ ἅγια ὑμῶν καταφθαρήσονται[11], καὶ ὑμεῖς[12] διασκορπισθήσεσθε[13] εἰς τὰς τέσσαρας[14] γωνίας *τῆς γῆς[15], καὶ ἔσεσθε *εἰς διασπορὰν ἐξουδενωμένοι[16] ὡς[17] ὕδωρ[18] ἄχρηστον[19], 3. Ἕως οὗ[20] ὁ ὕψιστος ἐπισκέψηται τὴν γῆν, καὶ αὐτὸς ἐλθὼν [ὡς ἄνθρωπος[21] μετὰ ἀνθρώπων *ἐσθίων καὶ πίνων[22]], καὶ[23]

hi, β, A, S[1] καὶ (h, f om.) ἐν ἡσυχίᾳ συντρίβων.

[29] This phrase is omitted by A, S[1]. If it is original it should be taken with γνωρίσει. But it seems to be an intrusion or a corruption. We should expect ἀπέρχεται. Cf. ver. 5. [30] α. β, A, S read ἐγνώρισεν. Verb corrupt as in ver. 5. See note 19. Read συναντήσει or συνήντησε. [31] α (*hi* reading αὐτήν). β, A, S[1] read (+ καὶ S[1]) παραμυθεῖται (*dg*, A παρακαλοῦντα, *b* παρακαλέσει) αὐτὸν ἐν ζωῇ (save that *e* reads αὐτήν and A ζωὴν αὐτοῦ). *d* adds αἰωνίᾳ καὶ ἀτελευτήτῳ. The text of α is to be preferred. εἰσφέρει = מַנְחֶה. This corrupted as מְנַחֵם explains *aef*, S[1] παραμυθεῖται and *bdg*, A παρακαλοῦντα. The LXX implies the same corruption in 1 Sam. xxii. 4; Is. lvii. 18. Moreover in T. Benj. vi. 1 reads ὁ γὰρ ἄγγελος τῆς εἰρήνης ὁδηγεῖ τὴν ψυχὴν αὐτοῦ where ὁδηγεῖ = מנחה or ינחה—a passage that confirms the text of α. It is noteworthy that Symmachus renders יְנַחֵם as if it were ינחה in Job xxxix. 25—the converse corruption of that presupposed by β, A, S[1].

VII. [1] *b*, S[1] add τέκνα. *d* prefixes οὖν. [2] A, S[1] read Σοδομῖται followed by the requisite plurals. *a* om. rest of verse. [3] A[abb*d] read ἔγνωσαν, but A[efg] support text. [4] *d* reads ἀγγέλους. A = τὸν ἄγγελον τῆς εἰρήνης. [5] *hi* add τοῦ. [6] *c*. *hi*, A reads ἐγὼ οἶδα. β, S[1] οἶδα γάρ. [7] β–*g*. α read ἁμαρτήσητε. *g* ἁμαρτήσεσθε. [8] *a*, A om. [9] *hi* om. [10] *b* om. next five words. [11] α. β–*bd* read καταφθαρήσεται. *d* διαφθαρήσονται. [12] *d* adds δέ. [13] *d* adds ἐν τοῖς ἔθνεσιν. [14] A[b*d] = πάσας. [15] *af* om. [16] α. β, S[1] read ἐν διασπορᾷ (*d* διαφθορᾷ) ἐξουθενωμένοι (*aefg* ἐξουδενωμένοι). A = διασπαρέντες καὶ ἐξουθενωμένοι. [17] *c* reads ὡσεί, the ει being added above the line. [18] *d* reads εἶδος. [19] α add here περὶ τοῦ (*c* om.) Χριστοῦ, *c* in margin and *hi* in text after τὴν γῆν. *d* τοῦ Χριστοῦ. [20] *g* om. [21] A adds καί. The bracketed clause is obviously a Christian interpolation. [22] A =

συντρίβων[24] τὴν κάραν[25] τοῦ δράκοντος *ἐπὶ τοῦ[26] ὕδατος, β-g, S¹
*οὗτος σώσει[27] τὸν Ἰσραὴλ καὶ πάντα τὰ ἔθνη [θεὸς[28] εἰς ἀπειθεῖν.
ἄνδρα ὑποκρινόμενος[29]]. 4. Εἴπατε οὖν, ⌈τέκνα μου καὶ β, A, S¹ ἀνέγνων
ὑμεῖς⌉[30] ταῦτα τοῖς τέκνοις ὑμῶν[31], μὴ ἀπειθήσωσιν[32] αὐτῷ. γάρ (aef,
5. *Ἐγὼ γὰρ ἔγνων[33] ὅτι ⌈ἀπειθοῦντες⌉[34] *ἀπειθήσετε, καὶ S¹ ἔγνων
ἀσεβοῦντες ἀσεβήσετε[35], μὴ προσέχοντες[36] *τῷ νόμῳ[37] θεοῦ, γάρ) ἐν ταῖς
ἀλλ' ἐντολαῖς ἀνθρώπων *κακίᾳ διαφθειρόμενοι[38]. 6. *Καὶ πλαξὶ
διὰ τοῦτο[39] διασκορπισθήσεσθε[40] ὡς Γὰδ καὶ[41] Δάν, οἱ τῶν οὐρανῶν.
ἀδελφοί μου[42], *καὶ ἀγνοήσετε χώρας αὐτῶν[43] καὶ φυλὴν καὶ β, A, οἱ
γλῶσσαν[44]. 7. Ἀλλ' ἐπισυνάξει ὑμᾶς[45] ἐν πίστει διὰ χώρας
τῆς[46] εὐσπλαγχνίας αὐτοῦ, καὶ[47] δι' Ἀβραὰμ καὶ Ἰσαὰκ αὐτῶν ἀγνοή-
καὶ Ἰακώβ. σουσιν

(A ἠγνόησαν). β–e, A, S¹ ὑμᾶς Κύριος. β, A, S¹ ἐλπίδα.

ἔδεται καὶ πίεται. [23] c, f, S¹ om. *hi*, β–f, A, S¹ add as in margin. [24] A, S¹ = συντρίψει. [25] *ch*. *i* reads καρδίαν, β κεφαλήν. [26] *g*, A^cfg. A^b*d om. together with ὕδατος. α, β–g read διά a change which may be due to Christian influences, but yet διά can here mean 'in.' S¹ = τῇ βουλῇ or τῷ ὕδατι. The text goes back to Ps. lxxiv. 13 עַל־הַמָּיִם. [27] α, *befg*, S. *a* reads σώσῃ. *d* σώσει οὕτως. A^b*cdg = καὶ σώσει. [28] *f* reads ἕως. *a* om. θεὸς . . . ὑποκρινόμενος. The bracketed clause which follows is obviously Christian. [29] *hi*, β–*ag*, S. *c* reads ἐπικρ. *g* ἀποκρ. A = φαινόμενος. [30] α. β, A, S om. [31] *d* adds τοῦ ἐντείλασθαι αὐτοῖς. [32] α. β–g read ἀπειθεῖν. *g* ἀπιστεῖν. A = ἀπιστήσωσιν. [33] α. *aef*, S¹ and *bdg*, A^b*cdfg read as in margin (save that *g* reads πράξεσιν τῶν ἀνθρώπων for πλ. τῶν οὐρανῶν). [34] *g* om. [35] α (save that they put the verbs in the aorist subj. and *hi* add αὐτῷ after the first). β–d, A, S¹ read ἀπειθήσετε (A ἀπειθήσουσι) αὐτῷ καὶ ἀσεβοῦντες ἀσεβήσετε (*ab* ἀσεβήσητε, A ἀσεβήσουσι) εἰς αὐτόν (*g* αὐτῷ). *d* ἀπειθήσειτε εἰς αὐτόν. S¹ = αὐτῷ ἀπειθήσετε. [36] *g* reads προσέχετε οὖν. [37] *c*, β–b. *hi*, *b* read τὸν νόμον. *hi*, β–f add τοῦ. [38] α (save that *hi* read διαφερόμενοι before κακίᾳ). *defg* read μονοπροσώπῳ (*f* μονοπροσώπων) κακίᾳ φερόμενοι (*f* διαφερόμενοι). *ab* om. A = κακίᾳ (or εἰς κακίαν) πίπτοντές ἐστε. But անկեալք (= πίπτοντες) may be corrupt for ապականեալք = διαφθειρόμενοι. S¹ = μόνον ἕξετε κακίαν. [39] *hi*. *c* reads καί. β, S¹ διὰ τοῦτο. A ἀλλὰ διὰ τοῦτο. [40] *hi*, *g* read σκορπισθήσεσθε. [41] *i* reads ὡς. *b* adds ὡς. [42] A = ἡμῶν. [43] α (save that *c* reads ἀγνωήσειτε and *h* ἀγνοήσητε). β, A read as in margin. S¹ = οὐκ ὄψονται τὴν χώραν αὐτῶν. The text of β, A is preferable owing to next verse. [44] β, A, S¹ add αὐτῶν. [45] α, *e*. β–e, A, S¹ read as in margin (save that A^g reads ὑμᾶς θεός). [46] *c*. *h* om. β, A, S¹ read as in margin (save that *f* reads ἐλπίδος). [47] α, *d*. β–d, A, S¹ om.

β–*d*, A, S^1 αὐτοῖς λέγων. β–*d*, A, S^1 Καὶ μετὰ ταῦτα. *bg*, A ἀναγαγόντες αὐτὸν ἔθαψαν.

VIII. Καὶ[1] εἰπὼν αὐτοῖς ταῦτα ἐνετείλατο λέγων[2]· Θάψατέ
με ἐν[3] Χεβρών[4]. Καὶ ἀπέθανεν[5] †ὕπνῳ[6] καλῷ κοιμηθείς[7].
2. Καὶ[8] ἐποίησαν οἱ υἱοὶ αὐτοῦ ὅσα[9] ἐνετείλατο αὐτοῖς, καὶ[10]
*ἀνήγαγον αὐτὸν ἐν Χεβρὼν καὶ ἔθαψαν αὐτὸν[11] μετὰ τῶν πατέρων
αὐτοῦ[12].

Διαθήκη Ἰωσὴφ τοῦ ἑνδεκάτου υἱοῦ Ἰακὼβ καὶ Ῥαχιήλ[1].

β, S^1 τέκνα μου καὶ ἀδελφοί. β, A^{abc} ^{dfg}, S^1 υἱοί, τοῦ πατρὸς ὑμῶν.

I. Ἀντίγραφον διαθήκης Ἰωσήφ[2]. Ἐν τῷ μέλλειν αὐτὸν
ἀποθνήσκειν[3], καλέσας[4] τοὺς υἱοὺς αὐτοῦ καὶ τοὺς ἀδελφοὺς
⌈αὐτοῦ⌉ εἶπεν αὐτοῖς.
2. *Ἀδελφοί μου καὶ τέκνα μου[5],
Ἀκούσατε Ἰωσὴφ[6] τοῦ ἠγαπημένου ὑπὸ[7] Ἰσραήλ[8],
Ἐνωτίσασθε *ῥήματα τοῦ στόματός μου.[9]

VIII. [1] This verse *d* gives as follows: καὶ ταῦτα εἰπὼν αὐτοῖς ἐκοιμήθη ἐν εἰρήνῃ. [2] α. β–*d*, A, S^1 read as in margin. [3] α, *g*. *abef* read εἰς. [4] *h*, *e* read Χευρών. [5] *h*, *aef* add ἐν. [6] = שׁינה corrupt for שׂיבה = γήρει. See T. Iss. vii. 9; T. Benj. xii. 2. The same corruption is found in T. Zeb. x. 6. [7] A = ἐκοιμήθη. [8] α. β–*d*, A, S^1 read as in margin. For καὶ . . . αὐτόν 2° *d* reads καὶ ἀγαγόντες αὐτὸν οἱ υἱοὶ αὐτοῦ ἔθαψαν αὐτὸν ἐν Χεβρὼν ἐν τῷ σπηλαίῳ διπλῷ. [9] α. β–*d*, A, S^1 read ὡς. [10] *g* om. [11] α, *aef* (save that *aef* om. ἐν X. and *h*, *aef* om. αὐτόν 2°). S^1 = ἀνήγαγον αὐτόν (rest corrupt). *bg*, A read as in margin (save that *g* reads καὶ θάψαντες for αὐτ. ἔθ.). See *d* in note 8. *d* adds ἐν X. ἐν τῷ σπηλαίῳ διπλῷ. [12] A^b adds ἐν Χεβρών. *f*, S^1 read Ἀσσὴρ υἱὸς Ἰακὼβ ι΄, υἱὸς Ζέλφας β΄ (S^1 Z. β΄ καὶ υἱὸς Ἰ. ι΄) καὶ (*f* om.) ἔζησεν ἔτη (S^1 om.) ρκϛ΄. *g* adds τέλος διαθήκης Ἀσήρ· οὗτος ἐκ τῆς Ζέλφας δεύτερος ἔζησε ἔτη ρκϛ΄.

[1] Title. α as text (save that *h* om. τοῦ before ἑνδεκάτου and adds πρώτου after Ῥαχ.). *abef*, S^1 read δ. Ἰωσ. ια΄ (*ef*, S^1 om.) περὶ σωφροσύνης (+ Ἰωσὴφ ἑρμηνεύεται ὀνείδου (sic) ἀφαίρεσις *f*). *d* δ. Ἰωσ. τοῦ παγκάλλου (sic) υἱοῦ Ἰακὼβ ια΄, υἱοῦ Ῥαχὴλ α΄ περὶ σωφροσύνης. *g* ια΄ only. A = διαθήκη Ἰωσήφ (+ περὶ φθόνου A^{bhefg}). [2] *d* adds ἃ διέθετο τοῖς υἱοῖς αὐτοῦ. [3] *d* adds ἐν γὰρ τῷ ρι΄ ἔτει τῆς ζωῆς αὐτοῦ. [4] α add γάρ. [5] α, A^{abh} (save that *h* om. κ. τέκνα μου). β, S^1 read as in margin (save that *g* reads τεκνία and *dg* add μου after ἀδ.). A^{b*cdfg} om. [6] S^1 om. *g* adds καί. [7] *c*, *g* om. *d* adds Κυρίου Θεοῦ. [8] A^{b*} add πατρὸς ὑμῶν. [9] α. β, A^{abcdfg}, S^1 read as in margin (save that *a* reads ἡμῶν, *d* ῥήματα for τοῦ and A^b om. υἱοί). A^{b*}

3. Ἐγὼ εἶδον ἐν τῇ ζωῇ μου τὸν φθόνον καὶ τὸν θάνατον
Καὶ[10] οὐκ ἐπλανήθην ⌜ἀλλ' ἔμεινα⌝[11] ἐν τῇ ἀληθείᾳ
Κυρίου.
4. Οἱ[12] ἀδελφοί μου οὗτοι ἐμίσησάν με, *Ὁ δὲ Κύριος[13]
ἠγάπησέ με·
Αὐτοὶ[14] ἤθελόν με[15] ἀνελεῖν, *Ὁ δὲ Θεὸς[16] τῶν πατέρων
μου[17] ἐφύλαξέν με·
Εἰς λάκκον με[18] ἐχάλασάν, Καὶ ὁ ὕψιστος ἀνήγαγέν με[18].
5. Ἐπράθην *εἰς δουλείαν[19], *Καὶ ὁ πάντων δεσπότης[20] β, S εἰς
ἠλευθέρωσέν με· δοῦλον.
Εἰς αἰχμαλωσίαν ἐλήφθην[21], Καὶ ἡ κραταιὰ αὐτοῦ χεὶρ
ἐβοήθησέ μοι·
Ἐν λιμῷ συνεσχέθην, Καὶ αὐτὸς ὁ Κύριος διέθρεψέ με[22].
6. Μόνος ἤμην[23], καὶ ὁ Θεὸς[24] παρεκάλεσέ με·
Ἐν ἀσθενείᾳ ἤμην, καὶ ὁ Κύριος[25] ἐπεσκέψατό με[26]·
Ἐν φυλακῇ ἤμην, καὶ ὁ †σωτὴρ[27] ἐχαρίτωσέ με[28]·
[Ἐν δεσμοῖς καὶ ἔλυσέ με.][29]

ῥήματά μου. [10] *d* reads ἀλλ'. [11] α, *def*, S^{1} (save that *def* read ἔμενον). *a* reads ἀλλ'. *bg*, A om. [12] *g* reads ἐπεὶ γοῦν οἱ. A^{abb*cdfg}, S^{1} καὶ οἱ, but not A^{b} as text states. [13] α, *d*. β–*d*, A^{abh}, S^{1} read καὶ (+ ὁ *aefg*) Κύριος. A^{b*cdfg} om. together with next two words. [14] *g* reads οὗτοι. A^{b*}, S^{1} read καί. [15] *d* trs. after ἀνελεῖν. [16] *c*, A^{b}. *a* reads καὶ ὁ Κύριος. *h*, *bdef*, A^{ab*cdg} καὶ ὁ Θεός. [17] *ef* om. A^{b} = ἡμῶν. [18] *c* om. [19] α, A. β, S read as in margin save that *g* reads ὡς δοῦλος. [20] α. β–*ab*, A^{b*cdg} read ὁ πάντων Κύριος. *a* καὶ ὁ Θεός. *b*, S καὶ ὁ Κύριος (+ ἐκ πάντων S). A^{ab} om. together with ἠλευθέρωσέν . . . ἐλήφθην. [21] *c*, *d* read ἀνελήφθην. A^{b*cdfg} om. next ten words. [22] *c* reads μοι. [23] *ch* om. next sixteen words through hmt. *af* om. next eight words through hmt. [24] *beg*, A, S. *d* reads Κύριος. *d*, A^{b*}, S^{2} add τοῦ πατρός μου. [25] *aef*. *bdg*, S^{1} read ὕψιστος. A^{abhcdfg} = Θεός. A^{b*} = φύλαξ. [26] *a* om. next eight words. A^{abh} next six words. [27] α, β. We should read Θεός μου with A^{b*cdfg} or Κύριος with S^{1}. *g* adds ἐν πᾶσιν. [28] *c* reads μοι. [29] *d* om. It is found in all other MSS. and in A, S. A^{ab*cd} add Κύριος, A^{ef} Θεός before ἔλυσε, but not A^{bh}. I have bracketed the line as an interpolation. It may be a dittography, and have arisen from a corrupt repetition of the preceding in the Hebrew. Thus δεσμός and φυλακή can both go back to מַסְגֵּר. ἐχαρίτωσε = חָנַן which might possibly be corrupted with הִתִּר = ἔλυσε. ἐχαρίτωσε forms a good parallel to the two preceding verbs and ἔλυσε does not. Finally the parallelism is destroyed by this addition, as verses 4, 5, 6, 7 form stanzas of three lines each. *a* om.

7. Ἐν διαβολαῖς καὶ συνηγόρησέ μοι.
Ἐν λόγοις[30] ἐνυπνίων[31] πικροῖς[32] καὶ[33] ἐρρύσατό με[34].
Δοῦλος[35] καὶ ὕψωσέ[36] με.

II. *Καὶ οὗτος ⸢ὁ ἀρχιμάγειρος Φαραὼ⸣[1] ἐπίστευσέ μοι τὸν οἶκον αὐτοῦ. 2. Καὶ ἠγωνισάμην πρὸς γυναῖκα ἀναιδῆ ἐπείγουσάν[2] με παρανομεῖν μετ' αὐτῆς, ἀλλ' ὁ Θεὸς *τοῦ πατρός μου[3] ἐρρύσατό[4] με ἐκ[5] φλογὸς καιομένης. 3. Ἐφυλακίσθην[6], ἐτύφθην[7], ⸢ἐξεμυκτηρίσθην⸣[8], καὶ ἔδωκέ με[9] ὁ[10] Κύριος[11] εἰς οἰκτιρμοὺς ἐνώπιον τοῦ δεσμοφύλακος.

4. Οὐ γὰρ[12] ἐγκαταλείπει[13] Κύριος[14] τοὺς φοβουμένους αὐτόν,
*Οὐκ ἐν σκότει, ἢ δεσμοῖς[15], ἢ θλίψεσιν, ἢ ἀνάγκαις.
5. Οὐ γὰρ ὡς ἄνθρωπος ἐπαισχύνεται ὁ Θεός,
Οὔτε[16] ὡς υἱὸς ἀνθρώπου δειλιᾷ,
Οὔτε[17] ὡς γηγενὴς [ἀσθενεῖ ἢ][18] πτοεῖται[19],
6. Ἐν[20] πᾶσι δὲ τούτοις[21] προΐσταται[22]
Καὶ ἐν διαφόροις τρόποις[23] παρακαλεῖ[24].

[Margin:] β, A, S¹ Αἰγυπτίων. deg, A^ab ἐν φθόνοις συνδούλων. β–b οὕτως (d μετὰ ταῦτα, ag om.) ὁ εὐνοῦχος Φ. β, A, S¹ ἀπωθεῖται. bg, A^abh, S¹ τόποις. β, S¹ παρίσταται.

ἐν δεσμοῖς to end of chapter. [30] α, β, S. A read բանտս (= φυλακαῖς) but this is probably corrupt for բանս = λόγοις. [31] α. β, A, S¹ read Αἰγυπτίων (d Αἰγυπτίοις). [32] A^abh om. [33] A adds ἐκεῖθεν. [34] f, A^b*cdg om. next line. [35] α (save that h reads δοῦλον). deg, A^ab read as in margin. b ἐν φθόνοις σὺν δόλοις. S¹ = ἐν φθόνοις σὺν πόνοις. [36] S¹ = ἐξείλατο.

II. [1] α (save that h reads αὐτός). adefg read καὶ (a om.) (+ μετὰ ταῦτα d, + οὕτως eg, + οὗτος f) ὁ εὐνοῦχος (d οἰνοχόος) Φ. b κ. οὕτως Φωτιμὰρ ὁ ἀρχιμάγειρος Φ. A = καὶ οὕτως Πεταφρής (A^b*cdfg Φωτιφάρ). S¹ = Καὶ οὕτως ὁ ἄρχων τῶν εὐνούχων. g adds ὁ Φωτι. [2] g. α, adef read ἐπειγούσης. b ἐπειγούσῃ. [3] h, A^b*cdfg. c reads τῶν πατέρων μου. befg, A^abh, S¹ Ἰσραὴλ τοῦ πατρός μου (g, A^abh τ. π. μ. Ἰσραήλ). ad τοῦ πατρός μου Ἰακώβ (a Ἰ. τ. π.). [4] b reads ἐφύλαξε. [5] c. h, β read ἀπό. [6] g prefixes καί. [7] be read ἐτυπτήθην. [8] α, ef. bdg read ἐμυκτηρίσθην. a, A om. [9] h, bf. c, adeg read μοι. The words ἔδωκέ με . . εἰς οἰκτιρμοὺς ἐνώπιον are a literal translation of the Hebrew נתן אתי לרחמים לפני. Cf. Dan. i. 9. [10] α. β om. [11] h reads Θεός. [12] α, d. β–d read μὴ γάρ (efg γὰρ μή). [13] α, A. aef, S read ἐγκαταλείψει. bg ἐγκαταλίπῃ (+ ποτε g). d ἐγκαταλειμπάνει. [14] α, adef, A. bg, S om. d adds πώποτε. [15] A = οὐδὲ ἐνσκοτεῖ δεσμοῖς. [16] α, adef. bg read οὐδέ. [17] α, def. abg read οὐδέ. [18] Bracketed as an interpolation. Possibly it is an alternative rendering with πτοεῖται of חַת. [19] α. Reading of β, A, S in margin appears to be a corruption of α. [20] b (h?) read ἐπί. A = ἐν γάρ. [21] α, β–bg. bg, A^abh, S¹ read as in margin. A^b*cdg = Κύριος (by an internal corruption of A^abh). [22] α. β, S¹ read as in margin. A = ἐστί. [23] α, β–af, A. a read τόποις. f προσώποις.

'Εν βραχεῖ[25] **ἀφίσταται**[26] *εἰς τὸ[27] δοκιμάσαι τῆς ψυχῆς β, A
τὸ διαβούλιον. ἀφιστά-
μενος.
7. *'Εν δέκα[28] πειρασμοῖς *δόκιμον ἀπέδειξέ με[29]
Καὶ ἐν πᾶσιν αὐτοῖς[30] ἐμακροθύμησα[31].
Ὅτι[32] μέγα φάρμακόν ἐστιν *ἡ μακροθυμία[33]
Καὶ πολλὰ[34] ἀγαθὰ δίδωσιν *ἡ ὑπομονή[35].

III. Ποσάκις ἡ Αἰγυπτία[1] ἠπείλησέ[2] μοι[3] θάνατον;
ποσάκις[4] τιμωρίαις[5] ⌜με⌝[6] παραδοῦσα[7] ἀνεκαλέσατο[8] [καὶ β–a, A^a, S^1 μὴ
ἠπείλησέ μοι[9]] ***καὶ μὴ θέλοντός μου**[10] συνελθεῖν αὐτῇ **ἔλεγέ**[11] θέλοντι.
μοι· 2. Κυριεύσεις[12] ***κἀμοὶ καὶ πάντων τῶν ἐν τῷ οἴκῳ μου**[13], β, A, S^1 ἔλεγε δέ.
*ἐὰν ἐπιδῷς ἑαυτὸν[14] εἰς ἐμέ, καὶ ἔσῃ ὡς δεσπότης ἡμῶν[15]. β, A, S^1
3. 'Εγὼ δὲ[16] ἐμνημόνευον[17] *λόγους πατρός **μου**[18], καὶ μου καὶ
εἰσερχόμενος εἰς τὸ ταμιεῖον *⌜κλαίων⌝ προσηυχόμην[19] πάντων τῶν ἐμῶν.
Κυρίῳ[20]. 4. Καὶ ἐνήστευον ἐν τοῖς ἑπτὰ ἔτεσιν[21] ἐκείνοις, dg, A μου
καὶ ἐφαινόμην *τῷ Αἰγυπτίῳ[22] ὡς ἐν τρυφῇ διάγων· ὅτι[23] 'Ιακώβ.

S = ὀδύναις. [24] A reads աղաչի (= παρακαλεῖται) corrupt for աղաչէ = παρακαλεῖ. *a* om. next line. [25] *c*, *d* read βραχύ. [26] α. β, A read as in margin. S^1 = ἐπιστάμενος. [27] *h* reads ἐν τῷ, *g* καὶ εἰς τό. [28] β–*d*, A. α read ἐν ἕνδεκα. *d* διὰ τοῦτο ἐν. *g* ἕως δέκα. S^1 = ἐν ἐννέα. [29] α. β–*d*, A, S^1 read δόκιμόν με ἀνέδειξε. *d* ἐδοκίμασε. [30] *g*, A reads τούτοις. [31] A = ἐδοκιμάσθην. [32] *d* reads οἶδα ὅτι. [33] A^{ah} ἡ ὑπομονή. A^b = αἱ ὑπομοναί (not sing. as in text). A^{b*cdg} = αἱ μακροθυμίαι. S om. next line. [34] A^{b*cdg} om. [35] A^{b*cdg} = ὑπομένουσι.

III. [1] *d* adds Μέμφις. *g* repeats ποσ. ἡ Αἰγ. S^1 reads οἱ Αἰγ. [2] *c* reads ὑπείλησε. *e* ἠθέλησεν. S^1 = ἠπείλησαν. [3] *g* om. [4] *g* adds ἡ Αἰγυπτία. [5] *h* reads εἰς τιμωρίας. *g* τιμωρίᾳ. *d* ἀπειλαῖς and om. next seven words. [6] α. β, A, S^1 om. [7] *a* reads παραδοῦναι. A^c = παρέδωκε. [8] A = πάλιν ἀνεκαλέσατο. For ἀνεκαλέσατο . . . αὐτῇ *a* reads ἀλλ' ὁ Θεὸς ἐρρύσατό με. *befg*, A^{abb*cd}, S^1 add με. [9] *g*, A^{abb*cd} om. I have bracketed καὶ ἠπείλησέ μοι as an interpolation. [10] α, A^{ah}. *bdef*, S^1 read as in margin. *g* μὴ θελήσας. A^{b*cdg} = ἀλλ' ἐγὼ οὐκ ἠθέλησα. A^b καὶ (text wrong here) οὐκ ἠθέλησα. [11] α. β, S^1 read as in margin (save that *a* reads γάρ for δέ). A = καὶ ἔλεγε. For following μοι *g* reads ὅτι. [12] β–*f*. α, *f* read κυριεύσῃς. [13] α. β, A, S^1 read as in margin. [14] *d* trs. ἐὰν . . . ἐμέ before κυριεύσεις. A^{abh} = καὶ (A^{ah} om.) ἐὰν κυριεύσῃς. [15] *f* om. A = μου. [16] *b*, S^1 read οὖν. [17] α. β reads ἐμνησκόμην. [18] *c*. *dg*, A read λόγων (+ πατέρων A^g) πατρός μου (*g* μου πατρὸς) 'Ιακώβ. These (excepting A^g) are right. Cf. Jub. xxxix. 6. *h*, *aef*, S^1 read λόγους (*aef* λόγων) πατέρων μου. *b* λόγους πατέρων πατρός μου 'Ιακώβ. [19] *c*. *h* reads κλαίων καὶ εὐχόμενος. β, A, S^1 read προσηυχόμην. *c* adds τῷ. [20] A = θεῷ. *d* adds τῷ θεῷ. ταῦτά μοι ἐποίησα ἐπὶ ἔτη ἑπτά. [21] A = ἡμέραις but the corruption is native to A. [22] *c* reads τοῖς Αἰγυπτίοις.

οἱ νηστεύοντες *διὰ τὸν θεὸν[24] τοῦ προσώπου τὴν χάριν[25]
λαμβάνουσιν[26]. 5. Ἐὰν δὲ ἀπεδήμει[27] *ὁ κύριός μου[28]
οἶνον[29] οὐκ ἔπινον, *καὶ τριημερίζων[30] ἐλάμβανόν[31] ⌜μου⌝ τὴν
τροφήν[32], καὶ ἐδίδουν[33] αὐτὴν ⌜τοῖς⌝[34] πένησιν καὶ ⌜τοῖς⌝[34]
β–d, A, S^1 καί. ἀσθενοῦσιν. 6: *Ὤρθριζον δὲ[35] πρὸς Κύριον καὶ ἔκλαιον
περὶ Μεμφίας[36] τῆς Αἰγυπτίας, ὅτι σφόδρα[37] ἀδιαλείπτως
β, A, S^1 υἱόν, καὶ ηὐξάμην πρὸς Κύριον καὶ ἔτεκεν ἄρρεν. ἠνόχλει[38] μοι[39]. *καὶ γὰρ[40] ἐν νυκτὶ εἰσῄει[41] *πρός με[42]
λόγῳ ἐπισκέψεως. 7. Καὶ[43] ὅτι[44] τέκνον ἄρρεν[45] οὐκ ἦν
αὐτῇ, καὶ[46] προσεποιεῖτο ἔχειν με ⌜ὡς⌝[47] υἱόν[48]. 8. Καὶ[49]
ἕως[50] χρόνου ὡς υἱόν με[51] περιεπτύσσετο, *ἐγὼ δὲ[52] ἠγνόουν
*κἀκείνη δὲ ὕστερον[53] εἰς πορνείαν με ἐφελκύσατο[54].

A^{ab} om. καὶ ἐφαινόμην . . . διάγων. [23] *d* reads καὶ γάρ. *c* adds γάρ. [24] α, *b*. β–*b* read διὰ θεόν. β, A, S^1 trs. before νηστεύοντες. [25] *d* reads θέσιν. [26] α, *b*. β–*bd* read προσλαμβάνουσιν. *d* προλάμπουσαν κέκτηνται. [27] *aef*. *c*, *g* read απεδη μοι, a corruption of ἀπεδήμει. *h* ἐπεδήμει. *b*, S^1 ἐπεδίδῃ μοι. *d* ἀπέδωτό μοι. A^{abb*cd} read երթայի = ἀπηρχόμην or ἀπεδήμουν corrupt (?) for երթայր = ἀπεδήμει. [28] α. A read ուրեք (= ποι) corrupt (?) for տէր իմ = ὁ Κύριος μου. β, S^1 om. [29] *d* reads οἶνος. [30] *a* om. A = τριῶν γὰρ ἡμερῶν and om. following μου. It would have been better if the translator had rendered οὔτε τριημερίζων, regarding the negative as governing the two verbs ἔπινον and ἐλάμβανον. See Driver, *Hebrew Tenses*^{2}, 115. But it is possible to take the text as it stands. [31] *h* (?), *ef* read ἐλάμβανα. *g* ἐλάμβανε. [32] α. β reads δίαιταν. [33] *h* reads ἐδιδόμην. *g* ἐδίδου. [34] α. β, A, S^1 om. [35] α, *d* (save that *c*, *d* read ὀρθ.). *aefg* read ὤρθριζον (save that *ef* read ὀρθ.). *b*, S^1 καὶ ὤρθριζον. The phrase = ואשׁחר. A^b adds at beginning καὶ ὅλην τὴν νύκτα προσηυχόμην. [36] α, *b*, A^{fg}, S^1. *d* reads αὐτῆς and om. τῆς Αἰγ. *ef* Μεμφίου. *g* Μεμφθείαν (with following two words in acc.). *a* om. A^a = Πεμθίας. A^h Μεμφθίας. A^{b*cd} Μεφίας. A^b corrupt. [37] *a* om. A adds καί. [38] *efg*. *c* reads ἐνόχλῃ. *h*, *abd* ἐνόχλει. [39] A^b adds τοῦ πορνεῦσαι. [40] *h*. *c*, *d* read καὶ γὰρ καί. β–*d*, A, S^1 read as in margin. [41] *bde* read εἰσίει. [42] *b*, S^1 trs. after ἐπισκέψεως. [43] *bd* add τὰ μὲν πρῶτα (*d* τ. πρ. μέν). S^1 has some corruption. [44] *d* reads ἐπειδή. *g* ὅτε. [45] α. β–*d* read ἀρρενικόν (*g* ἀρσενικόν). *d* om. and trs. τέκνον after αὐτῇ. [46] *c*, *a*. *h*, β–*a*, A, S^1 om. [47] *g*, A om. [48] (*h* ?), β, A, S^1 add as in margin (save that *d* om. καί and *ef* ἄρσεν). Possibly this clause was lost through hmt. as υἱόν may have stood in *c* as in A instead of ἄρρεν. Before this addition *d* inserts ὑπολαβὼν ἐγὼ ὅτι χάριν τέκνου τοῦτο ποιεῖ and om. καὶ ἕως χρόνου . . . ἠγνόουν. [49] α, A. β, S^1 om. [50] *b*, S^1 add οὖν. [51] *aef*, A trs. after περιεπτ. *g* om. [52] α. β–*df*, A, S^1 read κἀγώ. *f* om. together with next word. [53] α. *a* reads ὅτι.

9. Καὶ νοήσας ἐγὼ[55] ἐλυπήθην ἕως θανάτου[56]· *ἐξελθούσης
δὲ[57] αὐτῆς ἦλθον εἰς ἐμαυτόν, καὶ ἐπένθησα[58] περὶ αὐτῆς[59]
ἡμέρας πολλάς, *ὅτι ἔγνων τὸν δόλον αὐτῆς καὶ τὴν πλάνην[60].
10. Καὶ ἔλεγον *πρὸς αὐτὴν[61] ῥήματα ὑψίστου, εἰ ἄρα
ἐπιστρέψει[62] ἀπὸ τῆς ἐπιθυμίας[63] τῆς πονηρᾶς[64].

IV. *Πολλάκις οὖν[1] *ὡς ἁγίῳ ἀνδρὶ ἐν λόγοις[2] ἐκολάκευέ[3]
με[4] καὶ[5] μετὰ δόλου διὰ[6] ῥημάτων ἐπαίνει[7] *τὴν σωφρο-
σύνην[8] μου ἐνώπιον τοῦ ἀνδρὸς αὐτῆς[9], βουλομένη *κατὰ
μόνας[10] ὑποσκελίσαι με. 2. *Ἐδόξαζε ⌈γάρ⌉[11] με ὡς
σώφρονα *φανερῶς, καὶ ἐν κρυφῇ[12] ἔλεγέ μοι· Μὴ φοβηθῇς[13]
τὸν ἄνδρα μου· καὶ γὰρ πέπεισται[14] περὶ τῆς σωφροσύνης
σου[15]· ὅτι κἂν *τις αὐτῷ εἴπῃ[16] περὶ ἡμῶν, *οὐ πιστεύσει[17].
3. *Ἐν τούτοις πᾶσιν[18] ἐγὼ[19] *χαμοκοιτῶν ἐδεόμην τοῦ
Θεοῦ[20] ὅπως *ῥύσεταί με[21] ἐκ *τῆς δολιότητος αὐτῆς[22]. 4. Ὡς

β–a, A, S^1 ποσάκις. β–d, A, S^1 με. bdg, A, S^1 ἐχαμοκοίτων ἐγὼ ἐν σάκκῳ καί. aef θεοῦ ἐν σάκκῳ. β–a, A, S^1 τῆς Αἰγυπτίας.

be, S^1 ἔσχατον. d κἀκείνη μάλιστα ἐπετείνετο περισσοτέρως ὁ ἔρως καί. f ὕστερον. g ἔσχατα δέ. A = καὶ μετὰ ταῦτα. [54] α, befg, S^1. But with ad we should read ἐφελκύετο. A = ἠθέλησε ἐμβάλλειν (A^{b*cdfg} ἐφελκύειν). [55] α, A. β–d, S^1 om. d reads τὸν δόλον ἐγώ. [56] d om. next six words. [57] α. β–d, A, S^1 read καὶ ἐξελθ. [58] A^{ab} add καὶ ἔκλαυσα. [59] d adds ἐπί. [60] d reads ἐγνωκὼς τὴν πλάνην αὐτῆς. a om. [61] α. β reads αὐτῇ. [62] α, defg. a reads ὑπόστρέψει. b, S^1 ἀποστρέψει. [63] β, A, S^1 add αὐτῆς. [64] d reads πονηρίας. A^b adds καὶ αὐτὴ φανερῶς εἰς ὀφθαλμοὺς ἀνθρώπων ἔλεγε.

IV. [1] α. β–a, A, S^1 read as in margin (save that A^{abh} is corrupt). a om. ver. 1. [2] α, β–a, S^1 (save that dg read ἅγιον ἄνδρα). A^{b*cdfg} = ὡς ἁγίοις λόγοις. A^{ab} ἁγίοις λόγοις σου. [3] α, de^2. be^1fg read ἐκολάκευσε. [4] g reads μοι. [5] b, S^1 om. [6] d adds ματαίων. [7] α, d, A. bef, S^1 ἐπαινοῦσα. g ἐπῄνεσε. A adds με καί. [8] h reads τῆς σωφροσύνης. [9] A adds ἐξηγεῖτο καί. d om. rest of verse. [10] A^b = ἐν κρυπτῷ. [11] α. β–d, A, S^1 read ἐδόξαζε (save that g, S^1 read ἐδόξασε). d, A read καὶ φανερῶς μὲν ἐδόξαζε. [12] d, A read ἐν κρυπτῷ δέ. [13] c, def read φοβηθείς. [14] c, abef, A, S^1. h, dg read πεπίστευται. [15] d om. rest of verse. [16] α. β–d, A, S^1 read εἴπῃ τις αὐτῷ. [17] α. β–d read οὐ μὴ πιστεύσῃ (e πιστεύσει). [18] d reads ἐγὼ δὲ ταῦτα ἀκούων ἐλυπούμην μεγάλως καί. [19] α. β om. [20] α, aef (save that aef add ἐν σάκκῳ). bd, A, S^1 read ἐχαμοκοίτων ἐγὼ (d, A om.) ἐν σάκκῳ καὶ (A καὶ ἐν σάκκῳ) ἐδεόμην τοῦ θεοῦ (A Κυρίου). g χαμαικοιτῶν ἐν σάκκῳ ἐδεόμην τ. Θεοῦ. [21] c, bdeg. h, af read ῥύσηταί με. bdg, S^1 add ὁ (dg om.) Κύριος. [22] α. β–a, A, S^1 read as in margin. a ταύτης. α = תרמיתה or מרמתה which may be a corruption of המצרית = τῆς Αἰγυπτίας.

β, A, S¹ Κυρίου.
β, S¹ καὶ τὸν Αἰγύπτιον πείσω.
abef, S¹ ἐν νόμῳ κυρίου σου πορευόμενοι.
β, A, S¹ om. ἀλλὰ . . . προσερχομένοις.

δὲ οὐδὲν ἴσχυσεν[23] ⌜*ἐν τούτῳ[24], πάλιν ἐπὶ[25]⌝ λόγῳ κατη-
χήσεως ἤρχετο[26] πρός με τοῦ[27] μαθεῖν[28] λόγον Θεοῦ[29]. 5.
Καὶ ἔλεγέ[30] μοι[31]· Εἰ θέλῃς[32] ἵνα καταλείψω[33] τὰ εἴδωλα,
συγγενοῦ[34] μοι, *κἀγὼ πείθω τὸν ἄνδρα μου[35] ἀποστῆναι ἀπὸ[36]
τῶν εἰδώλων, *καὶ πορευσόμεθα †ἐνώπιον Κυρίου σου[37].
6. *Ἐγὼ δὲ πρὸς αὐτὴν ἔλεγον[38] *ὅτι οὐχὶ[39] ἐν ἀκαθαρσίᾳ
θέλει[40] Κύριος τοὺς σεβομένους αὐτόν, οὔτε[41] *τοῖς μοιχεύουσιν
εὐδοκεῖ[42], ⌜ἀλλὰ τοῖς ἐν καθαρᾷ καρδίᾳ καὶ στόμασιν ἀμιάντοις
αὐτῷ προσερχομένοις⌝[43]. 7. *Κἀκείνη ἀντεφιλονείκει πλη-
ρῶσαι θέλουσα τὴν ἐπιθυμίαν αὐτῆς[44]. 8. *Ἐγὼ δὲ[45]
προσετίθουν *νηστείαν καὶ[46] προσευχήν, ὅπως ῥύσεταί[47] με ὁ[48]
Κύριος ἀπ' αὐτῆς[49].

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bg, A ἐσιώπησε.

[23] *g* reads ἴσχυεν. [24] α. β–*d*, A, S¹ om. *d* reads ἀνύσαι. [25] *g* reads ἐν. [26] α, *bf*, S¹. *aeg*, A read εἰσήρχετο. *d* εἰσέρχεται. [27] α. β om. A⁻ᵇ = θέλουσα. Aᵇ καὶ ἤθελε. [28] A^{fg} = διδάσκειν. A^{b*cd} om. but A^{ab} read as in text. [29] α. β, A, S¹ read Κυρίου. [30] *g* reads λέγει. [31] A⁻ᵇ om. [32] α. β reads θέλεις. [33] *b* reads καταλίπω. [34] *b* reads συνπείσθητι. Aᵇ adds καὶ χαρίζου μοι. [35] α, A. β, S¹ read as in margin (save that S¹ adds Πετιφράν before πείσω). [36] α. β om. [37] α (save that *c* reads πορευσώμεθα and *h* ἐν ὀνόματι for ἐνώπιον). Here both ἐνώπιον and ἐν ὀνόματι seem corrupt for ἐν νόμῳ. *abef*, S¹ read as in margin (save that *a* reads πορευόμενον). *dg*, A καὶ ἐν ν. Κυρίου (Aᵇ om.) σου πορευσόμεθα (*d* πορευσώμεθα οἱ ἀμφότεροι, A πορεύεσθαι). [38] α. *aef* read ἔλεγον δὲ πρὸς αὐτήν. *bg*, S¹ λέγω δὲ πρὸς αὐτήν. *d* εἶπον δὲ αὐτῇ. A = καὶ ἐγὼ (A^{ab*cdg} om.) λέγω πρὸς αὐτήν. [39] α. β reads οὐκ. S¹ adds Ἀμεμφρία κυρία μου. [40] *h*, *b* read λέγει. *g* ἐλεεῖ. [41] α (save that *h* adds ἐν). β reads οὐδὲ ἐν. [42] A = εὐδοκεῖ Κύριος ἐν τοῖς μοιχεύουσιν. [43] α. β. A, S¹ om. [44] α (save that *c* reads θέλων and *h* om. it). *aef* read κἀκείνη ἐφιλονείκει ποθοῦσα τελέσαι τ. ἐπιθυμίαν αὐτῆς. *bg*, A κἀκείνη ἐσιώπησε ποθοῦσα ἐκτελέσαι (*g* τελέσαι) τ. ἐ. αὐτῆς (A^{ab} καὶ (Aᵇ om.) τελοῦσα τ. ἐπιθυμίαν αὐτῆς (Aᵇ μου)). *d* is conflate as frequently and reads: ἐκείνη δὲ ταῦτα ἀκούσασα ἐσιώπησε μὲν κατὰ πρόσωπόν μου μηδὲν ἕτερον τολμήσασα εἰπεῖν· τῇ δὲ διανοίᾳ αὐτῆς ἐφιλονείκει ποθοῦσα τελέσαι τ. ἐπιθυμίαν αὐτῆς. S¹ = αὐτὴ δὲ λόγους πολλοὺς προσετίθει, and points to *aef*. *d*, S¹ may here be neglected. *bdg*, A and α, *aef* only differ really in one word. Where the former have ἐσιώπησε the latter have ἀντεφιλονείκει or ἐφιλονείκει. The latter = התחרות while ἐσιώπησε = התחרשׁה. [45] α. β, A read κἀγώ. [46] S¹ om. [47] *a* reads ῥύσηται. [48] *abd* om. [49] *d* reads ἐκ τῶν τοῦ διαβόλου παγίδων, καὶ ἐκ τῶν χειρῶν αὐτῆς.

V. *Καὶ πάλιν[1] ἐν[2] *ἑτέρῳ χρόνῳ[3] λέγει μοι· Εἰ μοιχεῦσαι οὐ θέλεις, ἐγὼ ἀνελῶ[4] τὸν *ἄνδρα μου φαρμάκῳ καὶ[5] λήψομαί σε εἰς[6] ἄνδρα. 2. Ἐγὼ οὖν, ὡς ἤκουσα τοῦτο, διέρρηξα *τὰ ἱμάτιά[7] μου, καὶ εἶπον ⌜αὐτῇ⌝[8]· Γύναι, αἰδέσθητι τὸν Θεόν[9], καὶ[10] μὴ ποιήσῃς τὴν *πρᾶξιν ταύτην τὴν πονηράν[11], ἵνα μὴ[12] ἐξολοθρευθῇς· *ἐπεὶ καίγε γίνωσκε ὅτι ἐγὼ[13] ἐξαγγελῶ[14] *πᾶσιν τὴν ἐπίνοιάν σου ταύτην[15]. 3. Φοβηθεῖσα[16] οὖν ἐκείνη ἠξίου με[17] ἵνα μὴ[18] ἐξαγγείλω[19] τὴν *ἐπίνοιαν ταύτην[20]. 4. Καὶ *ἀνεχώρησεν, ἐπιθάλπουσά με δώροις[21] καὶ *ἀπολαύσεσι πάσαις[22].

VI. ⌜Καὶ μετὰ τοῦτο⌝[1] ἀποστέλλει[2] μοι βρῶμα ἐν γοητείᾳ

β, A, S^1 Αἰγύπτιον καὶ οὕτως νομίμως.

β τὴν στολήν.

β-f, A, S^1 Κύριον.

β, A, S^1 ὅτι καίγε ἐγώ.

β-d, S^1 τὴν ἐπίνοιαν τῆς ἀσεβείας σου πᾶσιν. β-g, A, S^1 κακίαν αὐτῆς.
β-d, A, S^1 πέμπουσα πᾶσαν ἀπόλαυσιν υἱῶν ἀνθρώπων.

V. [1] α. *aefg*, A read πάλιν. *b*, S^1 πάλιν δέ. *d* διελθόντος οὖν ἐκ τότε ἐνιαυτοῦ ὁλοκλήρου πάλιν. [2] *g* om. [3] *d* reads μιᾷ τῶν ἡμερῶν προσελθοῦσα. [4] α reads ἀνερῶ, and other MSS. ἀναιρῶ. I have emended as above. [5] α (save that *h* adds οὕτως). β, A, S^1 read as in margin save that for νομίμως (which *ef*, A read) *a* reads νομίσας. *b*, S^1 νόμῳ, *d* νομίμῳ and *g* om. Here φαρμάκῳ = בחמה and νομίμως = בחקה. [6] *d* om. [7] α. β reads as in margin. [8] α. *d* reads πρὸς αὐτήν. β-d, A, S^1 om. [9] α, *f*. β-f, A, S^1 read as in margin. [10] *g* om. [11] *h*, *aefg*, A. *c* reads πρ. τὴν πονηράν, *b*, S^1 πρ. τὴν πονηρὰν ταύτην. *d* πονηρὰν πρ. ταύτην. [12] *e* om. [13] α (save that *h* adds οὖν after ἐπεί). β-g, A, S^1 read as in margin (save that *d* reads καί for καίγε). *g* reads καὶ γὰρ ἐγώ. Here γίνωσκε in α = דַּע. The latter word though wanting here in β, A, S^1 reappears in the next clause as רע in β, A, S^1. See note 15. [14] *g*, A^b read ἐξαγγέλλω. [15] α. β-d, S^1 read as in margin (save that *g* reads πᾶσαν). *d* τῆς καρδίας σου καὶ ἀσεβείας σου πᾶσιν ἀνθρώποις. For πᾶσιν . . . ταύτην A reads πονηρὰν πρᾶξίν σου πᾶσιν. Here ἐπίνοιαν τῆς ἀσέβειας = מזמת רע. See note 13. [16] A^{ab} om. [17] α, A. *d* reads μοι. β-d, S^1 om. [18] *c*, *d*. *h* reads μηδέν. β-d, A μηδενὶ. [19] α, β-dg (save that *aef* read ἀναγγείλω). *d* reads ἀναγγεῖλαί τινι. *g* εἴπω. *h* adds τινι. [20] α. β-g, A, S^1 read as in margin. *g* ἀσέβειαν τῆς ἐπινοίας αὐτῆς. [21] α. β reads as α save in giving θάλπουσα (*a* θέλπουσα) for ἐπιθ. A = ἀναχωρήσασα δώροις ἔθαλπέ με. [22] α (save that the MSS. read in accusative). β-d, A, S^1 read as in margin (save that A reads ἔπεμπέ μοι for πέμπουσα). *d* ἀποστέλλουσά μοι ἀπὸ πᾶσαν ἀπόλαυσιν.

VI. [1] α. *d*, S^1 read καὶ δὴ ἐν μιᾷ. β-d καί. [2] α, β-ag. *ag*, S^1 read

πεφυρμένον[3]. 2. *Ὡς δὲ[4] ἦλθεν ὁ[5] εὐνοῦχος ὁ κομίζων αὐτό[6], *ἀνέβλεψα καὶ[7] εἶδον *φοβερὸν ἄνδρα[8] ἐπιδιδόντα μοι *μετὰ τοῦ τρυβλίου[9] μάχαιραν· καὶ συνῆκα ὅτι[10] *περιέργεια ἐστὶν εἰς ἀποπλάνησίν μου[11]. 3. Καὶ ⌜ἐξελθόντος αὐτοῦ[12]⌝ ἔκλαιον[13], ***μὴ γευσάμενος μήτε ἐκείνου μήτε ἄλλου τῶν ἐδεσμάτων αὐτῆς**[14]. 4. *Μετὰ δὲ[15] μίαν ἡμέραν ἐλθοῦσα[16] πρός με[17] ***καὶ ἐπιγνοῦσα τὸ βρῶμα**[18] λέγει[19] μοι[20]· Τί τοῦτο ὅτι οὐκ ἔφαγες[21] *τοῦ βρώματος[22]; 5. Καὶ εἶπον *πρὸς αὐτήν[23]· Ὅτι[24] ἐπλήρωσας αὐτὸ ⌜γοητείας⌝[25] θανάτου[26]· καὶ *πῶς εἶπας[27] ὅτι Οὐ προσεγγίζω[28] τοῖς[29] εἰδώλοις[30] ἀλλὰ τῷ[31] Κυρίῳ[32] ⌜μόνῳ⌝[33]; 6. Νῦν οὖν γνῶθι[34] ὅτι ὁ[35] Θεὸς *τοῦ πατρός[36] μου *δι' ἀγγέλου αὐτοῦ[37] ἀπεκάλυψέ[38] μοι τὴν κακίαν σου[39], καὶ ***ἐν τούτῳ ἐφύλαξα**[40] αὐτὸ[41] εἰς ἔλεγχόν σου, *εἴπως ἄρα[42] ἰδοῦσα[43] μετανοήσεις[44].

β–g, A, S[1] μήτε ἐκεῖνο μήτε ἄλλο τι τῶν ἐδεσμ. αὐτῆς γευσάμενος.
β, A[b*cdg] ἐπέγνω τ. β. καί.
β, A, S[1] ἐτήρησα.

ἀπέστειλε. *g* adds ἔν. [3] *h*, β–*b*. *c* reads πεφαρμακευμένον. *b* πεφυραμένον. [4] *c*. *h* reads ὡς. β, A, S[1] read καὶ ὡς. [5] *eg* om. [6] β. *c* reads αὐτῷ. *h* αὐτός. A[ab*cdeg] τὴν δίαιταν. A[b] τὸ βρῶμα. *aef*, A prefix μοι. S[1] adds καὶ ὁ Θεὸς ἐφανέρωσέ μοι. [7] *d*, A = ἀναβλέψας. [8] α, β–*b*. *b*, A, S[1] read ἄνδρα φ. [9] *c* om. For μετά *g* reads διά and for τρυβλίου *d* reads τριβλίου. By an internal corruption A reads θήκης. [10] *abg*, A add ἡ. [11] α. β–*d*, A[abh], S[1] read (+ ἡ *b*) περιέργεια αὕτη (*b* αὐτῆς, A[h] om.) εἰς ἀποπλάνησίν (+ ψυχῆς *b*) ἐστιν (A[abh] ἤρξατο). *d* περιέργεια ἦν τοῦ Σατανᾶ καὶ εἰς ἀποπλ. ψ. ἐστιν. A[b*cdg] = ἀποπλάνησις αὕτη εἰς περιέργειαν ἐστίν μοι. [12] *b* reads αὐτῆς. [13] A[ab] om. A[b*cdg] = ἠρξάμην κλαίειν καί. [14] α. β–*g*, A, S[1] read as in margin (save that *ef* om. τι and trs. γευσάμενος before τῶν and A reads ἐγευσάμην). *g* μήτε ἐκείνου μήτε ἄλλου τῶν ἐδεσμάτων τινὸς γευσάμενος. [15] α, *af*. *be*, S[1] read μετὰ οὖν (*e* om.). *d* καὶ δὴ μετά. *g*, A καὶ μετά. [16] *c* reads ἐξελθοῦσα. *d* ἀνελθοῦσα. [17] *g* reads μοι. [18] α. β, A[b*cdg] read as in margin. A[abh], S[1] om. [19] *d* reads εἶπε. [20] α, *dg*. β–*dg* read πρός με. [21] *bdeg* add ἀπό. [22] *a* reads τὸ βρῶμα. *d* adds τούτου ὅπερ τῇ χθὲς ἡμέρᾳ ἀπέστειλά σοι. *a* om. next four words. [23] *g* reads αὐτῇ. S[1] = πρὸς τὴν κυρίαν ἐμήν. [24] *dg* read ἐπειδή. For ὅτι ἐπλήρωσας S[1] reads τί ἐποίησας ἐμοί, ὥστε τὴν ζωήν μου λαμβάνειν τὰ ἄνομα ὅτι ἔπεμψας βρῶμα πληρώσασα; [25] α. β, A, S[1] om. [26] *d* reads θανατικοῦ φίλτρου διὰ τοῦτο οὐκ ἔφαγον αὐτό. [27] *d* reads ἐπειδὴ εἶπάς μοι. [28] α. β–*g* read ἐγγίζω. *g* ἔτι ζῶ. [29] α, *adef*, A. *bg* om. [30] *d* adds ἀπὸ τοῦ νῦν. [31] α, *d*, β–*d* om. For τῷ Κ. μόνῳ S[1] reads ἔσομαι τοῦ Κυρίου. [32] *g* reads θεῷ. [33] *df* read μόνον. [34] *d* reads γνώθητι. [35] *e*[1] om. [36] A = τῶν πατέρων. [37] α, A. β–*dg*, S[1] read δι' ἀγγέλου. *dg* om. [38] *c* reads ἐπεκάλυψε. [39] *d* adds διὰ τοῦτο. [40] α. β, A, S[1] read as in margin. [41] *d* trs. after σου. [42] *c*. *h*, β read

7. *Ἵνα δὲ[45] μάθῃς[46], ὅτι[47] τῶν[48] ἐν σωφροσύνῃ θεοσεβούν-
των[49] οὐ κατισχύσει[50] κακία[51] *τῶν ἀσεβούντων[52]. ⸢ἰδοὺ⸣[53]
λαβὼν[54] *ἐξ αὐτοῦ ἐνώπιόν σου ἐσθίω. Καὶ τοῦτο εἰπὼν ἐπευξάμενος
οὕτως[55]· Ὁ Θεὸς τῶν πατέρων μου καὶ ὁ ἄγγελος Ἀβραὰμ[56]
*ἔσται μετ' ἐμοῦ[57], ⸢ἔφαγον⸣[58].
8. Ἡ δὲ ⸢ἰδοῦσα τοῦτο⸣[58]
ἔπεσεν[59] *ἐπὶ πρόσωπον αὐτῆς[60] *εἰς τοὺς πόδας μου[61]
κλαίουσα[62]. καὶ ἀναστήσας[63] αὐτὴν ἐνουθέτησα.
9. *ἡ
δὲ[64] συνέθετό μοι[65] τοῦ[66] *μηκέτι ποιῆσαι[67] τὴν ἀσέβειαν
ταύτην[68].

VII. *Ἔτι δὲ[1] ἡ καρδία αὐτῆς *ἔκειτο εἰς τὸ κακὸν καὶ
περιεβλέπετο ποίῳ τρόπῳ με παγιδεῦσαι· στενάζουσα δὲ †συντόμως
συνέπιπτε μὴ ἀσθενοῦσα[2].
2. Ἰδὼν δὲ αὐτὴν[3] ὁ *ἀνὴρ αὐτῆς[4]
λέγει[5] ⸢πρὸς αὐτήν⸣· Τί[6] συνέπεσε τὸ πρόσωπόν σου; ἡ δὲ

β–f, A, S^1 ἐνώπιον αὐτῆς (+ἀπ' αὐτοῦ e) ἔφαγον (+ἀπὸ τοῦ βρώματος A), εἰπὼν (καὶ εἶπον αὐτῇ A).

β, A, S^1 ἡ δὲ ἔπεσεν.

β, S καὶ ἔκλαυσε.

β, A, S^1 ἐνέκειτο εἰς (+ἐμὲ εἰς bdg, A, S^1) ἀκολασίαν καὶ στενάζουσα συνέπιπτεν.

β, A^{bfg}, S^1 Αἰγύπτιος.

εἰ ἄρα. *e* adds αὐτό. [43] β–*eg*, S^1 add αὐτό. [44] *d* reads μετανοήσῃ σε. [45] *d* reads ἵνα. A = καὶ τοῦτο. [46] *a*, A = γνώσῃ. [47] *g* om. [48] *h* om. [49] *h*, β–*a*, A, S. *c* reads εὐσεβούντων. *a* θεὸν σεβόντων. [50] α, *ade*. β–*ade*, A, S^1 read κατισχύει. For οὐ . . . ἀσεβούντων *f* reads οὐδὲν κακὸν ἅπτεται. [51] *g* reads τὰ κακά. [52] α, *g*. *bde* read ἀσεβούντων. *af* om. See note 50. [53] α. *d* reads θεᾶσαι. β–*d*, A, S^1 om. [54] *a* om. *df*, A read καὶ λαβών. [55] α (save that *h* om. οὕτως). So almost *f* ἐνώπιόν σου ἀπ' αὐτῶν ἐσθίω, εἰπών. β–*df*, A^{-b}, S^1 read as in margin (save that after αὐτῆς *g* adds ἐξ αὐτῆς). *d* reads ἀπὸ τοῦ βρ. ἐνώπιον αὐτῆς ἔφαγον οὕτως εἰπών and A^b ἀπὸ τοῦ β. ἐφ. ἐνώπιον αὐτῆς καὶ εἶπεν. [56] *d* reads τοῦ Ἀ. *g* Ἰσραήλ. A = αὐτοῦ. [57] A = φυλάξει με. [58] α. β, A, S^1 om. [59] *d* reads ἐπέπεσεν. A = πεσοῦσα. [60] *bd*, S read ἐπὶ πρόσωπον and *d* trs. after μου. [61] A^{b*cdg} om. For εἰς *d* reads ἐπί. [62] α. β, S read as in margin. A = ἔκλαυσε. [63] A^{b*cd} = ἐγγίσας. A^g συνετίσας. [64] α. β reads καί. [65] *c* reads με. *b* om. [66] α, *bd*. β–*bd* om. [67] α. β reads μὴ ποιῆσαι ἔτι. [68] *d* adds ἀλλ' ἤδε τῷ στόματι αὐτῆς ἀπειρνεῖτο τοῦ μηκέτι ἐν τοῖς αὐτοῖς εὑρεθῆναι.

VII. [1] α, β–*bd*, S^1. *b* read ὅτι δέ. *d*, A ἀλλ' οὖν. [2] α (save that *h* reads ὁποίῳ and *c* reads μοι for μή). β, A, S^1 read as in margin (save that *b*, S^1 om. καί and read προσέπιπτεν, *d* adds τῷ προσώπῳ after συνέπ. and *dg* read πρός με εἰς for εἰς ἐμὲ πρός, and that for στενάζουσα συνέπιπτεν A reads πνεύματι συμπεσοῦσα (for ⲋⲱⲛⲃⲱⲗ is corrupt for ⲱⲛⲅⲃⲱⲗ) ἐστέναξε). I have obelized συντόμως as corrupt for συντόνως (as also in Aq.'s Version of Prov. xix. 13). [3] *f* reads ταύτην. [4] α, A^{-bfg}. A^{b*cdfg} is conflate reading ἀνὴρ αὐτῆς ὁ Αἰγύπτιος. β, A^{bfg}, S^1 read as in margin. *d* adds οὕτως συμπεσοῦσα.

β, S^1 στεναγμοὶ τοῦ πνεύματός μου. β, A, S^1 μὴ ἀσθενοῦσαν. β–d, S^1 τότε εἰσεπήδησε. bg, A^{b*cd} ἢ εἰς φρέαρ ἢ εἰς κρημνόν.

⌜πρὸς αὐτὸν⌝[7] εἶπεν, ⌜ὅτι⌝[7] *πόνον καρδίας ἐγὼ ἀλγῶ, καὶ οἱ τοῦ πνεύματος στεναγμοὶ συνέχουσί με[8]. *Ὁ δὲ[9] ἐθεράπευσεν[10] αὐτὴν *ἐν λόγοις[11]. 3. *Τότε οὖν εὐκαιρίαν λαβοῦσα[12] εἰσεπήδησε πρός με, *ἔτι ἔξω ὄντος[13] τοῦ ἀνδρὸς αὐτῆς, καὶ λέγει[14] μοι· *Ἄγχομαι, ἢ εἰς κρημνὸν ῥίπτω ἐμαυτήν[15], ἐὰν μὴ *συγγενῇ μετ' ἐμοῦ[16]. 4. *Ἐγὼ δὲ[17] νοήσας ὅτι *τὸ πνεῦμα[18] τοῦ Βελίαρ *ἐνοχλεῖ αὐτήν[19], προσευξάμενος τῷ[20] Κυρίῳ, εἶπον *πρὸς αὐτήν[21]. 5. Ἵνα τί, ⌜ἀθλία⌝[22], ταράσσῃ[23] καὶ θορυβῇ[24] ἐν ἁμαρτίαις τυφλώττουσα[25]; μνήσθητι[26] ὅτι ἐὰν ἀνέλῃς σεαυτήν[27], *ἡ Ἀστηθώ[28], ἡ παλλακὴ[29] τοῦ ἀνδρός σου, ἡ[30] ἀντίζηλός[31] σου[32] κονδυλίσει[33] *τὰ τέκνα σου[34], καὶ[35] ἀπολέσεις[36] τὸ μνημόσυνόν σου ἀπὸ τῆς γῆς.

[6] *d* reads εἶπε. [6] *d* adds σοι συνέβη ὅτι. [7] α. β, A, S^1 om. [8] α, β (save that *d* adds δυνῶν (sic) after καρδίας and for τοῦ π. στεναγμοί β, S^1 read as in margin). A^{ab*d} = ἄλγος ἐστὶ καὶ στεναγμοὶ τοῦ ἥπατός μου συνέχουσί με. A^{cg} = ἄλγος καρδίας συνέχει με. A^b καρδίας μου ἄλγος ἐστί, καὶ στεναγμοὶ καρδίας μου συνέχουσί με (differently in printed text). [9] α, *d*. β–*d*, S^1 = καί. [10] α, β–*b*. *b* reads ἐθεράπευεν. [11] α. β, A, S^1 read as in margin. ἐν λόγοις may = במילול (late Hebrew) whereas μὴ ἀσθ. = לא אמללה. Or there may be a confusion of במלה and לא חלה. [12] α. *d* reads καὶ ἐν μιᾷ τῶν ἡμερῶν. β–*d*, S^1 read τότε. A^{ab} = καὶ ἐν τῷ παρελθεῖν με. A^{b*cdg} καὶ ἐν δευτέρᾳ ἡμέρᾳ. [13] *h*, *aef*. *bg* read ἔτι ὄντος ἔξω. *d* ἀποδημοῦντος. *c* om. ἔτι . . . αὐτῆς. [14] *d* reads εἶπε. [15] α, *aef*, S^1 (save that *h* adds σοι after ἄγχομαι and *ae* read ἑαυτήν and S^1 read τοῖχον for κρημνόν). *bg*, A^{b*cd} read ἄγχ. ἢ εἰς φρέαρ ἢ εἰς κρημνὸν ἐμαυτὴν ῥίπτω (A^{b*cd} ῥίπτω ἐμ. ἢ εἰς κρ.). *d* ἐμαυτὴν θέλω ἀγχόνην χρήσασθαι ἢ εἰς κρ. ἢ εἰς φρ. ἐμ. ῥίπτω. A^{ab} = ἀγχ. ἢ εἰς φρέαρ ῥίπτω ἐμαυτήν. [16] Em. from συγγενης μ. ε. of α. *aef* read μοι συγγενῇ (*f* συγγενεῖς). *b* μοι συμπεισθείς. *d* συνέλθῃς μοι. *g* μοι συγγενοῦ. [17] *c*, A. *h* reads ἐγώ. β, S^1 καί. [18] *a* om. [19] α, *d*, A. *abef*, S^1 read αὐτὴν (*a* αὐτῇ) ἐνοχλεῖ. *g* ἐνοχλεῖ. [20] α. β om. [21] α. β reads αὐτῇ. [22] α. β, A, S^1 om. [23] *h*, β–*dg*. *c* reads ταράσσει. *d* συνταράσσῃ. *g* ταράττει. [24] *d* reads θορυβῇς. *g* θορυβεῖ. [25] A = ἀναγκαίαις ἀπολομένη but կորուսեալ may be corrupt for կուրացեալ = τυφλώττουσα. [26] A^{ab} = γινώσκω (A^b ἔγνως) τοῦτο. A^{b*cdg} μνήσθητι τοῦτο. [27] *c*, *g* read ἑαυτήν. S^1 adds τότε φανερῶς. [28] α. *a* om. *b* reads ἡ Σηθώ. *d* ἡ Σωή. *ef*, A^{b*g} ἡ Ἀσιθώ. *g* Ἰσιθοώ. A^{abcd} and S^1 corrupt. [29] *h* reads παλλακίς. [30] *d* adds καί. [31] A reads հակառակ որդւոյ (= ἐναντίον υἱοῦ) corrupt for նախանձաւոր = ἀντίζηλος. [32] *d* adds γενήσεται κυρία τοῦ οἴκου σου καί. [33] *aef*, A. *bdg* read κολαφίσει. *c* κονδηλῆσαι ἔχει. *h* κοδωλῆσαι ἔχειν. S^1 = ἀποκτενεῖ. [34] *h*, β. *c* τὰ παιδία σου. A = τὸ τέκνον σου. *d* trs. τὰ τ. σου bef. κολαφίσει. [35] *d* adds σύ. [36] *adf*. α, *e* read ἀπολέσῃς. *bg*, S^1 ἀπολέσει. A = ἀπόλλυσι.

6. * Καὶ λέγει[37] πρός με· *᾿Ιδοὺ οὖν[38] ἀγαπᾷς με· * τοῦτό μοι
ἀρκείτω· μόνον ἀντιποιῆσαι[39] *τῆς ζωῆς μου[40] ⌜καὶ *τῶν τέκνων[41]
μου⌝, * καὶ ἔχω[42] προσδοκίαν ἀπολαῦσαι[43] ⌜καὶ⌝[44] τῆς ἐπι-
θυμίας μου. 7. *Οὐκ ἔγνω δὲ αὐτὴ[45] ὅτι διὰ τὸν[46] Κύριόν[47]
μου εἶπον οὕτως ἐγώ[48], καὶ οὐχὶ[49] δι' αὐτήν. 8. 'Εὰν
γάρ τις * ὑποπέσῃ πάθει[50] ἐπιθυμίας[51] καὶ * δουλωθῇ αὐτῷ[52]
ὡς κἀκείνη, κἂν ἀγαθόν[53] τι ἀκούσῃ[54] εἰς *ἐκεῖνο τὸ[55] πάθος[56]
* ἐκλαμβάνει αὐτὸ[57] πρὸς * τὴν πονηρὰν ἐπιθυμίαν[58].

VIII. Λέγω οὖν[1], τέκνα μου[2], ὅτι ὥρα * ἦν ὡσεὶ[3] ἕκτη
ὅτε[3] ἐξῆλθεν ἀπ' ἐμοῦ[4]. * Καὶ κλίνας γόνυ[5] πρὸς Κύριον
ὅλην τὴν ἡμέραν καὶ ὅλην τὴν νύκτα[6], πρὸς[7] ὄρθρον ἀνέστην,
δακρύων[8] καὶ αἰτῶν[9] λύτρωσιν * ἐξ αὐτῆς[10]. 2. Τέλος[11]

β, A^{-b}, S^1 ἀρκεῖ μοι ⌜μόνον⌝ ὅτι (*af* om.) ἀντιποιῆσαι.
β–*d*, A, S^1 καὶ οὐκ ἔγνω (*eg*, A ἐνόει).
β, S^1 πάθει ὑποπέσῃ ἐπιθυμίας πονηρᾶς.
β–*ag*, A, S^1 πάθος ὃ (A om.) ἥττηται.
β, S^1 ἐπιθυμίαν πονηράν.
b–*d*, A, S^1 νύκτα συνάψας.
β–*d*, A, S^1 ἀπὸ τῆς Αἰγυπτίας.

[37] α, β–*dg*. *d* reads ἡ δ' ἔφη. *g* καὶ εἶπεν. [38] α, $A^{ab*cdfg}$ (omitting οὖν). *a* reads εἰ οὖν. *bfg*, S^1 ἴδε οὖν. *d* νῦν οἶδα ὅτι. *e* εἰ δὲ οὖν. [39] α (both MSS. reading ἀρκήτω). β, A, S^1 read as in margin (save that *d* adds τοῦτο καί after μοι and *b*, A^{-b} read ἀντιποιῇ, *g*, A^b om. ἀρκεῖ . . μόνον, and A^{-b} read τοῦτο instead of μόνον). If the ὅτι is retained the ἀντιποιῆσαι must be changed into ἀντιποιῇ σύ or ἀντιποιήσῃ. [40] A^{abh} read τοῦ θανάτου μου. α om. μου. [41] α reads τοῖς τέκνοις. [42] α. *a* reads εἰ ἔχω. *bdef*, S^1 ἔχω (+τοίνυν *d*). *g*, A ἔχω οὖν. [43] *i* (?) reads ἀναπολαῦσαι. *d* ὅτι ἀπολαύσω. [44] α. β, A, S^1 om. [45] α. β–*d*, A, S^1 read as in margin. In *d* the whole verse reads: Καὶ ἐγὼ μὲν διὰ τὸν θεὸν εἶπον αὐτά· ἐκείνη ὑπέλαβεν ὅτι ἀγαπῶν αὐτὴν εἶπον τοῦτο. [46] *a* om. [47] α, β–*bd*, S^1. *bd*, A read Θεόν. [48] α (but *h* trs. before οὕτως). β, A, S^1 om. [49] α, *ef*. β–*ef* read οὐ. [50] α. β, S^1 read as in the margin (save that *d* reads ὑποπέσοι). For ἐὰν . . . κἀκείνη A gives ἐὰν γὰρ εἰς πάθη τοιαῦτα τολμῶν (but յանդգնութեանց is corrupt for ցանկութեանց = ἐπιθυμιῶν) καὶ πονηρῶν τις ὑποπέσῃ (A^b ὑποπέσῃ τις), ὡς κἀκείνη, τούτῳ δουλωθήσεται. [51] β adds πονηρᾶς. [52] α (save that *h* reads αὐτῇ). β, S^1 read τούτῳ (*de* τοῦτο) δουλωθῇ. For A see note 50. [53] A^{ab} = πᾶν. A^{b*cdg} μύριον τι, but readings are corruptions of բարի = ἀγαθόν. [54] *d* reads ἀκούσει. [55] α. β, A read τό. *g* om. [56] β–*ag*, A, S^1 add as in margin. *g* adds ἡττόμενος. α, *a* seem wrong in omitting. [57] A = αὐτὸ ἐκλαμβάνουσα καί. [58] α. β, S^1 read as in margin. A = πονηρὰν ἐπιθυμίαν αὐτῆς.

VIII. [1] α, *adef*, A. *bg*, S^1 om. β, A add ὑμῖν. [2] α, *ag*, A. *bdef*, S^1 om. [3] *d* om. [4] *d* adds τότε. [5] α. *aefg* read κ. γόνυ κλίνας. *bd*, A, S^1 κἀγὼ γόνυ κλίνας. [6] α, *d*. β–*d*, A, S^1 read as in margin. [7] α. *bdg* read περὶ τόν. *aef* πρὸς τόν. [8] *d* adds καὶ ταῦτα ποιῶν. A adds πρὸς Κύριον. [9] For αἰτῶν . . . αὐτῆς *d* reads αἰτοῦντός μου τοῦ λυτρωθῆναι αὐτήν. [10] α. β–*d*, A, S^1

ἐπελαμβάνετό[12] μου τῶν ἱματίων, μετὰ βίας ἐφελκομένη με
εἰς συνουσίαν[13]. 3. Ὡς ⌜οὖν⌝[14] εἶδον[15] ὅτι μαινομένη[16]
*κρατεῖ μου τὸν χιτῶνα, καταλείψας αὐτὸν [καὶ ἐκτιναξάμενος]
ἔφυγον γυμνός[17]. 4. *Ἐκείνη δὲ[18] ⌜κρατήσασα τοῦτον⌝[19]
*ἐσυκοφάντησέ με· καὶ ἐλθὼν ὁ ἀνὴρ αὐτῆς ἔβαλέ με εἰς φυλακὴν
ἐν τῷ αὐτοῦ οἴκῳ[20], καὶ τῇ ἑξῆς *μαστιγώσας ἐξέπεμψέ[21] με εἰς
*τὴν τοῦ Φαραὼ εἱρκτήν[22]. 5. *Καὶ ὡς[23] ἤμην ἐν
*τοῖς δεσμοῖς[24], ἡ Αἰγυπτία συνείχετο[25] ἀπὸ τῆς λύπης.

β, S^1 βίᾳ (*aefg* om.)
κρατεῖ τὰ ἱμάτιά μου γυμνὸς ἔφυγον.
β–*d*, A, S^1 κἀκείνη ἐσυκοφάντησέ

με (+πρὸς τὸν ἄνδρα αὐτῆς *b*, A^{abb*cd}) καὶ (A^{b} om.) ἐνέβαλέ με εἰς φυλακὴν ἐν οἴκῳ αὐτοῦ ὁ Αἰγύπτιος. β–*d*, S^1 μαστίξας με ἔπεμψε. β–*d*, A, S^1 ἠσθένει.

read as in margin. A^{b} adds Μεμφίας. [11] *h* adds δέ. *b*, S^1 οὖν. *d* μόνον με εὑροῦσα ἐν τῷ κοιτῶνι. A^{ab*cd} μετὰ τοῦτο ἐλθοῦσα. A^{bhfg} μετὰ τοῦτο. [12] *c*. *h*, β, A, S^1 ἐπιλαμβάνεται. [13] *d* reads συνουσιασμόν. A^{b} adds from next verse καὶ ἐγὼ κατέλειψα αὐτοῦ τὰ ἱμάτια καὶ ἔφυγον ἔξω. [14] *h*, A om. [15] *e* om. *d* adds αὐτήν. *g* ἐγώ. [16] A adds ἐστί. [17] α. β, S^1 read as in margin (save that *d* adds ἀποδυσάμενος after μου and for γυμνὸς ἔφυγον reads ἔφυγον ἀπ' αὐτῆς γυμνός). A^{ab*cd} = κατέλειψα τὰ ἱμάτιά μου καὶ γυμνὸς ἔφυγον ἀπ' αὐτῆς. A^{fg} κρατησάσης τὰ ἱμάτιά μου γυμνὸς ἔφυγον. A^{lh} om. καὶ ἐκτιναξάμενος is bracketed as an intrusion. It may be a rendering of ונערתי, a corrupt dittography of עזבתי = καταλείψας. ἀποδυσάμενος in *d* above implies the same text as α. From α and A it is clear that β, S^1 wrongly omit καταλείψας. [18] α. β–*d*, A^{b} read κἀκείνη. $A^{ab*cdfg}$ = καὶ τότε ἐκείνη. Ver. 4 is peculiar in *d*: τότε ἀποκαμοῦσα ἐκείνη καὶ ἀπογνοῦσα τὴν θέλησιν αὐτῆς, καὶ ὅτι οὐ πείθομαι τῷ σκοπῷ αὐτῆς τῷ μυσαρῷ καὶ εὐαγεῖ ἐσυκοφάντισέ με πρὸς τὸν Αἰγύπτιον καὶ ὀργισθεὶς κατ' ἐμοῦ ἔβαλέ με εἰς φυλακὴν τὴν οὖσαν ἐν τῷ οἴκῳ αὐτοῦ. τῇ δὲ ἑξῆς μαστιγώσας με ἀπέστειλέ με εἰς τὴν εἱρκτὴν Φαραὼ τοῦ βασιλέως. [19] α· (save that *h* reads κρατοῦσα). β, A, S^1 om. [20] α (save that *h* reads ἐνέβαλε). β–*d*, A, S^1 read as in margin (save that A^{abb*cd} according to text read συκοφαντήσασά με ἐδήλωσε for ἐσυκοφάντησέ με, but this is not true of A^{bfg}: A^{bfg} = ἐσυκοφάντησέ με). Observe that *d* (see note 18) supports the addition in *b*, A^{abb*cd}. The order in A^{hbfg} is εἰς φυλ. ἐνέβαλεν ἐν οἴκῳ αὐτοῦ ὁ Αἰγ., though Arm. printed Text represents all MSS. as giving ὁ Αἰγ. ἐνέβαλέ με εἰς φυλ. ἐν οἴκῳ αὐτοῦ. [21] α. β–*d*, S^1 read as in margin. *d* agrees rather with α. See note 18. [22] α. β–*bd*, A, S^1 read τὴν εἱρκτὴν τοῦ Φαραώ. *b* φυλακὴν ἐν οἴκῳ αὐτοῦ ὁ Αἰγύπτιος. For *d* see note 18. [23] α, A. β–*d*, S^1 read ὡς οὖν. For καὶ ὡς . . . λύπης *d* reads καὶ ὄντος μου ἐν τῇ φυλακῇ ἡ Αἰγ. ἠρρώστει ἀπὸ τῆς λύπης καί, and om. rest of verse, which it inserts in a modified form in ix. 4. See note 25, p. 196. [24] α. β–*d* read πέδαις. [25] α. β–*d*, A, S^1 read as in margin. συνείχετο may = נכלאה and ἠσθένει = נחלתה, one of which may

α

ἐλθοῦσα δὲ ἐπηκροᾶτό μου πῶς ηὐχαρίστουν τῷ Κυρίῳ καὶ ὕμνουν ἐν οἴκῳ *τοῦ σκότους[26], καὶ ἔχαιρον ἐν *ἱλαρᾷ φωνῇ[27] δοξάζων τὸν Θεόν μου, ὅτι διὰ προφάσεως ἀπηλλάγην[28] τῆς Αἰγυπτίας.

β–d, A, S¹

καὶ[29] ἐπηκροᾶτό μου[30] πῶς ὕμνουν[31] Κύριον[32] ἐν οἴκῳ σκότους καὶ *ἐν ἱλαρᾷ φωνῇ[33] *χαίρων ἐδόξαζον[34] τὸν Θεὸν[35] μόνον[36] ὅτι *διὰ προφάσεως[37] ἀπηλλάγην[28] τῆς Αἰγυπτίας.

IX. *Πολλάκις δὲ[1] ἔπεμψε πρός με λέγουσα[2]· Εὐδόκησον[3] ⌜πληρῶσαι τὴν ἐπιθυμίαν⌝ μου, καὶ λύω[4] σε ἐκ[5] τῶν
δεσμῶν, ⌜καὶ ἀπαλλάξω σε ἐκ[6] τοῦ σκότους. 2. *Ἐγὼ β–af, S¹ νηστεύ-
δὲ οὐδὲ[7] ἕως[8] ἐννοίας[9] ἐξέκλινα[10] πρὸς αὐτήν· *ὁ γὰρ θεὸς οντα.
ἀγαπᾷ[11] μᾶλλον τὸν[12] ἐν[13] λάκκῳ σκότους †πιστὸν[14] ἐν β–bd, S¹
σωφροσύνῃ[15], ἢ τὸν ἐν ταμείοις †βασιλέα[16] τρυφῶντα μετ' βασι- λέων.
ἀκολασίας. 3. *Εἰ δὲ[17] ἐν σωφροσύνῃ διάγων *θέλει c, b, S¹ ὁ.

be a corruption of the other. [26] *c. h* reads τοῖς κόποις. [27] *c. h* reads ἱλαρότητι φωνῆς. [28] A = ἀπήλλαξε. Clause in A = ἀπήλλαξέ με ἀπὸ προφάσεων τῆς Αἰγυπτίας. [29] *g* adds ἐρχομένη πολλάκις. [30] A^ab*cdg om. These MSS. add ἀδιαλείπτως, a word which A^b adds after πῶς. [31] *fg* add τόν. [32] *b*, A, S¹ add ὤν. [33] *g* reads ἐν ἱλαρότητι φωνῆς. A trs. before ἐν οἴκῳ. [34] A^b*cdfg = δοξάζων ὕμνουν. [35] *b* adds μου. [36] A trs. after next word and for μόνον ὅτι reads ὃς μόνος. [37] Here, as A (see note 28) shows, τῆς Αἰγυπτίας is to be taken as a genitive dependent on προφάσεως. For διά we should expect ἀπό. Hence there may have been a corruption of מ into ב. Now διὰ προφάσεως τῆς Αἰγ. = מִתַּאֲנַת המצרית, where תאנת is corrupt for תַּאֲוַת. The LXX and Vulgate suppose the same corruption in Prov. xviii. 1. Hence the clause = 'was set free from the lustful desire of the Egyptian woman.'

IX. [1] α, *df. abe*, S¹ read πολλάκις. *g* καὶ πολλάκις. A = πολλάκις γάρ. [2] A^bh = καὶ λέγει. A^fg om. A^ab*cd = εἰς τὴν φυλακήν, but here բանտ (= φυλακή) is a corruption of բան = λόγος. [3] *dg* add τοῦ. [4] α, *ef*, A *ad*, S¹ read λύσω. *b* λυτρώσω. *g* λυτρωσε, corrupt for λυτρώσω σε. [5] α. β om. [6] α. β om. *d* adds καὶ τῆς δουλίας ἐλευθερώσω σε after σκότους. [7] *c. h* reads ἐγὼ δέ. β–*d*, S¹ καὶ οὐδέ. *d* ἐγὼ δὲ οὐδ' ὅλως οὐδέ. [8] *e* reads ὡς. [9] *b* reads ἐννοιῶν ποτέ. [10] *c. h*, β read ἔκλινα. *g* adds ποτέ. [11] α. β, S¹ read ἀγ. γὰρ ὁ θεός. [12] *h* reads τῶν. [13] *d* adds τῷ. [14] *c. h* reads πιστῶν. *af* πιστεύοντα. β–*af*, S¹ read νηστεύοντα. Here the latter reading is obviously right as the contrasting epithet τρυφῶντα in the parallel shows. The corruption is native to α, β. [15] *e* reads εὐφροσύνῃ. *h* om. next twelve words through hmt. [16] *c, d*. β–*bd* read as in margin. S = βασιλικοῖς. *b* om. [17] *aef*. *c, b*, S¹ read ὁ δέ. *g* ἡ δέ (i.e. a corruption

α οἶδεν. καὶ[18] δόξαν καὶ[19] οἶδεν ὁ ὕψιστος ὅτι συμφέρει, παρέχει[20]
α καὶ παρέχει. αὐτῷ καὶ ταῦτα[21] ὡς κἀμοί. 4. Ποσάκις⌉[22] καίπερ
ἀσθενοῦσα κατῄει ⌈πρός με⌉ ἐν ἀωρίᾳ[23], καὶ ἤκουσε[24] τῆς
β, A, S¹ καὶ τὰ στέρνα καί. φωνῆς μου προσευχομένου[25], * καὶ ἐγὼ συνίων[26] * τοὺς στεναγμοὺς[27] ἐσιώπων[28]. 5. Καὶ ⌈γὰρ⌉ * ὄντος μου[29] ἐν τῷ
οἴκῳ αὐτῆς ἐγύμνου[30] τοὺς βραχίονας αὐτῆς καὶ[31] τὰς κνήμας,
β, S¹ πάνυ γὰρ ἦν ὡραία. ⌈* ἵνα † συμπέσω εἰς αὐτήν[32]. * ἦν γὰρ⌉ καὶ ὡραία πάνυ[33]
⌈μάλιστα κοσμουμένη[34]⌉ πρὸς ἀπάτην[35] μου. Καὶ ὁ Κύριος
ἐφύλαξέ με ἀπὸ τῶν ἐγχειρημάτων αὐτῆς.

X. Ὁρᾶτε οὖν, τέκνα μου, πόσα κατεργάζεται[1] ἡ[2] ὑπομονὴ
h, β μετέλθητε. καὶ ἡ[3] προσευχὴ μετὰ νηστείας. 2. * Οὕτως καὶ ὑμεῖς[4],
β, S¹ ταπεινώσει. ⌈ἐὰν τὴν σωφροσύνην καὶ τὴν ἁγνείαν μεταδιώκητε[5] ἐν
β, S¹ ἠγάπησε. ὑπομονῇ καὶ * προσευχῇ μετὰ νηστείας ἐν ταπεινώσει[6] καρδίας,
ὁ[7] Κύριος κατοικήσει[8] ἐν ὑμῖν, ὅτι ἀγαπᾷ[9] τὴν σωφροσύνην.

for εἰ δέ). *d* om. ver. 3. [18] S = λήψεται. [19] β–*bd*, S. *b* reads καὶ εἰ. α om. [20] β–*d*, S. α read as in margin. [21] α, *be*, S¹. *afg* read ταύτην. [22] *d* om. next eight words. [23] A^b adds ἐν ἑσπέρᾳ ἐν σκότει. [24] *c*, *afg*, S¹. *h*, *be*, A read ἤκουε. *d* ἠκροάσω. [25] A^{ab*cd} = καὶ ἀνεστέναζε. A^b supports text and A^{h'g} om. *c* adds μου. Here *d* adds μου διότι ὕμνουν καὶ ἐδόξαζον τὸν θεὸν ἐν οἴκῳ σκότους. καὶ ἐν ἱλαρῷ φωνῇ καὶ προσώπῳ ἔχαιρον καὶ ἐδόξαζον τὸν θεόν, ὅτι διὰ προφάσεως ἀπηλλάγην τῆς Αἰγυπτίας. παρερχομένη δὲ ἀτέναζεν which it has drawn from viii. 5. [26] α, A. β, S¹ read συνίων δὲ ἐγώ. A^b adds ἤκουον. [27] α. β, A, S read τοὺς στεναγμοὺς (*f* τοῦ στεναγμοῦ) αὐτῆς. [28] α, *a*. Other MSS. read ἐσιώπουν. [29] α. β reads ὅτε ἤμην. [30] *g* reads ἐγύμνοσε (sic). [31] α. β, A, S¹ read as in margin. [32] α, β–*d*, S¹. *d* reads ἵνα συμπ. εἰς ἔρωτα αὐτῆς. A = ἵνα σκανδαλίσῃ με, but these words are more probably a rendering of πρὸς ἀπατήν μου later, and so I have supposed in the text. Here as in Test. Jud. xi. 2 (β, S¹), xiii. 3, 7 I take συμπίπτειν to represent a corruption in the Hebrew. See note in Test. Jud. xi. 2. [33] α. β, S¹ read as in margin. A^{abh} = καὶ ὡραία πάνυ. A^{b*cdg} om. [34] *c* reads καὶ κεκοσμημένη. [35] *b* reads ἀπάτησιν. *g* ἀγάπην. On A see note 32.

X. [1] A = ἐστί. [2] *e* om. [3] *be* om. [4] α (save that *c* reads ἡμεῖς). β, A, S¹ read καὶ ὑμεῖς (+ οὖν *bd*). A = ἐὰν γένησθε τοιοῦτοι. Verses 2–4 are very defective in A which = καὶ ὑμεῖς ἐὰν γένησθε τοιοῦτοι ἀπὸ λυπῶν καὶ θλίψεων (+ καὶ πειρασμῶν A^{ab*cd}) σωθήσεσθε διὰ κυρίου· ἢ γὰρ ἐν λόγῳ ἢ ἐν διανοίᾳ παραβήσεσθε. [5] *c*. *h*, β read as in margin. [6] α (save that for ἐν ταπ. *h* reads καὶ ταπεινότητος). β, S¹ read as in margin. [7] α. β om. [8] α, *bd*, S. *a* reads κατοικιεῖ. *efg* κατοικεῖ. [9] α. β, S¹ read as in margin.

3. *Ὅπου δὲ κατοικεῖ ὁ ὕψιστος[10], κἂν *φθόνος τις περι-
πέσῃ, κἂν δουλία, κἂν συκοφαντία[11], *ὁ Κύριος κατοικῶν ἐπ'
αὐτὸν[12] διὰ τὴν σωφροσύνην οὐ μόνον⌉ ἐκ τῶν κακῶν ῥύεται[13]
αὐτόν[14], ⌈ἀλλὰ καὶ ὑψοῖ[15] καὶ δοξάζει αὐτὸν ὡς κἀμέ. 4.
*Πάντας⌉ γὰρ ⌈ἀνθρώπους[16] ἢ ἐν ἔργῳ⌉ *ἢ ἐν λόγῳ, ἢ ἐν
διανοίᾳ[17] †συνέρχεται[18]. 5. Γινώσκουσιν[19] οἱ ἀδελφοί
μου[20] πῶς ἠγάπησέ με ὁ πατήρ μου[21], καὶ οὐχὶ[22] ὑψούμην[23]
⌈ἐν τῇ διανοίᾳ[24] μου⌉, καίπερ νήπιος ὑπάρχων[25], ⌈εἶχον τὸν
*φόβον τοῦ θεοῦ[26] ἐν τῇ καρδίᾳ[27] μου⌉· ᾔδειν[28] γὰρ ὅτι
πάντα[29] παρελεύσεται. 6. Καὶ *†οὐκ ἐπήρθην ἐν κακῷ†
ἀλλ'[30] ἐτίμουν *τοὺς ἀδελφούς μου[31], καὶ διὰ τὸν φόβον

β, S^1 τις περιπέσῃ φθόνῳ, ἢ δουλείᾳ ἢ συκοφαντίᾳ (+ἢ σκότει *adefg*, S^1). β–*dg*, S^1 πάντως γὰρ ὁ ἄνθρωπος.

β, A, S^1 †ἐμέτρουν ἐμαυτὸν καί.

[10] S^1 om. For κατοικεῖ *ae* read καὶ οἰκεῖ. *g* om. δέ. [11] α. β, S^1 read as in margin (save that *d* trs. τις after περιπέσῃ and *f* reads φθορᾷ for φθόνῳ). *a* om. next eight words. [12] *c*. *h* reads ὁ Κ. ἐπ' αὐτῶν κατοικῶν. β–*a* Κ. ὁ ἐν (Κ. ἐπ' *ef*) αὐτῷ κατοικῶν. [13] *a* reads ῥύσεται. [14] α. β, S^1 om. For ἐκ τῶν κακῶν . . . κἀμέ A reads ἐξ ἀλγέων καὶ θλίψεων καὶ πειρασμῶν καὶ κακῶν (A^b θλίψεως καὶ κακοῦ) σωθήσεσθε ὑπὸ τοῦ κυρίου. [15] *c, d* read ὑψεῖ. [16] α. β–*dg*, S^1 read as in margin (save that *af* om. ὁ). *d* καὶ γὰρ ὁ ἄνθρωπος. *g* πᾶς γ. ἄνθρωπος. A^{ab*cdg} = γάρ. A^b ἐὰν γάρ. [17] *g* reads ἢ ἐννοίας. [18] α, *aef*. *bg*, S^1 read συνέχεται. *d* συνεπαίρεται. A^{ab*cdg} = ἁμαρτήσεσθε. A^b ἁμάρτῃ τις. *d* trs. the entire verse after ἐν τῇ διανοίᾳ μου in ver. 5. If α is right in giving the acc. ἀνθρώπους, συνέρχεται must represent a transitive verb, possibly יבוא in the sense of 'happens to.' The subject would then be φθόνος ἢ δουλία κ.τ.λ. in ver. 3. If β is right in giving ἄνθρωπος, then יבוא may be corrupt for יגבה = ἐπαίρεται or συνεπαίρεται as in *d*. [19] *d* adds γάρ. A^b, S^1 = γινώσκετε. [20] *g* adds οὗτοι. [21] *d* adds Ἰακώβ. [22] β reads οὐχ. [23] *d* reads ὑψώθην. *g* ἡττούμην. [24] *b*, S^1 read καρδίᾳ. *d* om. next eleven words, and substitutes ver. 4 + διὰ τοῦτο ἐφύλαξα ἐμαυτόν· καὶ ἀπὸ λόγου καὶ ἔργου καὶ διανοίας. [25] α. β–*d* reads ὤν. [26] *h, abf*. *c* reads φόβον θεοῦ. *eg* τοῦ θεοῦ φόβον. *eg* om. next four words. [27] *b*, S^1 read διανοίᾳ. [28] *d* reads οἶδα. [29] α, *d*, A. β–*d* read τὰ (*f* om.) πάντα (+ταῦτα *f*). [30] *c* (save that οὐκ ἐπήρθην is written κ ἠπάρθην). β, A, S^1 read as in margin. *h* is conflate: οὐκ ἐν μέτρῳ ἑαυτῷ ἀλλά. Of these readings those of *h* and β, A, S^1 are thoroughly corrupt. *c* might stand: 'I did not raise myself (against them) with evil intent.' But this is unsatisfactory. First then the negative is original or it is not. (i) If original, we may regard ἐν κακῷ in *c* as a corruption of ἐμαυτόν (β, A, S^1). Cf. *h* ἑαυτῷ. Then ἐπήρθην = רוממתי, which the translator should here have rendered actively as the Pilel ἐπῆρα (or ὕψωσα). Thus text originally = לא רוממתי נפשי = 'I did not exalt myself.' The

αὐτῶν[32] *καὶ πιπρασκόμενος ἐσιώπουν[33] εἰπεῖν[34] *τοῖς Ἰσμαϊλίταις[35] ὅτι[36] υἱός εἰμι Ἰακὼβ[37] ἀνδρὸς μεγάλου[38] *καὶ δικαίου[39].

XI. *Καὶ ὑμεῖς οὖν[1], *τέκνα μου[2], ⸢ἔχετε ἐν πάσῃ[3] πράξει ὑμῶν *πρὸ ὀφθαλμῶν ὑμῶν[4] *τὸν τοῦ θεοῦ φόβον[5], καὶ⸣ τιμᾶτε[6] τοὺς ἀδελφοὺς ὑμῶν· πᾶς γὰρ ὁ[7] ποιῶν[8] νόμον Κυρίου ἀγαπηθήσεται ὑπ'[9] αὐτοῦ. 2. *Ἐρχόμενος δὲ[10] *μετὰ τῶν Ἰσμαϊλιτῶν[11] *ἐπηρώτων με λέγοντες Δοῦλος εἶ; Κἀγὼ εἶπον[12] ὅτι δοῦλός[13] εἰμι[14] ἐξ οἴκου[15], ἵνα μὴ αἰσχύνω

β, A, S^1 ἐσιώπουν πιπρασκόμενος μή.
β, A, S^1 τὸ γένος μου ὅτι.
β, A, S^1 δυνατοῦ.
β–*d*, S^1 ἐλθὼν δὲ (*ef* οὖν) εἰς Ἰνδοκολπίτας.
β, S^1 ἠρώτων με Κἀγὼ εἶπον.

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text of β, A, S^1 can be explained from this. Either ἐμέτρουν = מדותי a corruption of רוממתי, or ἐμέτρουν is a corruption of ἐμετεώριζον (= רוממתי). The loss of the negative would be intelligible on the latter corruption. (ii) If on the other hand the negative is not original we might explain רוממתי נפשי as a corruption of דוממתי נפשי, 'I kept myself quiet,' the phrase in Ps. cxxxi. 2, where the LXX and Vulgate render דוממתי as if it were רוממתי. If imperfects instead of perfects stood in the original, the corruptions could be similarly explained. (iii) Finally, the whole clause may be a dittography of οὐχὶ ὑψούμην ἐν τῇ διανοίᾳ μου (in ver. 5), where במרע was rewritten as ברעה. [31] A = αὐτούς. [32] *h* om. *d* reads αὐτόν. [33] α. β, A, S^1 read as in margin. [34] α. β–*d*, S^1 read μὴ (*g* om.) εἰπεῖν. *d* μὴ ἐξειπὼν αὐτοῖς but trs. after Ἰσμαϊλίταις. A = καὶ οὐκ εἶπον. ἐσιώπα εἰπεῖν = חדל לאמר. [35] A^b om. [36] α. β, A, S^1 (save that *d* adds ἢ before ὅτι) read as in margin. [37] *h*, β, A^b, S^1. *c*, A^{ab*cdg} om. [38] *f* reads δικαίου. [39] α (save that *h* om. καί). β, A, S^1 read as in margin.

XI. [1] α, β, S^1. A^{abb*cd} = καὶ ὑμεῖς. A^{fg} = ὑμεῖς οὖν. [2] α, *d*, A^{ab*cd}. β–*d*, A^{bfg} om. [3] *b* om. [4] *c*, *adefg*, S^1 (save that *aef*, S^1 om. ὑμῶν and *d* trs. after φόβον). *h*, *b* om. [5] *c*, *abef*. *h* reads τὸν φόβον κυρίου. *dg* τὸν φ. τοῦ θεοῦ. [6] A = ἀγαπᾶτε. *h*, *d* om. καὶ τιμᾶτε . . . ὑμῶν. [7] *e* om. [8] A^{ahb*cd} read ἀγαπῶν but A^{bfg} support text. [9] *h* reads ἀπ'. [10] α. β–*d*, S^1 read as in margin (save that *g* reads Ἰνδοκοπήν). *d* ἡνίκα δὲ ἤλθομεν εἰς Ἰνδ. A = ἐλθὼν οὖν μετ' αὐτῶν εἰς Ἰνδκαποπάτας (A^{b*d} Ἰνδκακοπάτας, A^{cg} Ἰνδκακπράτας). [11] A reads οἱ Ἰσμαηλῖται and trs. after ἐπηρώτων με. [12] α. β, S^1 read as in margin (save that *bdef* read ἠρώτουν and *g* reads καί for κἀγώ). β, S^1 have thus lost a clause. This clause is preserved also in A which = ἐπηρώτων με οἱ Ἰσμ. καὶ εἶπον· Δοῦλος εἶ ἢ ἐλεύθερος; Κἀγὼ εἶπον. [13] *be*, S^1 add αὐτῶν. [14] *d* adds αὐτῷ. *g* ἐγώ. [15] A reads բնութենէ (= φύσεως) corrupt for բնակութենէ = οἴκου. *d*, A add αὐτῶν (*d* om.) τοῦτο δὲ (A om. δέ and A^{bhfg} om. τοῦτο ἔλεγον) ἔλεγον.

τοὺς ἀδελφούς μου. 3. Λέγει δέ μοι ὁ μείζων αὐτῶν[16]·
*Οὐκ εἶ δοῦλος[17], ὅτι καὶ[18] ἡ ὄψις σου δηλοῖ[19]. Ἐγὼ δὲ
*λέγω αὐτοῖς[20] ὅτι[18] δοῦλος ⌜αὐτῶν⌝ ὑπάρχω[21]. 4. Ὡς
δὲ *εἰς Αἴγυπτον ἐφθάσαμεν ἐμάχοντο περὶ ἐμοῦ τὸ[22] *τίς
προδοὺς χρυσίον λάβῃ με[23]. 5. Διὸ πᾶσιν ἔδοξεν *τοῦ
εἶναί[24] με εἰς Αἴγυπτον πρὸς *τὸν μετάβολον τῆς ἐμπορίας[25]
αὐτῶν, ἕως ὅτου[26] ἐπιστρέψουσιν[27] φέροντες[28] ἐμπορίαν[29].
6. *Ὁ δὲ Κύριος ἔδωκέ μοι[30] χάριν ἐν ὀφθαλμοῖς τοῦ
μεταβόλου καὶ ἐπίστευσέ[31] μοι τὸν οἶκον αὐτοῦ. 7. Καὶ
εὐλόγησεν αὐτὸν *ὁ Θεὸς[32] ἐν[33] χειρί μου, καὶ ἐπλήθυνεν
*αὐτὸν ἐν χρυσίῳ καὶ ἀργυρίῳ[34] ⌜καὶ ἔργῳ⌝[35]. 8. Καὶ
ἤμην μετὰ αὐτοῦ[36] *μῆνας τρεῖς[37].

XII. Κατ᾽ ἐκεῖνον δὲ[1] τὸν καιρὸν κατῄει[2] Μεμφὶς[3]
⌜ἐν λαμπήνῃ⌝[4] *ἡ γυνὴ[5] τοῦ Πεντεφρὶ[6] ⌜μετὰ δόξης πολλῆς,

β, A, S¹ δηλοῖ περί σου· καὶ ἠπείλει μοι ⌜ἕως θάνατον⌝. β, A, S¹ ἤλθομεν εἰς A. περὶ ἐμοῦ ἐμάχοντο. β-af, A, S¹ Κύριος. β-d, S¹ αὐτὸν ἐν ἀργυρίῳ καὶ χρυσίῳ. β-d, A, S¹ μ. τρεῖς καὶ (e om.) ἡμέρας πέντε. β, A, S¹ παρῄει.

[16] *h* om. *d* adds ὁ πρῶτος τοῦ τόπου. [17] *β–dg*, A, S¹ add σύ. For οὐκ . . . δοῦλος *d* reads σὺ δ. οὐκ εἶ. [18] *g* om. [19] α. *β*, A, S¹ read as in margin (save that *a* reads ἠπείλησε. *d* θάνατον for ἕως θ. A^ab σε for περί σου, and A om. ἕως θ.). [20] *c*. *h* reads εἶπον αὐτοῖς. *β*, A, S¹ ἔλεγον. [21] α. *β* reads εἰμί. [22] α. *β*, A, S¹ read as in margin (save that *d* adds πολλοί before περί). [23] α, *β*, S¹ (save that *g* adds τίνι after τίς, *b* reads προσδούς and S¹ πρῶτος προσδούς for προδούς). A = καὶ ἕκαστος ἐδίδου μέρος ἐμπορίας αὐτῶν (+ ἀντὶ ἐμοῦ A^b) ἵνα με λάβῃ (+ ἀντὶ κέρδους αὐτῶν A^ab). [24] α. *β*, S¹ read εἶναι. A = ἀφιέναι. [25] α, *d*, A^ahb*cdg. *β–d*, S¹ read μετάβολον ἐμπορίας. A^b = ἀρραβῶνα μεταβόλου ἐμπορίας. [26] α. *β–ab* read οὗ. *ab* om. [27] *h*, *bd* read ἐπιστρέψωσι. *d* ὑποστρέψωσι. [28] A = καὶ οἴσουσι. *c* adds εἰς. [29] *d* reads τὴν ἐμπορίαν αὐτῶν. *f* ἐμπορίας. A^b adds καὶ οὕτως ἐποίησαν. [30] α. *β–d* read καὶ ὁ κ. ἔδωκέ μοι. *d* καὶ ἔδωκέ μοι κ. [31] *d* reads ἐνεπίστευσε. [32] α, *af*. *β–af*, A, S¹ read as in margin. [33] *h* adds τῇ. [34] α, *d*. *β–d*, S¹ read as in margin. A = χρυσίον καὶ ἀργύριον αὐτοῦ (A^b om.). [35] α. *β*, A, S¹ om. ἔργον here = עֲבֹדָה, but we may assume that the translator should have read עֲבֻדָּה = 'household servants.' *d* om. rest of chapter. [36] α, *bg*, A, S¹. *aef* read αὐτῶν. [37] α. *β–d*, A, S¹ read as in margin (save that *g* reads τινάς for πέντε and A^ab*cd read ἡμέρας ἐνενήκοντα καὶ πέντε).

XII. [1] α, *adfg*. *be*, S¹ om. For κατ᾽ . . . κατῄει A reads παρῄει οὖν κατ᾽ ἐκεῖνο (?). [2] α (though written as κατιει). *aef* παρείη. *bg*, A, S¹ παρίει. *d* παρῆν. For A see note 1. [3] *b* reads ἡ Μεμφία. *adefg* ἡ Μεμφίς. *d* adds ἡ Αἰγυπτία. [4] α, *def* (though written as ἐν λαμπίνῃ in *h*). Corrupt in *a*

ὅτι ἤκουσε περὶ ἐμοῦ παρὰ τῶν εὐνούχων αὐτῆς⌝[7]. 2. *Καὶ λέγει τῷ ἀνδρὶ αὐτῆς[8], *ὅτι ἐπλούτησεν ὁ μετάβολος[9] ἐν χερσὶν[10] *τινος νέου[11] Ἑβραίου, λέγουσι[12] δὲ ὅτι ⌜καὶ⌝[13] κλοπῇ ἔκλεψαν[14] αὐτὸν[15] ἐκ γῆς[16] Χαναάν. 3. Νῦν οὖν ποίησον μετ' αὐτοῦ[17] κρίσιν, καὶ ἀφελοῦ[18] τὸν νεανίαν[19] εἰς *τὸν οἶκον ἡμῶν[20], καὶ *εὐλογῆσαί σε ἔχει[21] *ὁ Θεὸς τῶν Ἑβραίων[22], ὅτι χάρις *ἐκ τοῦ[23] οὐρανοῦ ἐστι *πρὸς αὐτόν[24].

XIII. Ὁ δὲ ⌜Πεντεφρὶς⌝[1] πεισθεὶς[2] τοῖς λόγοις ⌜αὐτῆς⌝[3] ἐκέλευσεν[4] †ἐλθεῖν[5] τὸν μετάβολον, *καὶ λέγει αὐτῷ[6]· *Τί τοῦτο ὃ ἀκούω ⌜περί σου⌝[7], ὅτι κλέπτεις[8] ψυχὰς[9] ἐκ γῆς[10] Χαναάν[11], *καὶ εἰς παῖδας μεταπωλεῖς[12]; 2. *Ὁ δὲ

β, A, S^1 καὶ ἐπέβαλεν ἐπ' ἐμὲ τοὺς ὀφθαλμοὺς αὐτῆς ⌜ὅτι εἶπον αὐτῇ οἱ εὐνοῦχοι περὶ ἐμοῦ⌝. β, A, S^1 περὶ τοῦ μεταβόλου ὅτι ἐπλούτησεν. β, A, S^1 οἰκονόμον σου (*aef*, S^1 οἶκόν σου) καὶ εὐλογήσει σε. *bdg*, S^1 ἀχθῆναι. β–*ad*, S^1 εἰς π. μετεμπολῶν.

ἡ ἐλλακπίνη. *bg*, A, S^1 om. [5] *h*, *g*. *c* reads τῇ γυνῇ. *b*, A, S^1 γυνή. *a* om. *ef* ἡ. *d* reads μετά. [6] *c*, *g* (omitting τοῦ). *h*, *adf* read τ. Πεντεφρή. *be* read τ. Πετεφρί (-ή *e*). [7] α. β, S^1 read as in margin (save that for ἐπέβαλεν *e* reads ἐπέβαλλεν and *d* ἰδοῦσα). A reads only καί (A^{ab*cd} om.) ἐπιβλέψασα εἶδέν με. [8] *d* reads καὶ ἐλθόντος τοῦ ἀνδρὸς αὐτῆς λέγει αὐτῷ. After καί A^b adds ἐπιστρέψασα. [9] α. β, A, S^1 read as in margin. [10] *c*. Other MSS. read χειρί. [11] *c*, *ef*. *h*, *a* read τινός. *bg*, A, S^1 νέου τινός. *d* νεωστί τινος. [12] A^{ab*cd} = ἔλεξαν but A^{bhg} support text. [13] α, *adefg*. *b*, A, S^1 om. [14] *dg* read ἔκλεψεν. [15] *h* reads αὐτῶν. [16] *h*, *g* read τῆς. [17] A^{b*} = αὐτῶν. [18] A adds ἀπ' αὐτοῦ. [19] *d* reads νεανίσκον. [20] α. *aef*, S^1 read οἶκόν σου. *bdg* οἰκονόμον σου. A = οἰκονομίαν σου. [21] α (save that *h* reads σοι). β, A, S^1 read as in margin (save that *d* reads ἡμᾶς). [22] *c*, *b*. *h* reads τῶν Ἑ. ὁ Θ. β–*b* ὁ τῶν Ἑ. Θ. [23] *d* reads αὐτοῦ. [24] α. *ab* reads ἐπ' αὐτῷ. *efg* ἐπ' αὐτόν. *d* ἐν αὐτῷ.

XIII. [1] α, *dg*. *af* read Πεντεφρής. *be*, S^1 Πετεφρίς (-ής *e*). [2] A = ἠσθείς. [3] *d* reads αὐτοῖς. [4] $A^{ahb*cdfg}$ om. but A^b supports text. [5] α, *aef*. *bdg*, S^1 read as in margin. A^b = ἄγειν. $A^{ahb*cdfg}$ = ἤγαγε. *c* adds πρός. ἐλθεῖν is difficult. ἐκέλευσεν ἐλθεῖν = אמר לבוא. Since *bdg*, S^1 = להובא and A^b = להביא, לבוא is a corruption possibly of להביא. [6] *c* om. *d* adds Τὴν ἀλήθειάν μοι λέξον ἐν τάχει πρὸ τοῦ σε τιμωρήσωμαι. [7] α, A. β–*bd* read τί τοῦτο ἀκούω περί σου; *b*, S^1 τί ταῦτα ἀκούω; *d* ἤκουσα γάρ. [8] *b* adds τάς. [9] *d* adds ἐλευθέρας. [10] S^1 om. [11] *b* reads Ἑβραίων. [12] α. *a* reads εἰς παῖδας ἀπεμπολῶν. *befg*, S^1 εἰς παῖδας (S^1 δουλείαν) μετεμπολῶν (*b*, S^1 μετεμπωλῶν). *d* εἰς π. μεταβάλλων. A = εἰς παῖδάς σοι καὶ εἰς παιδίσκας. *d* adds νῦν οὖν ἀπάγγειλόν μοι, εἰ ταῦτα οὕτως ἔχῃ καθὼς ἀκούω περί σου. [13] α. β–*dg*, A, S^1

μετάβολος πεσὼν εἰς τοὺς πόδας αὐτοῦ[13] *ἐδέετο λέγων[14].
Δέομαί σου[15], κύριε, *οὐκ οἶδα[16] ὃ[17] λέγεις. 3. *Καὶ
λέγει αὐτῷ ὁ Πεντεφρής[18]. Πόθεν ⌈οὖν⌉ *ἔστιν ὁ παῖς[19]
ὁ Ἑβραῖος[20]; καὶ[21] εἶπεν[22]. Οἱ[23] Ἰσμαϊλῖται παρέθεντό[24]
μοι αὐτόν, ἕως ὅτου[25] ἐπιστρέψωσιν[26]. 4. *Ὁ δὲ οὐκ[27]
ἐπίστευσεν αὐτῷ[28], ἀλλ' ἐκέλευσεν γυμνὸν τύπτεσθαι[29].
Ἐπιμένοντος δὲ αὐτοῦ *τούτοις τοῖς λόγοις[30], λέγει[31] *ὁ
Πεντεφρής[32]. Ἐναχθήτω[33] οὖν[34] ὁ νεανίσκος. 5. Καὶ
εἰσαχθεὶς προσεκύνησα τῷ Πεντεφρῇ[35], τρίτος[36] γὰρ ἦν
*ἐν ἀξιώματι παρὰ τῶν[37] Φαραὼ ⌈ἀρχόντων⌉. 6. Καὶ

β–dg, A, S^1 πεσὼν οὖν ἐπὶ πρόσωπον αὐτοῦ ὁ μετάβολος.
bdg, A, S^1 ὁ δὲ λέγει (b, S^1 ἔφη, d εἶπε).

h, befg, A τύπτεσθαι αὐτόν. aef, S^1 ἀποκριθήτω. β, S^1 ἀρχιευνούχῳ. β ἐν ἀξίᾳ παρὰ τῷ Φ. ⌈ἄρχων πάντων τῶν εὐνούχων, ἔχων γυναῖκας καὶ παλλακὰς καὶ τέκνα⌉.

read as in margin (save that for πεσὼν οὖν A^{abcd} read καὶ ἔπεσεν, A^{b*} τότε ἔπ. and A^{fg} ἔπ.). d reads π. οὖν ὁ μετάβολος ἤγουν ὁ πραγματευθεὶς ἐπὶ πρόσωπον αὐτοῦ. g π. ὁ μετάβολος εἰς τοὺς πόδας αὐτοῦ. εἰς τοὺς πόδας αὐτοῦ = לרגליו, but ἐπὶ πρόσωπον αὐτοῦ = לפניו. Which is the original? [14] $A^{ahb*cdfg}$ = καὶ λέγει. A^b = λέγει αὐτῷ. [15] h, ef om. [16] A^{ab*cd} om. but A^{bfg} retain (printed Arm. Text wrong). [17] dg, A read τί. [18] α. bdg, A, S^1 read ὁ δὲ λέγει (b, S^1 ἔφη, d εἶπε). aef ὁ δέ. [19] α (save that h adds σοί after ἐστίν). bdg, A, S^1 read σοὶ (g om.) ὁ παῖς. aef ὁ παῖς σου (ae σοί). [20] f adds οὗτος. [21] A = ὁ δέ. [22] d adds ὁ μετάβολος. [23] c om. [24] g trs. after αὐτόν. [25] α. bdeg read οὗ. af om. a om. also ἕως. [26] α, b. df read ὑποστρέψωσι. eg ἐπιστρέψουσι. a om. [27] α. β–d, A, S^1 read καὶ (+ Πεντεφρής A^b) οὐκ. For ὁ δὲ . . . αὐτῷ d reads καὶ μὴ πιστεύσας αὐτῷ ὁ Πεντεφρίς. [28] c, g read αὐτόν and g adds ὁ Πεντεφρί. [29] c, ad, S^1. h, befg, A add αὐτόν. d reads αὐτὸν τύπτ. γυμνόν. [30] α, ae. dg read τοῖς λόγοις τούτοις. f τ. τοιούτοις λόγοις. b om. A, S^1 support text. [31] d reads ἔφη. $A^{ab*cdfg}$ om. together with ὁ Π., but not A^h nor A^b as Arm. Text represents. [32] c, af. h, d read Πεντεφρίς. bg, S^1 Πετεφρίς. e Πετεφρής. $A^{ahb*cdfg}$ om. [33] α. bdg read ἀχθήτω. aef, S^1 ἀποκριθήτω = יֵשֵׁב, a corruption of יוּבָא = ἀχθήτω or ἐναχθήτω. For Ἐναχθήτω . . . νεανίσκος A reads ἄγετε ὧδε (+ ἔφη A^{ab*cd}) τὸν νεανίσκον (+ καὶ αὐτὸς λέγει ἡμῖν ταῦτα A^b). [34] α. β om. h adds καί. d adds ἔμπροσθέν μου after νεανίσκος. [35] α. β, S^1 read as in margin (save that bd om. the ι). A = αὐτῷ. d adds πρὸς τὴν γῆν. [36] A reads երկրորդ (= δεύτερος) corrupt for երրորդ = τρίτος. [37] α. A^{-b} = παρὰ τῷ Φ. ἀξίωμα αὐτοῦ (?). A^b ἀξ. αὐτοῦ παρὰ τ. Φ. At any rate A supports α against the addition in β, S^1. β, S^1 read as in margin (save that d reads τοῦ for τῷ and adds καί before ἄρχων, and dg γυναῖκα for γυναῖκας. g adds καί before ἔχων. b reads γυναῖκα κ. τέκνα κ. παλλακάς and S^1 adds τῷ βασιλεῖ after παρά, and

διαχωρίσας[38] με[39] ἀπ' αὐτοῦ[40] λέγει[41] μοι[42]· Δοῦλος εἶ ἢ
ἐλεύθερος; *ἐγὼ δὲ[43] εἶπον[44]· Δοῦλος[45]. 7. *Καὶ
λέγει· Τίνος; καὶ λέγω[46]· Τῶν Ἰσμαηλιτῶν. 8. *Ὁ δὲ
εἶπε[47]· Πῶς αὐτῶν ἐγένου[48] δοῦλος; καὶ[49] εἶπον· Ὅτι ἐκ
γῆς[50] Χαναὰν ἐπριάσαντό[51] με. 9. *Εἶπε δὲ πρός με[52]·
⌜Ὄντως⌝[53] ψεύδῃ[54]. Καὶ ⌜εὐθὺς⌝[55] *ἐκέλευσε κἀμὲ γυμνὸν[56]
τύπτεσθαι.

XIV. Ἡ δὲ Μεμφὶς[1] ἑώρα[2] διὰ *τῶν θυρίδων[3] ⌜*τυπτόμενόν με[4], *πλησίον γὰρ ἦν ὁ οἶκος αὐτῆς[5], καὶ *ἀπέστειλε πρὸς αὐτόν[6], λέγουσα⌝· Ἄδικος[7] ἡ κρίσις σου[8], ὅτι[9] τὸν κλαπέντα ⌜ἐλεύθερον⌝ *τιμωρεῖς, ὡς ἀδικήσαντα[10].
2. Ὡς δὲ ⌜ἐγὼ⌝[11] οὐκ ἤλλαξα *τὸν λόγον μου[12] ⌜τυπτόμενος⌝, ἐκέλευσε *φυλαχθῆναί με[13], ἕως οὗ ἔλθωσιν[14] οἱ κύριοι *τοῦ παιδός[15].
3. *Ἡ δὲ γυνὴ[16] ἔλεγε[17] πρὸς *τὸν ἄνδρα αὐτῆς[18]·

b, A Τίνος εἶ δοῦλος;
β, S^1 ἀποστέλλει πρὸς τὸν ἄνδρα (+ αὐτῆς *bdg*).
α τιμωρῆσαι ἀδίκως.
befg, A^{b*} ἔλθωσιν, φησίν.
β, A, S^1 αὐτόν.

reads γυναῖκας καὶ τὰ τέκνα τῶν παλλακῶν). [38] *a* reads ἐκχωρίσας. [39] *c* reads μοι. [40] A = αὐτῶν. [41] α, A^b. *β*, S^1 read εἶπε. [42] *aefg*, $A^{ab*cdfg}$ om. [43] α, A. *β*, S^1 read καί. [44] *d* adds αὐτῷ. α om. next seventeen words through hmt. [45] *d*, A add εἰμί. [46] *β–b*, S^1 (save that *a* om. the second καί, and *dg* read εἶπον for λέγω). *b*, A reads καὶ (+ αὐτὸς A^{ab*cd}) λέγει πρός με (A^{ab*cd} om. πρός με)· Τίνος εἶ δοῦλος; καὶ λέγω (A^{abb*cd} εἶπον) αὐτῷ (A om.). [47] *adef*. *b*, A^b, S^1 καὶ (+ πάλιν *b*) λέγει μοι. *g*, A^{ab*cd} ὁ δὲ λέγει μοι (*g* om.). A^{fg} καὶ λέγει. [48] *bg*, A, S^1. *aef* read γίνῃ. *d* ἐγένετο. [49] *efg* add ἐγώ. [50] *b* reads τῆς. [51] α, *g*. *β–g* read ἐπρίαντο. [52] *b* reads ὁ δὲ ἠπίστησε λέγων. [53] α. *b* reads ὅτι. *defg*, A, S^1 om. [54] *f* reads ψεύδει. [55] α. *g* reads εὐθέως. *β–g*, A om. [56] α, A^b omitting καί. *abefg*, A read γυμνόν με ἐκέλευσε (*g*, A^{-b} trs. ἐκέλ. before γυμνόν. *aef* trs. it before με). *d* ἐκέλευσε γυμνωθῆναί με καί. S^1 = γυμνώσας ἐκέλευσε.

XIV. [1] *c* reads Μεμφὶ ὡς. [2] A adds με. [3] *c*. *h*, *β*, A, S^1 read (+ τῆς A) θυρίδος. A om. rest of verse, but inserts the latter half of it ἄδικος . . . ἀδικήσαντα after the first clause in ver. 3. [4] α, *adg* (save that *a* om. με). *bef* read τυπτομένου μου. S^1 = πῶς ἔτυψάν με. [5] α. *β*, A, S^1 om. [6] α. *β*, S^1 read as in margin (save that *g* reads ἀπέστειλε). [7] *b*, A, S^1 add ἐστί. For the position of the clause ἄδικος . . . ἀδικήσαντα in A see note 3. [8] α, *b*, A^{bh}, S^1. *β–b*, $A^{ab*cdfg}$ om. [9] *h* (?), *β*, S^1 add καί. [10] *β*, A, S^1 (save that *e* reads τιμωρῆσαι and A συνέχεις). α reads as in margin. Its corruption seems to be peculiar to itself. [11] α. *β*, A, S^1 om. [12] *c*, A^{ab*cdg}. *h*, *a*, A^b read τὸν λόγον. *β–af*, S^1 λόγον. *f* λέγων. [13] α, *aef*, S^1 (save that *ef* read ἡμᾶς). *b* reads φυλακισθῆναί με. *dg*, A ἐν (*d* om.) φυλακῇ βληθῆναι ἡμᾶς (A με). [14] α, *ad*, A^{abcdfg}, S^1. *befg*, A^{b*}

⌜Τί[19] συνέχεις[20] τὸν αἰχμάλωτον καὶ εὐγενῆ παῖδα *ἐν δεσμοῖς[21]⌝, *ὃν ἔδει μᾶλλον ἄνετον εἶναι[22] καὶ ὑπηρετεῖσθαι[23]. 4. Ἤθελε γὰρ ὁρᾶν με[24] ἐν πόθῳ ⌜ἁμαρτίας⌝[25]. *ἐγὼ δὲ[26] ἠγνόουν ἐν[27] πᾶσι τούτοις[28]. 5. *Εἶπε δὲ πρὸς αὐτήν[29]· Οὐκ ἐστὶ *τοῦτο τοῖς[30] Αἰγυπτίοις πρὸ ἀποδείξεως ἀφαιρεῖσθαι τὰ ἀλλότρια. 6. Ταῦτα ⌜οὖν⌝[31] εἶπε *περὶ τοῦ μεταβόλου[32]. *Ὁ δὲ παῖς[33] *ὀφείλει ἐγκατάκλειστος εἶναι[34].

XV. Μετὰ δὲ[1] *ἡμέρας εἰκοσιτέσσαρας[2] ἦλθον οἱ Ἰσμαηλῖται· *ἦσαν γὰρ[3] ἀκούσαντες[4] ὅτι Ἰακὼβ ⌜ὁ πατήρ μου πολλὰ[5]⌝ πενθεῖ περὶ ἐμοῦ[6], *καὶ ἐλθόντες λέγουσι[7] πρός

[Margin: β, A, S¹ ὑπηρετεῖν σοι. — β, A, S¹ ὁ δὲ εἶπε πρὸς τὴν Μέμφιν. — dg, A ἔθος παρὰ (d om.) τοῖς. — β-bd, A καὶ ὁ παῖς]

οὖν (A ὅτι). β, A, S¹ καί. β εἶπον.

read as in margin (save that *g* trs. φησίν before ἔλθωσιν). [15] α, β-*dg*, S¹. *d*, A^bfg read μου. *g*, A^ab*cd αὐτοῦ. [16] α, S¹. β, A read καὶ (*d* τότε) ἡ γυνὴ αὐτοῦ (*efg* om.). [17] α. β reads λέγει. [18] α. β, A, S¹ read as in margin (save that *d* reads αὐτῷ). Instead of the next clause which A om., A inserts there the latter half of ver. 1. See note 3. [19] α. β-*d* read διὰ τί. *d* reads ὅτι δή. [20] *a* reads συνέχει. *d* om. S¹ = ὑβρίζεις. [21] α. β, S¹ om. [22] α. β-*d*, A^abh read ὃν ἔδει εἶναι (*e* trs. after μᾶλλον, *fg* trs. after ἄνετον) μᾶλλον (A^ab om.) ἄνετον. *d* (A^fg ?) τοῦτον (*d* om.) ἄνετον εἶναι. A^b*cd = δεῖ οὖν εἶναι ἀποστάτην τὸν μετάβολον καὶ τοῦτον ἄνετον εἶναι (?). S¹ = ὃν ἔδει μᾶλλον ἔχειν ἐν τοῖς οἰκήμασιν. [23] α. β, A, S¹ read as in margin (save that *b* reads σου and *g* trs. σοι before ὑπηρετεῖν). A^b om. next seven words. [24] β-*g*, S¹ trs. before ὁρᾶν. [25] *e* reads ἁμαρτήματος. *d* adds αὐτῆς. S¹ om. [26] α. β-*dg*, A^g, S¹ read καί. *dg*, A^abhb*cd καὶ ἐγώ. [27] *c*, *aef*. *h*, *bdg* read ἐπί. [28] *h* om. next seven words. [29] *c*. β, A^ab*cdg, S¹ read as in margin (save that *d*, A^ab*cdg read λέγει and *a* αὐτήν and *d* αὐτῇ for π. τὴν Μέμφιν). A^b = καὶ ὁ ἀνὴρ λέγει πρὸς τὴν γυναῖκα. [30] *c*. *aef*, S¹ read τοῖς. *b* παρά. *d* ἔθος τοῖς. *g*, A ἔθος (*g* ἔθνος) παρὰ τοῖς. [31] α. β, A, S¹ om. [32] α, β, S¹. A = (+ καὶ A^bh) ὁ μετάβολος. [33] α. β-*bd*, A read as in margin (save that for ὅτι A^b* read αὐτοῦ and om. rest of verse). *b* καὶ περὶ ἐμοῦ ὅτι. *d* κα εἶπεν ὅτι ὁ παῖς. S¹ = ὁ παῖς. [34] *b* reads ὄφειλα ἐγκατάκλειστος εἶναι. *g* ὀφείλει κατάκλειστος εἶναι. A = ὀφείλει εἶναι ἐν δεσμοῖς. S¹ = ἔστω παρὰ τοῖς δεσμίοις.

XV. [1] *c*, *bd*, A, S¹. *h* reads γάρ but trs. after ἡμέρας. *af* read οὖν. *eg* om. [2] *c*. So *d* but in figures. *h* reads ἡμ. εἴκοσι καὶ τέσσαρας. β-*dg* εἰκοσιτέσσαρας (*e* κδ') ἡμ. *g* ἡμ. τέσσαρας. [3] α. β, A, S¹ καί. [4] *d*, A add ὄντων αὐτῶν (A om. ὄντ. αὐτ.) εἰς γῆν Χ. [5] α. β, A, S¹ om. [6] A τοῦ υἱοῦ αὐτοῦ. S¹ om. rest of verse. [7] α, A^b. β reads (+ καί *d*) εἶπον.

με. 2. Τί ὅτι εἶπας σεαυτὸν[8] *δοῦλον εἶναι[9]; καὶ ἰδοὺ
⌈ἡμεῖς⌉[10] ἐγνώκαμεν[11] ὅτι *υἱὸς εἶ ἀνδρὸς μεγάλου[12] ἐν γῇ[13]
Χαναάν, καὶ *ὁ πατήρ σου ⌈ἔτι⌉ πενθεῖ περί σου[14] *ἐν
σάκκῳ ⌈καὶ σποδῷ⌉[15]. 3. *Ταῦτα ἀκούσας ἐγὼ διελύθη
τὰ σπλάγχνα μου, καὶ ἡ καρδία μου ἐτάκη, καὶ ἤθελον δακρῦσαι
πάνυ[16], ἀλλ'[17] ἐπέσχον ἐμαυτόν[18], ἵνα μὴ αἰσχύνω[19] τοὺς
ἀδελφούς μου, ⌈*καὶ εἶπον αὐτοῖς[20] Ἐγὼ οὐκ οἶδα·[21] δοῦλός
εἰμι⌉. 4. Τότε ⌈οὖν⌉[22] ἐβουλεύσαντο[23] πωλῆσαί με, ἵνα
μὴ εὑρεθῶ ἐν *ταῖς χερσὶν αὐτῶν[24]. 5. Ἐφόβουντο γὰρ
τὸν *πατέρα μου[25], ἵνα μὴ *ἐλθὼν ἐν αὐτοῖς ποιήσει[26] ἐκδίκησιν
κινδύνου[27]. ἤκουον[28] γὰρ ὅτι μέγας ἐστὶ παρὰ Θεῷ[29] καὶ[30]
ἀνθρώποις. 6. Τότε λέγει *αὐτοῖς ὁ μετάβολος[31]. Λύσατέ
με ἀπὸ τῆς κρίσεως τοῦ[32] Πεντεφρί[33]. 7. *Ἐκεῖνοι δὲ
προσελθόντες[34] ἤτουν[35] με[36] λέγοντες· ⌈Εἰπὲ⌉[37] ὅτι ἐν
ἀργυρίῳ ἠγοράσθης[38] ἡμῖν, *κἀκεῖνος ἀπολῦσαι ἡμᾶς ἔχει[39].

Margin: β–dg ἔγνωμεν. β–d, A, S^1 καὶ πάνυ ἤθελον (aef θέλων) δακρῦσαι. β, S^1 βουλεύονται. β, A, S^1 Ἰακώβ. β, A, S^1 ποιήσῃ ἐν αὐτοῖς. β–g, A, S^1 Κυρίῳ.

β–g, S^1 προσελθόντες οὖν. bdg, A^{b*cdg} ἀπέλυσεν ἡμᾶς.

A^{ab*cdg} = καὶ λέγουσι. [8] α, aef, A^{ab}. bdg read ἑαυτόν. A^{b*cdfg} = ἡμῖν. [9] ef, A read ὅτι δοῦλός εἰμι. g δοῦλον. [10] α, d. β–d, A, S^1 om. A^{b*cdfg} om. καὶ . . . ἐγνώκαμεν. [11] α, dg. β–dg read as in margin. [12] α, abdf (save that d adds δυνατοῦ καί after ἀνδρός). e reads ἀνδ. μ. υἱὸς εἶ. g υἱὸς ἀνδ. μ. εἶ. [13] α, def. a, A read τῇ γῇ. b, S^1 τῇ. g om. [14] α, A^b (save that A^b om. περί σου). β, S^1 read πενθεῖ (+περί σου aefg) ὁ πατήρ σου. $A^{ahb*cdfg}$ = καὶ ἰδοὺ (A^h om.) αὐτὸς πενθεῖ περί σου. [15] α. β–b, A, S^1 read ἐν σάκκῳ. b ἐν λάκκῳ. d adds περί σου. A^b adds περὶ τοῦ πατρός μου. [16] α (save that h reads διελυπήθη). β–d, A, S^1 read as in margin (save that b reads πάλιν for πάνυ). d καὶ ταῦτα ἀκούσας ἐγὼ παρ' αὐτῶν πάνυ ἤθ. δακρῦσαι. [17] α, g. b, A, S^1 read καί. d καὶ πάλιν and om. next two words. aef om. [18] g adds καὶ εἶπον. A^b περὶ τοῦ πατρός μου. [19] g reads καταισχύνω. [20] h, d (omitting καί). c read κ. εἶπον αὐτῷ. abef, S^1 κ. εἶπα (f εἶπον). g om. [21] d adds τοῦτο ὃ λέγετε ὑμεῖς· ἐν δὲ οἶδα ὅτι. [22] α. β, A, S^1 om. [23] α, A. β, S^1 read as in margin. [24] α. β, A^{b*cdfg}, S^1 read χερσὶν αὐτῶν. A^{ab} αὐτοῖς. [25] α. β, A, S^1 read as in margin. [26] α (save that h reads ποιήσῃ αὐτοῖς for ἐν α. π.). β, A, S^1 read as in margin (save that df read ποιήσει). e adds τήν. [27] d reads κίνδυνον. [28] b reads ἠκούσθη. [29] α, g. β–g, A, S^1 read as in margin. [30] g adds παρά. [31] α, e, $A^{ab*cdfg}$. β–e, A^b, S^1 read ὁ μ. αὐτοῖς (d πρὸς αὐτούς). [32] β om. [33] α, d. af read Πεντεφρή. beg, S^1 Πετεφρί (e -ή). A^{abh} Πεταφρή. A^{b*cdfg} Φωτιφάρ. A^{abh} add երրոդէր corrupt (?) for երկրորդի as in A^{b*cdfg}. A then = δευτέρου ἄρχοντος (A^{ab} om.). [34] α. β–g, S^1 read as in margin. g, A καὶ προσελθόντες. d adds οἱ Ἰσμαηλῖται. A ἔμπροσθεν αὐτοῦ. [35] α, β–bd, A. bd, S^1 read αἰτοῦνται. [36] g om. [37] α, aef, S^1. bdg, A om. [38] α, g. aef, S^1

XVI. *Ἡ δὲ Μεμφὶς εἶπε τῷ ἀνδρὶ αὐτῆς[1]. *Ἀγόρασον τὸν νεανίαν[2], ἀκούω γάρ, φησίν[3], ὅτι πωλοῦσιν αὐτόν. β, S^1 ἐδήλωσε. β–df, A, S^1 πρίασθαί με.

c	β, A, S^1
2. Εὐθέως δὲ ἀπέστειλε εὐνοῦχον ἐν τοῖς Ἰσμαϊλίταις, αἰτοῦσά με εἰς διάπρασιν. 3. Ὁ δὲ εὐνοῦχος *μὴ θελήσας ἀγοράσαι με[4] ἀνεχώρησεν πειράσας αὐτούς, καὶ δηλοῖ τῇ δεσποίνῃ αὐτοῦ, ὅτι πολλὴν τιμὴν αἰτοῦσιν τοῦ παιδός.	2. Καὶ[5] ἀπέστειλεν εὐνοῦχον τοῖς Ἰσμαηλίταις[6], *αἰτοῦσά με εἰς διάπρασιν[7]. *καλέσας οὖν ὁ ἀρχιμάγειρος τοὺς Ἰσμαηλίτας ᾔτει με εἰς πρᾶσιν[8]. 3. ⌜Καὶ μὴ θελήσας ἀνεχώρησεν⌝[9]. *Ὁ εὐνοῦχος ⌜πειρασθεὶς αὐτῶν⌝ δηλοῖ[10] *τῇ δεσποίνῃ[11] ὅτι πολλὴν αἰτοῦσι τιμὴν ⌜τοῦ παιδός⌝.

read ἐπράθης. *b* ἠγοράσθη. *d* ἐπράθη. A^{ah} = ἠγόρασας τοῦτον, A^b ἠγοράσατε τ., A^{b*cdfg} ἠγοράσαμεν τ. The chief variations seem to have arisen within α, β. [39] *h*. *c* reads κἀκεῖνος λοιπῶν λῦσαι ἡμᾶς ἔχει. Here λοιπῶν may be corrupt for λοιπόν. *aef*, S^1 read κἀκεῖνος ἀπολύσει ἡμᾶς. *bdg* κἀκεῖνος (+ ταῦτα ἀκούσας εὐθέως *d*) ἀπέλυσεν ἡμᾶς. A καὶ ὁ μετάβολος ἀπέλυσεν (+ ἡμᾶς A^{abh}).

XVI. [1] *c*. From this point onward *h* is wanting. *aef* read ἐδήλωσε δὲ (+ ἡ Μ. *f*) τῷ ἀνδρὶ αὐτῆς. *b*, A, S^1 ἡ δὲ Μ. ἐδήλωσε (A ἀπέστειλε) τῷ ἀ. αὐτῆς. *d* ἐδήλωσε δὲ αὐτῷ ἡ γυνὴ αὐτοῦ. *g* καὶ ἐδήλωσε τῷ ἀ, αὐτῆς ἡ Μ. [2] *c*. β–*df*, A, S^1 read as in margin. *f* reads πριάσαι με. *d* ἐκπρίου αὐτόν. But *d* is peculiar and for ἀγόρασον . . . αὐτόν reads λέγουσα· Ἐπειδὴ ἀκούω ὅτι πωλοῦσι αὐτὸν ἐκπρίου αὐτόν. [3] *b*, S^1 read ἔφη. [4] It will be observed that *c*, *bg* represent only the eunuch as in treaty for the purchase of Joseph, whereas in *aef*, A, S^1, and also *d* (see note 9) first Potiphar acts and next the eunuch. The loss in *c*, *bg* could have arisen through hmt., but probably the words referring to Potiphar are an intrusion (see note 8). The fact that this addition is implied by *d* is discounted when we consider that *d* is frequently conflate. [5] β–*d*, S^1. *d* reads καὶ εὐθέως. A καὶ ἕτερον (A^b ἄνθρωπον). [6] *d* adds καὶ ἤγαγεν αὐτούς. [7] β–*bd*, S^1. *bd*, A read καὶ (*b* om.) ᾐτεῖτό με (*b* om.) (+ ἀπ' αὐτῶν A) εἰς διάπρασιν (*b* πρᾶσιν). [8] *aef*, A, S^1 (save that A read ἐμπόρους for Ἰσμ. and A^{ab*cdg} add ἀπ' αὐτῶν after ᾔτει). *c*, *bdg* om. and probably rightly as this clause conflicts with the words before and after. [9] *abef*, S^1 (save that *b* adds ποιῆσαι μετ' αὐτῶν after θελήσας). *g*, A om. *d* has a very peculiar text but gives excellent sense: for αἰτοῦσά με . . . παιδός it reads καὶ ᾐτεῖτό με εἰς διάπρασιν παρ' αὐτῶν ὁ Πεντεφρίς· εἰπόντες δὲ πολλὴν τὴν τιμήν μου, καὶ μὴ θελήσας ἀπέστειλεν ἡμᾶς, ὁ δὲ εὐνοῦχος πορευθεὶς ἐδήλωσε τῇ δεσποίνῃ αὐτοῦ ταῦτα. [10] *abef*, S^1 (save that *b*, S^1 add δέ after ὁ and *e* reads αὐτοῖς).

β^1, A, S μνᾶς χρυσίου. β–*be*, A αἰτοῦσι. β, A, S^1 καί. β–*d*, S^1 ἀντ᾽ ἐμοῦ, ἑκατὸν εἶπεν τῇ Αἰγ. δεδόσθαι. Καί. *aef*, A αἰκισθῇ.

4. ⌜*Ἡ δὲ ἀπέστειλεν[12] *εὐνοῦχον ἕτερον[13]⌝, λέγουσα[14].
Ἐὰν καὶ δύο[15] μνᾶς[16] ζητοῦσι[17] ⌜παρέχετε⌝[18]. μὴ φείσασθε[19]
⌜χρυσίου· μόνον[20] πριασάμενος[21] τὸν παῖδα ἄγαγε[22] *πρός
με. 5. Ἐλθὼν οὖν ὁ εὐνοῦχος⌝ καὶ[23] δοὺς[24] αὐτοῖς[25]
ὀγδοήκοντα[26] χρυσοῦς[27] *ἀνελάβετό με· τῇ δὲ Αἰγυπτίᾳ εἶπεν
ὅτι δέδωκα ἑκατόν. 6. Ἐγὼ δὲ[28] εἰδὼς[29] ἐσιώπησα[30] ἵνα
μὴ αἰσχυνθῇ[31] *ὁ εὐνοῦχος[32].

XVII. Ὁρᾶτε οὖν[1], τέκνα μου[2], πόσα ὑπέμεινα ἵνα μὴ
αἰσχύνω[3] τοὺς ἀδελφούς μου. 2. Καὶ ὑμεῖς ⌜οὖν⌝ ἀγαπᾶτε
ἀλλήλους, ⌜καὶ ἐν μακροθυμίᾳ[4] *συγκρύπτετε ἀλλήλων[5] τὰ
ἐλαττώματα⌝. 3. Τέρπεται γὰρ[6] ὁ θεὸς[7] ⌜ἐπὶ *ὁμονοίᾳ

β καταισχύνω.

g reads καὶ πειρασθεὶς αὐτῶν ὁ εὐν. δηλοῖ. A = καὶ ἐδήλωσε ὁ εὐν. With A compare *d* (see note 9). *aef* make ὁ εὐνοῦχος the subject of the preceding verb ἀνεχώρησεν and *af* accordingly add δέ after δηλοῖ. [11] *g* reads αὐτήν. [12] *d* reads καὶ ἀποστέλλει. S^1 om. together with next three words. [13] *c*. β–*d* read ἕτερον εὐν. *d* ὕστερον εὐν. [14] A = ἡ δὲ λέγει. [15] S^1 = διακοσίας. [16] *c*. β, A, S^1 read as in margin. [17] *c*, *be*, S^1. β–*be*, A read as in margin. [18] *c*, *a*. *befg* read πρόσεχε. *d* δὸς αὐτοῖς. S^1 = προσέχετε. *d* om. next three words. [19] *c*, a^2g, A^{abh}. *abef*, S^1 read φείσασθαι. A^{b*cdfg} = φεῖσαι. [20] *d* reads μόνος. [21] *c*. β reads πριάμενος. [22] β–*b*. *c*, *b*, S^1 read ἀγάγετε. [23] *c*. *d* reads μοι καί. β–*d*, A, S^1 καί. Vers. 5, 6 appear as follows in *d*: Καὶ λαβὼν ὁ εὐνοῦχος τὸ χρυσίον κατεδίωξεν ἡμᾶς καὶ ὀγδοήκοντα χρυσίνους δοὺς αὐτοῖς ἀντὶ ἐμοῦ, καὶ λαβών με παρ᾽ αὐτοῖς ἐλθόντων ἡμῶν εἰς τὸν οἶκον ἑκατὸν εἶπεν δεδωκέναι, καὶ εἰδὼς ἐγὼ ἐσιώπησα ἵνα μὴ καταισχύνω τοὺς συνδούλους μου, μήτε μὴν αἰκισθῇ ὁ εὐνοῦχος. [24] *c*, β–*be*, S^1. *b* reads δίδει. *e* δίδωσι. A = ἔδωκε. [25] S^1 om. A adds ἀντ᾽ ἐμοῦ. [26] *c*, β (*aeg* reading π′). A = ἑξήκοντα. S^1 = ὀκτώ. [27] *c*, *g*. β–*eg* read χρυσίνους. *e* χρυσίους. *g* χρυσσούς (sic). A^b adds τιμὴν ἀντ᾽ ἐμοῦ ὁ εὐνοῦχος. [28] *c*. β–*d*, S^1 read as in margin (save that *b* reads εἰπών. *e* adds καί before ἑκατόν, while after δεδόσθαι *be* add ἀντ᾽ ἐμοῦ. S^1 ἀντ᾽ αὐτοῦ. *g* ἔλαβέν με). For *d* see note 23. A = καὶ εἶπεν ὅτι ὀγδοήκοντα χρυσοῦς ἔδωκε ἀντ᾽ αὐτοῦ. Καί. Perhaps לקח (i.e. ἀνελάβετο) is corrupt for חלף = ἀντί. [29] *b* reads ἰδών. A adds ταῦτα. *bef* add ἐγώ. [30] A adds περὶ αὐτοῦ. [31] *c*. *aef*, A, S^1 read as in margin. *b* ἐτασθῇ. *dg* καταισχύνω and put last two words in acc. τοὺς εὐν. [32] A^b = αὐτός. $A^{abb*cdfg}$ om.

XVII. [1] *c*, A. β, S^1 om. *g* om. ὁρᾶτε . . . μου. [2] *c*, *f*, A. β–*f*, S^1 om. [3] *c*. β reads as in margin. [4] *c*, β–*b*. *b* reads μακροθυμίαις. [5] *d* reads διάγετε κρύπτωντες (sic) ἀλλήλους. For ἀλλήλων S^1 reads τῶν νέων. [6] *c*, *bdg*,

ἀδελφῶν[8] καὶ⌉ ἐπὶ προαιρέσει καρδίας[9] ⌈ἀγαθῆς⌉[10] †εὐ-
δοκοῦσιν[11] εἰς ἀγαθόν[12]. 4. *Ὅτε ⌈δὲ⌉[13] ἦλθον οἱ ἀδελφοί
μου εἰς Αἴγυπτον, αὐτοὶ[14] γινώσκουσιν[15] ὅτι *ἀπέστρεψα τὸ
ἀργύριον αὐτοῖς[16], καὶ οὐκ ὠνείδισα *αὐτούς, καὶ[17] παρεκά-
λεσα[18] ⌈αὐτούς⌉[19]. 5. Καὶ[20] μετὰ θάνατον *Ἰακώβ, τοῦ
πατρός μου[21], ⌈περισσοτέρως⌉ ἠγάπησα αὐτούς, καὶ πάντα ὅσα
ἤθελον[22] ⌈ὑπερεκπερισσοῦ⌉[23] *ἐποίουν αὐτοῖς[24]. 6. *Καὶ οὐκ
ἀφῆκα[25] αὐτοὺς[26] θλιβῆναι *ἕως μικροῦ πράγματος[27]· καίγε
πᾶν ὃ ἦν ἐν τῇ[28] χειρί μου αὐτοῖς δέδωκα[29]. 7. ⌈Καὶ⌉[30]
οἱ υἱοὶ *αὐτῶν υἱοί μου[31], *καὶ οἱ υἱοί μου ὡς δοῦλοι αὐτῶν[32],
καὶ[33] ἡ ψυχὴ *αὐτῶν ψυχή μου[34], καὶ πᾶν ἄλγημα[35] αὐτῶν

β, S^1 εὐδοκιμούσης εἰς ἀγάπην (a ἀγαθόν). β-d, A, S ὡς. β-dg, A^{bfg}, S Ἰακώβ. β-ad, A, S^1 ἐκέλευσεν (-αν A).

β, A, S^1 ⌈ἐκ περισσοῦ⌉ ἐποίησα.   c, A μου ψυχὴ αὐτῶν.

A, S^1. *aef* om. [7]A = κύριος. [8]β, S^1. *c* reads ἐλλαττώματα (sic) ἀδελφῶν καὶ ὁμονοίᾳ. Here ἐλαττώματι may = חֶסֶר corrupt for חֶסֶד 'kindness.' [9]A^{b*cdg} = καρδιῶν. [10]*c*. β, A, S^1 om. The word may have originated in a dittography of εἰς ἀγαθόν. [11]*c*. εὐδοκοῦσιν may be corrupt for εὐδοκούσης. But A = ὅτε (A^{b*cdg} αἱ or οἱ) εὐδοκοῦσιν. β, S^1 read as in margin (save that *g* reads εὐδοκιμήσει). [12]*c*, *a*, A^{hb*cdg}. β–*a* read as in margin. A^b = ἀλλήλους but this is apparently due to internal corruption. The idea required here is not expressed by ἀγαθόν which may be a corruption of ἀγάπην, and אהבה (= ἀγάπην) may be corrupt for אחוה = ἀδελφότητα. [13]*c*. β–*d*, S read καὶ ὅτε. *d* ὅταν οὖν. A = ὅτε. [14]*c*. β–*d*, A, S read ὡς (+ καί A). For αὐτοί and the next seven words *d* reads καὶ ἐπέγνω αὐτούς. [15]*c*, A^{ab*cd}. β–*bd* read οἴδασιν. *b*, A^b ἔγνωσαν. S = ὁρᾶτε καὶ ὑμεῖς. [16]*g*, A^b read ἀπέστρεψαν τὸ ἀργύριον αὐτῶν. [17]*c*. β, S^1 read ἀλλὰ καί (*d* om.). A = αὐτοὺς ἀλλά. [18]*d* reads παρακαλέσω. [19]β, S. *c* reads αὐτοῖς. $A^{(a?)b}$ add ἰδοὺ ἀκούουσι οἱ ἀδελφοί μου ἐὰν ψευδές τι λαλῶ ἐγώ· ἀποδιδοῦσι εἰς πρόσωπόν μου. A^{hb*cdg} add ἀκούουσι, ἰδού, καὶ (A^h om. ἰδού, κ.) ἐροῦσι εἰ ἐγὼ ψευδές τι λαλῶ. [20]*g* reads κ. πάλιν. A = ἀλλὰ καί (A^{fg} om.). [21]*c*, *d*. β–*dg*, A^{bfg}, S read Ἰακώβ. *g* τοῦ πατρὸς ἡμῶν Ἰ. A^{ab*cd} = τοῦ πατρός μου. [22]*c*. *a* reads ἠθέλησαν. β–*ad*, S^1 read ἐκέλευσεν. *d* μοι παρήγγειλεν ὁ πατήρ μου. A = ἐκέλευσαν. The variations arose within the Greek or *c*, *a* = אִוּוּ. The rest = צִוָּה or צִוּוּ. [23]*c*. β–*d*, S read ἐκ περισσοῦ. *d*, A om. [24]*c*. β, A, S^1 read as in margin. *d* adds ἐπ' αὐτούς. *b* adds καὶ ἐθαύμαζον. [25]*c*, *d*, A. β–*d*, S read οὐκ ἀφῆκα γάρ. [26]*a* reads αὐτοῖς. [27]S^1 = οὐ πρὸς κακὴν αἰτίαν. A adds καὶ ἔδωκα αὐτοῖς πάντα ὅσα ἐζήτησαν. [28]*c*, *g*. β–*g* om. [29]*c*, β–*b*. *b* reads ἔδωκα. [30]*c*. β, A, S om. [31]β, S^1. *c* reads αὐτῶν. A = μου, υἱοὶ αὐτῶν. *d* om. next seven words. [32]*c*, β–*d*, S^1 (save that *g* om. οἱ). A = καὶ δοῦλοί μου, δοῦλοι αὐτῶν. [33]*c*, A. β, S^1 om. [34]β, S^1. *c*, A read as in margin. A adds καὶ (A^h om.) ἡ γῆ μου γῆ αὐτῶν, a phrase which

bdg (A) ἀσθένειά μου ἡ γῆ μου γῆ αὐτῶν (+καί *g*).

ἄλγημά μου[36], ⌈καὶ πᾶσα μαλακία αὐτῶν *ἀσθένειά μου, καὶ[37]
ἡ βουλὴ⌉ *αὐτῶν βουλή μου[38]. 8. Καὶ οὐχ ὕψωσα ἐμαυτὸν[39]
ἐν αὐτοῖς ⌈ἐν ἀλαζονείᾳ⌉ διὰ τὴν ⌈κοσμικήν⌉ *μου δόξαν[40],
⌈ἀλλ'[41] ἤμην ἐν αὐτοῖς ὡς εἷς τῶν ἐλαχίστων[42]⌉.

bef, S¹ μου βουλὴ αὐτῶν.

β–ae, A, S¹ Κυρίου, τέκνα μου.

β–af, S¹ ὑμᾶς ἐνταῦθα καὶ εὐλογήσει ὑμᾶς.

XVIII. ⌈Ἐὰν⌉[1] οὖν καὶ ὑμεῖς[2] πορευθῆτε ἐν ταῖς[3] ἐντολαῖς
Κυρίου[4], ὑψώσει ὑμᾶς[5] *ὁ θεὸς[6] ⌈ἐν ἀγαθοῖς⌉ εἰς αἰῶνας.
2. ⌈Καὶ *ἐάν τις θέλει[7] κακοποιῆσαι ὑμᾶς, ὑμεῖς τῇ
ἀγαθοεργείᾳ[8] εὔχεσθε ὑπὲρ αὐτοῦ, καὶ ἀπὸ παντὸς κακοῦ
λυτρωθήσεσθε ὑπὸ[9] Κυρίου⌉. 3. Ἰδοὺ[10] ⌈γὰρ⌉[11] ὁρᾶτε ὅτι
⌈διὰ τὴν *ταπείνωσιν καὶ τὴν μακροθυμίαν μου[12]⌉ θυγατέρα
*ἱερέως ἡλιουπόλεως[13] ἔλαβον ἐμαυτῷ[14] εἰς γυναῖκα[15], καὶ
ἑκατὸν τάλαντα *χρυσίου δέδονταί μοι[16] *σὺν αὐτῇ[17], *καὶ
ὁ[18] Κύριός μου[19] αὐτοὺς[20] κατεδούλωσεν[21]. 4. *Καίγε

β ἀγαθοποιίᾳ. *β–a*, S¹ μακροθυμίαν καί. *β–a*, A, S¹ κυρίων (*dg* κυρίου) μου. *β–ae*, A, S¹ ὅτι.

bdg (omitting the καί) add after ἀσθένειά μου. [35] S¹ = νόσος. [36] *a* om. rest of chapter. [37] *c*, *ef* (save that *ef* om. καί). S corrupt. *bdg*, A read as in margin (save that A trs. before καὶ πᾶν ἄλγημα. See note 34). [38] *c*, *dg*. *bef*, S¹ read as in margin. A⁻ʰ = μία ἦν ἡμῶν πάντων ἡ βουλή. Aʰ om. [39] *bdef*. *c* reads αὐτόν. *g* ἑαυτόν. [40] *c*. *bdef* read δόξαν μου. *g* δόξαν. [41] *d* reads καί. [42] *c*, *b*. *defg* read ἐλαχιστοτέρων.

XVIII. [1] A om. and for οὖν . . . κυρίου read καὶ (Aᵇʰ om.) ὑμεῖς οὖν τὴν αὐτὴν ὁδὸν πορευθῆτε. [2] *e*, S² add τέκνα μου. [3] *ef* om. [4] *β–ae*, A, S¹ add τέκνα μου against *c*, *a*. [5] *c* reads ἡμᾶς. *bdeg*, S¹ add ἐνταῦθα (S¹ om.) καὶ εὐλογήσει ὑμᾶς (*bg*, S¹ om.) omitted by *c*, *af* through hmt. A attests the originality of this clause. Thus for ὑψώσει . . . αἰῶνας Aᵃᵇʰ read καὶ ὁ θεὸς δοξάσει ὑμᾶς (Aᵃ = σε?) καὶ ὑψώσει ὑμᾶς (Aᵃʰ om.) ἄνω. Here Arm. Text wrongly represents Aᵇ as twice reading σε. Possibly it is wrong also as to Aᵃ. Aᵇ*ᶜᵈᶠᵍ = ὅτι καὶ (Aᶠᵍ om. ὅτι κ.) Ἰσραὴλ Σαδαι δοξάσει ὑμᾶς καὶ ὑψώσει εἰς αἰῶνας. [6] *c*, Aᵃᵇʰ. For Aᵇ*ᶜᵈᶠᵍ see preceding note. *β*, S¹ om. [7] *c*. *β–g*, S read ἐὰν θέλῃ (*f* θέλει) τις. *g* ὅταν θελήσει. [8] *c*. *β* reads as in margin. [9] *c*. *β* reads διά. For λυτρωθήσεσθε ὑπὸ κυρίου S reads λυτρώσει ὁ κ. (+ ὑμᾶς S²). [10] *a* om. verses 3, 4. [11] *g*, A om. [12] *c*. *β*, S¹ read as in margin (save that *d* adds μου before καί). [13] *c*. So Jub. xl. 10. *β–a*, A, S¹ read as in margin (save that *g* om. μου). [14] *c*, A. *β–a*, S¹ om. [15] S¹ add Σειφήν. [16] *c*, *defg* (save that *d* reads δέδωκε and *eg* δέδοται). *b*, S¹ read μοι χρυσίου δέδοται. A = χρυσίου ἔδωκάν μοι. [17] A places after χρυσίου. *f* om. rest of verse. [18] *c*. *β–ae*, A, S¹ read ὅτι. *e* om. [19] *c*, *g*. *β–ag*, A, S¹ read μοι. [20] *e* reads αὐτοῖς. [21] *c*, *de*. *b* reads ἐδούλευσε.

καὶ[22] ὡραιότητα ἔδωκέ[23] μοι ὑπὲρ ὡραίους Ἰσραήλ, ⸢καὶ⸣ ἐφύλαξέ[24] με ⸢ἕως γήρους[25] ἐν δυνάμει καὶ⸣ ἐν κάλλει· *Καὶ γὰρ ὅμοιος ἤμην[26] ἐν πᾶσι τῷ[27] Ἰακώβ. β–a, A, S^1 ὡς ἄνθος ὑπέρ.

c, β, S^1

XIX. Ἀκούσατε δέ[1], τέκνα μου, καὶ *περὶ ὧν †οἶδα ἐνυπνίων[2]. 2. Δώδεκα[3] ἔλαφοι ἐνέμοντο[4] *ἐν τόπῳ[5] καὶ οἱ ἐννέα[6] διεσπάρησαν *εἰς πᾶσαν τὴν γῆν[7]· ὁμοίως δὲ[8] καὶ οἱ τρεῖς.

A

XIX. *Ἀκούσατε οὖν[9] τὸ ἐνύπνιον ὃ εἶδον[10]. 2. Δώδεκα ἐλάφους ἑώρων[11] ὅτι ἐνέμοντο καὶ[12] ἐξ αὐτῶν ἐννέα διεσπάρησαν· οἱ δὲ τρεῖς ἐσώζοντο[13], καὶ τῇ ἡμέρᾳ τῇ ἑξῆς καὶ αὐτοὶ διεσπάρησαν. β–b ὃ εἶδον ἐνύπνιον.

A (only for verses 3–7)

3. Καὶ ἑώρων ὅτι τρεῖς[14] ἔλαφοι τρεῖς ἀμνοὶ ἐγίνοντο καὶ ἐβόησαν πρὸς Κύριον καὶ ἐξήγαγε αὐτοὺς Κύριος[15] εἰς τόπον εὐθαλῆ καὶ ἔνυδρον, καὶ ἤγαγε[16] αὐτοὺς ἐκ σκότους εἰς φῶς.
4. Καὶ ἐκεῖ ἐβόησαν πρὸς Κύριον μέχρι οὗ συνήχθησαν *πρὸς αὐτοὺς[17] οἱ ἐννέα ἔλαφοι καὶ ἐγίνοντο αὐτοὶ ὡς δώδεκα πρόβατα, καὶ μετ' ὀλίγον χρόνον ηὐξάνοντο καὶ ἐγίνοντο ποίμνια πολλά.
5. Καὶ[18] μετὰ ταῦτα ἑώρων *καὶ ἰδοὺ[15] δώδεκα βόες

g ἐδούλωσε. [22] c. β–a read καίγε. A gives a peculiar text of ver. 4: Καὶ ἦν (+ Ἀσανὲθ γυνή μου A^b) ὡραῖος ὡς ἄνθος καὶ (+ ἐγὼ ἦν A^b) ὡραῖος ὑπὲρ (+ πάντας A^b) ἐκλεκτοὺς Ἰσραὴλ (+ καὶ σώφρων καὶ ταπεινὸς A^b) ὑπὲρ Λευὶ καὶ Ἰούδα καὶ (+ ὑπὲρ A^b) Νεφθαλείμ· ἐφύλαξέ με ἐν κάλλει (for ἐφ. . . . κάλλει A^b reads πλέον ὡραῖος ἦν ἢ αὐτοί), ὅτι ὅμοιος ἦν ἐγὼ ἐν πᾶσι τῷ Ἰακώβ (+ τῷ πατρί μου A^b). [23] d reads δέδωκε. [24] c. β–a read διεφύλαξε. [25] c, ef. bdg read γήρως. [26] c. β–ag read ὅτι ἐγὼ (d om.) ὅμοιος. For g see next note. [27] dg read τοῦ. For καὶ γὰρ . . . Ἰ. g reads ἐν πᾶσι ὅμοιος τοῦ Ἰ. εἰμι.

XIX. [1] c, aef. β–aef, S^1 om. [2] c. For οἶδα read εἶδον. b reads ὧν εἶδον ἐνυπνίων, β–b as in margin save that d reads ὅπερ. S^1 = ὧν εἶδον ἐνυπνίον· τοῦτο λέξω σοι. [3] e reads ὅτι δώδεκα. [4] g adds καὶ δι' ἕνα ἐτηρήθησαν. [5] c. β, S^1 om. [6] b adds διαιρέθησαν καί. [7] c, β–b (save that g reads ἐπί). b, S read τῇ γῇ. [8] c, f. β–df, S^1 om. For ὁμοίως . . . τρεῖς d reads καὶ οἱ τρεῖς ὕστερον διεσπάρησαν. [9] A^b reads ἔλθετε οὖν πάντες, ἀκούσατε. A alone preserves the full form of the text, but in some cases it is corrupt beyond recovery. [10] A^b adds τότε. [11] A^b trs. before δώδεκα. [12] $A^{ab*cdefg}$. A^b reads οἱ ἐσμὲν ἡμεῖς δώδεκα ἀδελφοί, καὶ ἑώρων γε. [13] $A^{ab*cdefg}$. A^b = ἐνέμοντο μετ' ἀλλήλων. [14] A^h om. [15] A^{bh} om. A^h adds ἐκ σκότους εἰς φῶς καὶ ἤγαγε αὐτούς and om. six words after ἔνυδρον. [16] A^b = ἐξήγαγε. A^b trs. the clause καὶ ἤγαγε . . . φῶς before καὶ ἐξήγαγε. [17] A^{bhefg}. A^{ab*cd} om. [18] A^b om.

θηλάζοντες[19] μίαν δάμαλιν, ἥ ἐκ[20] . . . γάλακτος θάλασσαν ἐποίει καὶ ἔπινον ἐξ αὐτοῦ[21] αἱ δώδεκα ποίμναι καὶ ἀνηρίθμητα ποίμνια.
6. Καὶ τοῦ τετάρτου βοὸς ἀνέβησαν τὰ κέρατα μέχρι τοῦ οὐρανοῦ καὶ ἐγένοντο ὡς τεῖχος τῶν ποιμνῶν, καὶ ἐν μέσῳ τῶν δύο[22] κεράτων ἐξεβλάστησε[23] ἄλλο κέρας.
7. Καὶ ἑώρων *μόσχον ὃς δωδεκάκις περιέβαλλε αὐτούς[24], καὶ ἐγένετο[25] τοῖς βουσὶ ὁλοκλήρως (?) εἰς βοήθειαν.

c, β, S¹	A
8. *Καὶ εἶδον[26] *ὅτι [ἐκ τοῦ Ἰούδα ἐγεννήθη] †παρθένος, [ἔχουσα στολὴν βυσσίνην, καὶ ἐξ αὐτῆς] ἐγεννήθη ἀμνὸς [ἄμωμος][27] *καὶ ἦν[28] ἐξ ἀριστερῶν	8. Καὶ εἶδον *ἐν μέσῳ τῶν κεράτων παρθένον τινά, [ἔχουσαν στολὴν ποικίλον καὶ ἐξ αὐτῆς] προῆλθεν ἀμνός[29], καὶ ἐξ ἀριστερῶν αὐτοῦ ὥρμων

β, S¹ προῆλθεν.

[19] A^{b*cdef} by internal corruption = νεμόμενοι (or βοσκοῦντες). [20] A adds an adjective = κραταιοῦ, or ἰσχυροῦ or δεινοῦ. [21] A^{bh} i. e. նմանէ. $A^{ab*cdefg}$ read նոցանէ (= αὐτῶν) corruptly. [22] A^{efg} om. perhaps rightly. [23] A^{abh}. $A^{b*cdefg}$ read ἀνέστη. [24] $A^{ab(h)cefg}$ (save that A^{b} reads ὅπου ἦν for ὅς, A^{c} om. δωδεκάκις and αὐτούς and A^{efg} om. ὅς). A^{b*d} = μόσχους δώδεκα οἳ περιέβαλλον αὐτούς. [25] A^{abhcfg}. A^{b*d} = ἐγένοντο. [26] *d* reads ἴδον δέ.
[27] This passage has been generally rejected as a Christian interpolation. But if we excise it wholly, the unity of the context is destroyed. It seems undeniable that the same leader is referred to in ver. 7 and subsequently in ver. 9. In the former verse as a μόσχος he goes to the aid of the βόες: in the latter (see A) the βόες and others rejoice in his triumphant overthrow of their enemies. In the latter half of ver. 8 this leader is referred to as ἀμνός. If then the translator has rightly rendered his original, the symbolic designation of this leader is changed: from being a μόσχος he becomes an ἀμνός. A similar transformation has already been twice mentioned in verses 3 ἔλαφοι . . . ἀμνοὶ ἐγίνοντο, 4 ἐννέα ἔλαφοι . . . ἐγίνοντο ὡς πρόβατα. Hence this third transformation causes no difficulty. But some record of this transformation must have appeared. Hence the beginning of ver. 8 must have recounted this transformation of a μόσχος into an ἀμνός, and not the birth of a virgin of the tribe of Judah and her bearing of a blameless ἀμνός. Even the textual evidence points to this conclusion. A comparison of *c*, β with A leads to the excision of ἐκ τοῦ Ἰ. ἐγεννήθη and ἄμωμος (om. also by *f*) as interpolations. Further, as we have already shown, the context requires here an account of a transformation and not of a birth; hence παρθένος has either been substituted for μόσχος (=עגל) or is a mere interpolation. (Indeed where human beings are everywhere designated as animals the use of παρθένος is in itself impossible.)

αὐτοῦ ὡς λέων· καὶ πάντα τὰ θηρία ὥρμων[30] *κατ' αὐτοῦ[31] καὶ ἐνίκησεν αὐτὰ ὁ ἀμνός, καὶ ἀπώλεσεν *αὐτὰ εἰς καταπάτημα[32].
9. Καὶ ἔχαιρον ἐπ' αὐτῷ[33] οἱ *ἄγγελοι καὶ οἱ ἄνθρωποι[34] καὶ πᾶσα[35] ἡ γῆ.
10. Ταῦτα δὲ[36] γενήσεται ἐν καιρῷ αὐτῶν[37] ἐν ἐσχάταις ἡμέραις.
11. Ὑμεῖς οὖν, τέκνα μου, φυλάξατε τὰς ἐντολὰς Κυρίου, καὶ τιμᾶτε[38] τὸν *Λευὶ καὶ τὸν Ἰούδαν[39]. ὅτι *ἐκ τοῦ σπέρματος[40] αὐτῶν ἀνατελεῖ ὑμῖν[41] [ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου][42], σώζων [πάντα τὰ

πάντα[43] τὰ θηρία καὶ πάντα τὰ ἑρπετά[44], καὶ ἐνίκησεν αὐτὰ ὁ ἀμνός, καὶ ἀπώλεσεν αὐτά.
9. Καὶ ἔχαιρον δι' αὐτὸν οἱ βόες *καὶ ἡ δάμαλις [καὶ οἱ ἔλαφοι][45] ἠγάλλοντο ἅμα μετ' αὐτῶν.
10. Ταῦτα δὲ[46] δεῖ γίνεσθαι ἐν καιρῷ αὐτῶν.
11. Καὶ ὑμεῖς, τέκνα μου, τιμήσατε τὸν Λευὶ καὶ τὸν Ἰούδαν ὅτι ἐξ αὐτῶν ἀνατελεῖ ἡ[47] σωτηρία τοῦ Ἰσραήλ.

β, S^1 Ἰούδαν καὶ τ. Λευὶ ὅτι ἐξ.

β, S^1 χάριτι.

The evidence points to the former alternative. Finally the addition ἔχουσα στολὴν βυσσίνην would naturally be made when once παρθένος appeared in the text. The original therefore of the first half of ver. 8 would be fairly represented by καὶ εἶδον ὅτι ἐν μέσῳ τῶν κεράτων μόσχος ἐγενήθη ἀμνός. This lamb, whose victories are recounted in the close of the verse, appears to have been a Maccabean, i. e. a descendant of Levi. On his right fights Judah (λέων). For according to the true text Judah is subordinate to Levi. See ver. 6. The above reasoning as to the interpolations holds good even if verses 7, 8, and 9 refer to different leaders. [28] *c*. *β–d*, S^1 read καί. *d* om. [29] See note 27. For κεράτων i. e. եղջերացն (so A^{befg}) A^{ab*cd} according to printed Arm. Text give եղջերուացն = ἐλάφων. [30] *a*. *c* reads ὅρμουν. *β–a* ὥρμουν. [31] *g* reads αὐτῷ. [32] *c*. *adg*, S^2 read αὐτὰ (*d* ἅπαντα) εἰς καταπάτησιν. *bef*, S^1 εἰς καταπάτησιν. [33] *f* reads αὐτόν. [34] *g* reads ἄνθ. καὶ οἱ ἀγγ. The text is obviously secondary. A is undoubtedly to be preferred. [35] *f* adds δέ. [36] *d* adds τέκνα μου. [37] S^1 adds χαιρήσουσι ἐπ' αὐτῷ. *g* trs. ἐν κ. αὐτῶν after ἡμέραις. [38] *d* reads τιμήσατε. Cf. A. [39] *c*. So A. *β*, S^1 read as in margin. [40] *c*. *β*, S^1 read as in margin. [41] *c* reads ἡμῖν. *g* trs. before ἀνατελεῖ. [42] Christian interpolations. For ὁ αἴρων τ. ἁμ. τ. κόσμου which *c* read, *β*, S read χάριτι. [43] A^{bhefg}. A^{ab*cd} om. [44] For καὶ πάντα τὰ ἑρπετά (= սողունք) we should read εἰς καταπάτημα = ՚ի կոխումն. [45] A^{b*cdg}. A^{ab} read καὶ ἔκγονα τῶν τριῶν ἐλάφων. A^h δύο τῶν τριῶν ἐλάφων. I have bracketed the καὶ οἱ ἔλαφοι as an interpolation; for the βόες already symbolize the Twelve Tribes. [46] A^{ab*cd} add πάντα against A^{bhefg}. [47] A^b. $A^{ab*cdhefg}$ om. [48] See note 42.

ἔθνη καὶ][48] τὸν Ἰσραήλ. 12. Ἡ γὰρ βασιλεία αὐτοῦ βασιλεία *ἔσται αἰώνιος[49] ἥτις οὐ παρελεύσεται[50]· ἡ δὲ ἐμὴ βασιλεία[51] ἐν ὑμῖν ἐπιτελεῖται, ὡς ὀπωροφυλάκιον[52] ὃ[53] μετὰ τὸ θέρος ἐξαφανίζεται[54].	12. Ἡ γὰρ ἐμὴ βασιλεία[55] ἡ ἐν ὑμῖν ἐπιτελεσθήσεται, ὡς ὀπωροφυλάκιον, ὃ οὐ φανήσεται *μετὰ τὸ θέρος[56].

β, S^1 οὐ φανήσεται.

XX. Οἶδα ⌜γὰρ⌝[1] ὅτι μετὰ *τὴν τελευτήν μου[2] οἱ Αἰγύπτιοι θλίψουσιν[3] ὑμᾶς[4], ἀλλ᾽ ὁ Θεὸς[5] ποιήσει τὴν ἐκδίκησιν ὑμῶν[6] καὶ ἐπάξει[7] ὑμᾶς εἰς *τὰς ἐπαγγελίας[8] τῶν πατέρων ὑμῶν[9]. 2. *Ὑμεῖς δὲ[10] συνανοίσετε[11] τὰ ὀστᾶ μου[12] μεθ᾽ ὑμῶν[13], ⌜ὅτι, ἀναγομένων[14] τῶν ὀστέων ἐκεῖ[15], Κύριος ἐν φωτὶ ἔσται μεθ᾽ ὑμῶν[16], καὶ ὁ[17] Βελίαρ *ἐν σκότει ἔσται[18] μετὰ τῶν Αἰγυπτίων⌝.

β, $A^{ahb*cdg}$, S^1 ἀλλά. *bd*, S μου.

c, A	β, S^1
3. *Ἀσυνὲθ δὲ[19] τὴν μητέρα ὑμῶν ἀγάγετε[20] [παρὰ τὸν Ἱππόδρομον][21] καὶ πλησίον Ῥαχὴλ τῆς μητέρος μου *θάψατε αὐτήν[22].	3. *Καὶ †Ζελφὰν τὴν μητέρα ὑμῶν ἀναγάγετε καὶ[23] ἐγγὺς Βάλλας [παρὰ *τὸν Ἱππόδρομον[24]] πλησίον *Ῥαχήλ, θέτε αὐτήν[25].

[49] *c*. *bd*, S read αἰῶνος. *aefg* αἰώνιος. [50] *c*, β–*ab*. *ab*, S^1 read παρασαλεύσεται. [51] *g* adds καί. [52] *af*. *c*, *bdg* read ὀποροφ., *e* ὠποροφ. [53] *c*. β, S^1 read ὅτι. [54] *c*. β, S^1 read as in margin. Here S^1 makes a large Christian addition of several hundred words. [55] So A^{abhefg} (save that A^{abh} om. ἐμή). Printed text corrupt. [56] A^{hb*cdg}. A^{ab} = ἐν σώματι (through an internal corruption).

XX. [1] *c*. β–*dg*, A, S^1 om. *dg* read τέκνα. [2] A^{abh} = ἐμέ. A^{b*cdf} τὴν ἔξοδόν μου. [3] *b* reads θλίψωσι. [4] *c* reads ἡμᾶς. [5] *d* adds τῶν πατέρων μου. [6] *d* reads ὑμῖν and trs. before τὴν ἐκδίκησιν. A = αὐτῶν. *a* om. rest of ver. and 2–3. [7] *c*. β reads εἰσάξει. [8] *c*, *efg*. *b*, A, S^1 read τὴν ἐπαγγελίαν. *d* τὴν γῆν τῆς ἐπαγγελίας. [9] *c*, *b*, A, S^1. *efg* read ἡμῶν. *d* μου. [10] *c*, A^b. β–*a*, $A^{ahb*cdg}$, S^1 read as in margin. [11] *bg*. *c* reads συνανήσετε. *d* συνανύσατε. *e* συνανοίσατε. *f* συνανύσετε. [12] *d* trs. before τά. [13] *defg* add ἐκεῖ. [14] *g* reads ἀγαγομένων. [15] *c*. *bd*, S^1 read μου. *efg* μου (*g* ὑμῶν) ἐκεῖ. [16] *c* reads ἡμῶν. [17] *b* om. [18] *c* reads ἐσκότισται. [19] *c*. See *d* in note 23. A^{b*cdg} = καὶ Ζελφάν. Ver. 3 in A^{abh} = καὶ τὸν ἀδελφὸν (A^a τοὺς ἀδελφοὺς) ὑμῶν ἀναγάγετε (A^{ah} ἀναπαύσατε) καὶ ἐγγὺς τῆς ἀδελφῆς (+ μου A^{bh}) καὶ ἐγγὺς τῆς μητέρος θέτε αὐτόν (A^a αὐτούς). Possibly զեղբայր (ἀδελφόν) is corrupt for զասանէթ մայր = Ἀσανὲθ μητέρα. The reading of *d* (see note 23) favours this conjecture. [20] *c*. A =

4. Καὶ[26] *ταῦτα εἰπὼν[27] ἐκτείνας[28] τοὺς πόδας αὐτοῦ[29] *ἐκοιμήθη ὕπνῳ καλῷ[30]. 5. Καὶ ἐπένθησεν[31] αὐτὸν πᾶς Ἰσραὴλ καὶ πᾶσα Αἴγυπτος πένθος μέγα.

β, S ὕπνον αἰώνιον.

c

6. ⌈Καὶ ἐν τῇ ἐξόδῳ τῶν υἱῶν Ἰσραὴλ ἐξ Αἰγύπτου συνήγαγον τὰ ὀστᾶ Ἰωσήφ, καὶ ἔθαψαν αὐτὸν ἐν Χεβρὼν μετὰ τῶν πατέρων αὐτοῦ· ἐγένοντο δὲ τὰ ἔτη τῆς ζωῆς αὐτοῦ ἔτη ἑκατὸν δέκα⌉.

β, S^1

6. ⌈Καὶ γὰρ σὺν[32] τοῖς Αἰγυπτίοις *ὡς μέλος ἔπασχε[33], *καὶ εὐεργέτει[34] ἐν[35] παντὶ ἔργῳ *καὶ βουλῇ καὶ πράγματι παριστάμενος[36]⌉.

Διαθήκη Βενιαμὴν τοῦ ιβ΄ υἱοῦ Ἰακὼβ καὶ Ῥαχιήλ[1].

I. Ἀντίγραφον λόγων[2] Βενιαμήν[3], ὧν[4] διέθετο[5] *τοῖς υἱοῖς[6] αὐτοῦ[7], ζήσας[8] *ἔτη ἑκατὸν εἴκοσι πέντε[9].

ἀναγάγετε. [21] Bracketed as a gloss from the LXX of Gen. xlviii. 7. A omits. [22] *c*. A^{ab} = θέτε αὐτόν (A^a αὐτούς). A^{b*cdg} = θέτε and trs. before πλησίον. [23] *bef*, S^1. *d* reads ἀναγάγετε δὲ καὶ Ἀσινὲτ τὴν μ. ὑμῶν καὶ τεθήτω. *ag* om. entire verse. Thus *d* supports *c*. [24] S^1 = τὸ πανδοχεῖον. [25] *d* reads Ῥαχιήλ. [26] *d* om. [27] A^b = μετὰ ταῦτα. $A^{abb*cdg}$ om. *d* adds Ἰωσὴφ καὶ ἐντειλάμενος τοῖς υἱοῖς αὐτοῦ. [28] A^{abe} = ἐξέτεινε καί. A^b adds Ἰωσήφ which according to printed text A^{b*cd} add after αὐτοῦ. [29] *β–d*, $A^{abhb*cd}$, S. *c*, *d*, A^g om. [30] *e*. ὕπνῳ καλῷ = בשינה טובה corrupt for בשיבה טובה = ἐν γήρει καλῷ. Cf. T. Zeb. x. 6, T. Iss. vii. 9, T. Assher viii. 2. *β*, S^1 read ἐκοιμήθη (+ ἐν εἰρήνῃ *d*) ὕπνον αἰώνιον. A = ἀπέθανε (+ ἑκατὸν καὶ δέκα ἐτῶν A^{b*cd}). Here ὕπιον αἰώνιον = שינת עולם which may likewise be a corruption of the Hebrew phrase already indicated. [31] *e* reads ἐπένθησαν. [32] *aef*. *b* reads καί. *dg*, S^1 om. [33] *aef*. *bg* read ὡς ἰδίοις μέλεσι (*g* ἴδια μέλη) συνέπασχε. *d* συνέπασχε ἐν πάσῃ τῇ ζωῇ αὐτοῦ. [34] *β–d*. *d* reads εὐεργετῶν αὐτούς. [35] *b* om. [36] *β–dg*, S^1. *d* reads ἀγαθῷ. διὰ τοῦτο καὶ ἐπένθησαν αὐτὸν πάντες οἱ Αἰγύπτιοι ὡς προνοητὴν αὐτῶν καὶ κηδεμόνα. *g* καὶ λόγῳ καὶ βουλῇ παριστάμενος. *d* adds τῷ δὲ θεῷ ἡμῶν. *f*, S^1 Ἰωσὴφ υἱὸς Ἰακὼβ ια΄ υἱὸς (+ καὶ S^1) Ῥαχὴλ α΄ (+ καὶ S^1) ἔζησε ἔτη ρι΄. *g* τέλος διαθήκης Ἰωσήφ.

I. [1] Title. *c* in text. *β–dg*, S read δ. Βενιαμὶν (*e* -εὶν, *f* -ὴν) (+ ιβ΄ *b*) περὶ διανοίας (*ef* ἐννοίας) καθαρᾶς (+ Βενιαμὴν ἑρμηνεύεται τέκνον ὀδύνης *f*). *g* δ. Β. περὶ τοῦ ἀγαπᾶν τὸν πλησίον· λόγος ιβ΄. *d* (conflate) δ. Β. υἱοῦ Ἰ. ιβ΄ υἱοῦ Ῥαχὴλ β΄ περὶ διανοίας καθαρᾶς. A^{abhcdg} = δ. Β. ιβ΄. A^{b*} δ. Β. υἱοῦ Ἰακὼβ Ἰσραήλ. [2] *c*, *β–d*, S^1. *d*, A = διαθήκης (+ λόγων A^{b*}). [3] *c*, *df*. *abg* read -ίν. *e* -είν. [4] *d* reads περὶ ὧν. *g* ὅς. [5] *β*, A^a, S^1. *c* reads ἔθετο (a mere error). A^{bh} = ἐξηγήσατο (but A^{bh} պատմեաց is a corruption of A^a). $A^{b*cdefg}$

2. *Καταφιλήσας δὲ αὐτοὺς[10] εἶπεν[11]. Ὥσπερ[12] Ἰσαὰκ
*ἐτέχθη τῷ Ἀβραὰμ ἐν γήρει αὐτοῦ[13], οὕτως κἀγὼ τῷ[14]
Ἰακώβ[15].
3. *Καὶ ἐπειδὴ[16] Ῥαχὴλ *ἡ μήτηρ μου[17]
τέθνηκε[18] γεννῶσά με, *γάλα οὐκ ἔσχον· Βαλλὰν οὖν τὴν
παιδίσκην αὐτῆς ἐθήλασα[19].
4. Ἡ γὰρ[20] ⌈Ῥαχὴλ μετὰ
τὸ τεκεῖν[21] τὸν Ἰωσὴφ⌉ δώδεκα ἔτη ἐστείρευσεν· καὶ προσ-
ηύξατο *πρὸς Κύριον[22] ⌈μετὰ νηστείας[23], καὶ συλλαβοῦσα
τέτοκέ[24] με⌉.
5. Σφόδρα γὰρ[25] *ἠγάπα ⌈ὁ πατήρ μου⌉[26]
τὴν Ῥαχήλ[27], ⌈καὶ ηὔχετο δύο υἱοὺς ἰδεῖν ἐξ αὐτῆς⌉[28].
6. Διὰ τοῦτο ἐκλήθην[29] *Βενιαμίν, ὅ ἐστιν υἱὸς ἡμερῶν[30].

β–dg, S^1 καὶ φιλήσας αὐ.
β–d, A^{efg} ἑκατοστῷ ἔτει ἐτέχθη τῷ Ἀ.
β, S^1 νηστείας δώδεκα ἡμέρας.
β ἔτεκεν.

ἐλάλησε. [6] *g* reads τοὺς υἱούς. [7] *d* adds ἐν ἐσχάταις ἡμέραις αὐτοῦ. A ἐν τετάρτῳ ἔτει (A^{b*} ἡμέρᾳ) τῆς ἀσθενείας αὐτοῦ. [8] *d* om. A^{b} = ἔζησε. [9] *c*, *f*, $A^{b*cdefg}$. *aeg* read ἔτη ρκέ. *b* ἔ. ἑκατὸν εἴκοσι. *d* ἐν τῷ ρκέ ἔτει τῆς ζωῆς αὐτοῦ. S^1 ἔτη ρκά. A^{abh} = ἔ. ἑκατὸν καὶ εἴκοσι καὶ ἕν. [10] *c*. *β–dg*, S^1 read as in margin. *g* καὶ καλέσας αὐτούς. A^{abhefg} = *c* or *β–dg*. A^{b*cd} φιλήσας αὐτούς. *d* reads καλέσας γὰρ τοὺς υἱοὺς αὐτοῦ καὶ ἀσπασάμενος. A^{b*} = καὶ καλέσας τοὺς υἱοὺς αὐτοῦ πρὸς ἑαυτὸν καὶ ὅτε προσήγγισαν. Thus *d* and A^{b*} are related. [11] A^{b*cd} = καὶ λέγει. *d* adds ἀκούσατε τέκνα Β. τοῦ πατρὸς ὑμῶν ἐνωτίσασθε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν σήμερον. [12] *c*, *dg*. *β–dg* read ὡς. *d* adds γὰρ ὁ before Ἰσαάκ. [13] *c*, *d* (save that *d* reads ἐπὶ γήρους). *β–d*, A^{efg} (also A^{ahc} but corruptly) read as in margin. A^{b} = μετὰ τὸ ἑκατοστὸν ἔτος τῷ Ἀ. ἐτέχθη. A^{b*d} πατὴρ πατρὸς ἡμῶν ἑκατοστῷ ἔτει ἐτέχθη. For ὥσπερ . . . αὐτοῦ S^1 reads corruptly as follows: Ἐγὼ Β. ἐν τῷ γήρᾳ τοῦ πατρός μου Ἰακώβ, καὶ πάντες οἱ ἀδελφοὶ ἦσαν νεανίαι (?). Καὶ οὕτως ὁ πατὴρ πατρὸς ἡμῶν (cf. A^{b*d}) ἐτέχθη τῷ Ἀβ. ἑκατοστῷ ἔτει. A^{efg} om. next four words. [14] *d* adds πατρί μου. [15] S^1 adds ὁ δὲ Ἰακὼβ ἦν ἑκατὸν ἐτῶν. [16] *c*, *β–bg*, A^{ab*cd}, S^1. *b* reads ἐπειδὴ οὖν. *g*, A^{befg} ἐπειδή. [17] *c*, *d*, A^{b}. *β–d*, $A^{ab*cdefg}$, S^1 om. [18] *g* trs. after με. [19] *c*, *β*, S^1 (save that *c* reads ἔσχεν and om. τήν, *a* reads Βαλάν and *g* om. οὖν). A = κἀγὼ τὸ γάλα (+ Βαλλᾶς A^{b*cd}) παιδίσκης (+ αὐτῆς A^{b*cd} + αὐτῆς Βαλλᾶς A^{efg}) ἐθήλασα. [20] *d*, S^1 add μήτηρ μου (S^1 ἡμῶν). For ἡ γὰρ . . . ἐστείρευσεν A reads ἦν δὲ αὐτῇ ἔτη δώδεκα ἃ ἐστείρευσε. [21] *aef* add αὐτήν. [22] *c*, *d*. *β–d* read Κυρίῳ. $A^{bhb*efg}$ add πατήρ μου (A^{bhefg} om. π. μου) καὶ ἔδωκε αὐτῇ (+ ὁ Θεὸς A^{b*}) γάλα ἰσχυρόν (A^{b*} πολύ). A^{acd} γάλα πολύ. [23] *c*. *β*, S^1 read as in margin (save that *d* reads ἡμέρας β΄). [24] *c*. *β* reads as in margin. [25] *β*, A, S^1. *c* om. [26] *c*. *β*, S^1 read ὁ πατὴρ ἡμῶν (*g* μου) ἠγάπα. [27] *c*. *β* reads Ῥαχήλ as generally. [28] *c*, *β–d*, S^1 (save that *β–d* read ἀπ' αὐτῆς, *a* τεκεῖν, S^1 ἔχειν for ἰδεῖν, *e* εὔχεται, and *g* trs. ἰδεῖν before δύο υἱούς). *d* reads ὅθεν καὶ ηὔξατο ἵνα ἴδῃ ἐξ αὐτῆς δύο υἱούς. [29] *a* om. S^1 reads γεννηθεὶς ἐκλ. [30] *c*, *d* (save that *d* reads ὅπε (sic) for ὅ). *β–d*, A, S^1 read υἱὸς ἡμ. (A^{b*} δεξιᾶς. A^{-b*} om.) ὅ (*e* ὅς, *g*, A τοῦτ') ἐστιν Βενιαμίν (*e* -είν, *f* -ήν).

II. Ὅτε *δὲ ἦλθον εἰς Αἴγυπτον †πρὸς Ἰωσήφ[1], καὶ[2] ἐγνώρισέν[3] με ὁ ἀδελφός μου†, λέγει[4] μοι· Τί[5] εἶπαν[6] τῷ πατρί μου ὅτε[7] *με ἐπώλησαν[8]; 2. Καὶ εἶπον ⌈αὐτῷ⌉ ὅτι ἔφυραν[9] τὸν χιτῶνά σου αἵματι[10] καὶ *πέμψαντες αὐτὸν εἶπον[11]· Ἐπίγνωθι[12] εἰ[13] ὁ[14] χιτὼν τοῦ υἱοῦ σου ἐστὶν[15] οὗτος.

β–d, A, S¹ οὖν εἰσῆλθον εἰς Αἴγ. καὶ ἐγνώρισέ με Ἰωσήφ, ὁ ἀδελφός μου. *dg*, A, S¹ εἶπον οἱ ἀδελφοί μου.

c	*β*, S¹	A
3. Καὶ λέγει μοι· Ναί, ἀδελφέ[16]· καὶ ὅτε[17] ἐξέδυσάν με τὸν χιτῶνά μου δέδωκάν με τοῖς Ἰσμαιλίταις· καὶ δέδωκάν μοι περίζωμα, καὶ φραγγελλώσαντες εἶπόν μοι τρέχειν.	3. Καὶ *λέγει μοι[18]· Ναί[19], ἀδελφέ. *Καὶ γὰρ ὅτε ἔλαβόν με οἱ Ἰσμαηλῖται, εἷς ἐξ αὐτῶν ἀποδύσας με τὸν χιτῶνα ἔδωκέ μοι περίζωμα καὶ φραγελλώσας με εἶπε τρέχειν[20].	3. *Καὶ λέγει μοι Ἰωσήφ· Ναί, ἀδελφέ[21]· ἔκλεψάν με Χαναναῖοι ἔμποροι βίᾳ.

II. [1] *c, d* (save that *d* reads εἰσῆλθον). *β–d*, A, S¹ read as in margin (save that *be* read ἀνεγνώρισε). Since most probably x. 1 originally stood before ii. 1, we should perhaps emend πρὸς Ἰωσήφ, καὶ ἐγνώρισέν με ὁ ἀδελφός μου, λέγει μοι into ἐγνώρισα Ἰωσὴφ τὸν ἀδελφόν μου· καὶ λέγει μοι, and the text of *β–d*, A, S¹ similarly. Benjamin recognizes Joseph as he had already seen him in a vision (x. 1). Benjamin was only six when Joseph was sold by his brethren (Jub. xxxii. 33; xlii. 20). A later account in the Book of Jashar (*Dict. des Apocr.*, II. 1222) states that Benjamin was the first to recognize Joseph by means of an astrolabe. [2] *g* om. [3] *be* read ἀνεγνώρισεν. For ἐγνώρισεν . . . λέγει μοι *d* reads ἀναγνωρίσας με ἔκλαυσε πικρῶς καὶ καλέσας με κατ' ἰδίαν ἔφη μοι. After ἐγνώρισέν με *β–d*, A, S¹ add Ἰωσήφ. [4] *eg*, A^{abb*cd} read καὶ λέγει. [5] *fg* read ὅτι. [6] *c, ef. abdg* read εἶπον. *dg*, A, S¹ add οἱ ἀδελφοί μου (S¹ om.) (+ περὶ ἐμοῦ A^{-f}) (+ τῷ Ἰακώβ A^{abh}). [7] *c, ade*, A. *bfg* read ὅτι. [8] *c*. *β*, S¹ read ἐπώλησάν με. A = ἀπωλόμην. [9] *c, bd*. *aefg* read ἔφυρον. [10] A^{b*d} om. [11] *c*, S¹. *β–d* read πέμψαντες εἶπον. *d* ἀπέστειλαν αὐτὸν πρὸς Ἰακὼβ λέγοντες. A = ἀπέστειλαν πρὸς αὐτὸν ($A^{b*cdefg}$ τὸν πατέρα + ἡμῶν A^{b*}) καὶ λέγουσι (A^{b*cd} εἶπον). [12] A^{abh} = ἴδε καὶ (A^{h} om.) ἐπίγνωθι. [13] *f* om. For εἰ . . . οὗτος A^{b*cdg} read τὸν χιτῶνα ὅτου ἐστὶ οὗτος. A^{ab} ὅτου ἐστὶ ὁ χιτὼν οὗτος. [14] *deg* om. [15] *bg* om. [16] *c* adds μου. [17] *c* adds με. [18] *d* reads εἶπέ μοι Ἰωσήφ. [19] *d* adds ὄντως. [20] *β–d*, S¹ (save that *g* reads εἶπέν μοι and *a* φραγγ. and S¹ om. ἔδωκε . . . καί). *d* reads κἀγὼ ἐπορεύθην μετὰ τῶν Ἰσμ. εἰς ἐξ αὐτῶν ἀποδύσας με τὸν χιτῶνα ὃν ἐφόρουν ἔδωκέ μοι περίζωμα καὶ φραγ. εἶπε τρέχειν. A = ἔκλεψάν με οἱ Χαναναῖοι ἔμποροι βίᾳ. This clause corresponds to the first in *β–d*, S¹.

c	β, S¹	A
4. Εἷς δὲ ἐξ αὐτῶν ῥάβδῳ μαστίζων με, ὑπήντησεν αὐτῷ λέων καὶ ἀνεῖλεν αὐτόν. 5. Καὶ οὕτως οἱ μέτοχοι αὐτοῦ φοβηθέντες ἐν †ἀνέσει με κατέσχεν†.	4. Ἐν δὲ τῷ ὑπάγειν[22] κρύψαι *τὸ ἱμάτιόν μου[23], ὑπήντησεν[24] αὐτῷ λέων[25] καὶ ἀνεῖλεν αὐτόν. 5. Καὶ οὕτως οἱ μέτοχοι[26] φοβηθέντες *διαπωλοῦσί με τοῖς †ἑτέροις αὐτῶν[27].	4. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτούς, (+καί A^{befg}) ἔκρυπτον τὸ ἱμάτιόν μου, [εἰ]απήντησέ †μοι[28] θηρίον καὶ ἀνεῖλε[29]. 5. Καὶ οὕτως[30] οἱ μέτοχοι αὐτοῦ ἐπώλησάν με τοῖς Ἰσμαηλίταις.

A (only for verses 6–8).

6. *Καὶ οὐκ ἐψεύσαντο αὐτοὶ ταῦτα λέγοντες· ἤθελεν γὰρ κρύπτειν ἀπ' ἐμοῦ *τὰ ἔργα τῶν ἀδελφῶν ἡμῶν*[31], *καὶ ἐκάλεσε πρὸς αὐτὸν τοὺς ἀδελφοὺς αὐτοῦ*[32] *καὶ λέγει*[33]· 7. *Μὴ λέγετε τῷ πατρί μου*[34] *ἃ ἐποίησατέ μοι, ἀλλ' οὕτως λέξατε καθὼς ἐξηγησάμην*[35] *τῷ Βενιαμίν.* 8. *Καὶ αἱ ἔννοιαι *γένωνται ἐν ὑμῖν*[36] *τοιαῦται*[37] *καὶ μὴ ἔλθωσιν οἱ λόγοι οὗτοι εἰς καρδίαν τὸν πατρός μου.*

III. **Νῦν οὖν, τέκνα μου, καὶ ὑμεῖς* ⸢*ἀγαπήσατε*[1] Κύριον τὸν Θεὸν τοῦ οὐρανοῦ **καὶ τῆς γῆς*[2], *καὶ*[3] *φυλάξατε*[4] *ἐντολὰς αὐτοῦ*⸣, **μιμούμενοι τὸν ἀγαθὸν καὶ ὅσιον ἄνδρα* ⸢Ἰωσήφ⸣[5].

[21] $A^{b*cdefg}$ (save that *efg* om. Ἰωσήφ). A^{ab} read ὅτε εἶπον ταῦτα ἐθρήνει Ἰωσὴφ καὶ (A^{a} om.) ἔλεγέ μοι. [22] *b*, S¹ add αὐτόν. [23] *g* reads τὰ ἱμάτια. [24] *g* reads ἀπήντησεν. [25] *d* om. [26] *d* adds αὐτοῦ. [27] ἑτέροις corrupt for ἑταίροις. A on the whole supports β, S¹. How did ἐν ἀνέσει με κατέσχεν of *c* originate? The ideas (in ἀνέσει and κατέσχεν) seem contradictory. κατέσχεν is probably corrupt for κατέσχον. *c*, then, may = לכדוני ברוחה corrupt (?) for מכרוני לרעיהם = β, S¹. The tense ἐπώλησαν in A is preferable to the present in β, S¹. [28] For զիս = μοι read զնա = αὐτῷ. [29] $A^{a(?)b*cd}$ add με. [30] A^{bh}. A^{ab*cd} = τότε οὕτως. A^{efg} = τότε. [31] A^{b}. $A^{ahb*cdeg}$ om. [32] $A^{ahb*cdefg}$. A^{b} = ἡμῶν. [33] A^{b} adds χωρίς μου. [34] A^{d} reads ἡμῶν. [35] $A^{abhcdeg}$. A^{b*} = ἔλεξα. [36] A^{b*cdeg}. A^{ab} = μὴ γένωνται. [37] A^{b} adds ἐν ὁδῷ μὴ γνώσηται Βενιαμὶν καὶ ἐξηγήσηται τῷ Ἰακώβ.

III. [1] *c*, β–*bdf* (save that *ae* read τί for νῦν and *eg* trs. καὶ ὑμεῖς after ἀγαπήσατε). *b*, S¹ read καὶ ὑμεῖς οὖν τέκνα μου (+ἀγαπητά S¹) ἀγαπήσατε. *df* ἀγαπήσατε οὖν καὶ ὑμεῖς τέκνα μου (*f* τέκνα μου καὶ ὑμεῖς). A = καὶ οὖν ($A^{ahb*cdefg}$ om.) ὑμεῖς τέκνα μου. [2] *c*, *d*. β–*d*, S¹ om. [3] β, S. *c* om. [4] *dg* add τάς. [5] A = μιμηταὶ γίνεσθε ἀνδρὸς ἀγαθοῦ καὶ ἀληθοῦς.

c, β, S

2. Καὶ ἔστω ἡ διάνοια ὑμῶν *εἰς τὸ ἀγαθόν[6], ὡς κἀμὲ οἴδατε[7]. Ὅτι[8] ὁ ἔχων τὴν[9] διάνοιαν ὀρθὴν[10] πάντα βλέπει ὀρθῶς[11]. 3. Φοβεῖσθε[12] Κύριον καὶ ἀγαπᾶτε τὸν πλησίον[13]. καὶ ἐὰν τὰ πνεύματα τοῦ Βελίαρ εἰς πᾶσαν πονηρίαν θλίψεως **ἐκστήσωσι**[14] ὑμᾶς, οὐ μὴ * **κατακυριεύσωσιν ὑμῶν**[15], *ὥς οὔτε[16] Ἰωσὴφ *τὸν ἀδελφόν[17] μου. 4. Πόσοι[18] τῶν ἀνθρώπων * **ἤθελον αὐτὸν ἀνελεῖν**[19], καὶ ὁ Θεὸς ἐσκέπασεν αὐτόν[20]; ὁ γὰρ φοβούμενος τὸν Θεὸν καὶ ἀγαπῶν **τὸν πλησίον**[21] ὑπὸ * **τοῦ πνεύματος**[22] τοῦ Βελίαρ οὐ δύναται πληγῆναι, σκεπαζόμενος[23] ὑπὸ τοῦ φόβου τοῦ Θεοῦ. 5. Καὶ ἀπὸ[24] ἐπιβουλῆς ἀνθρώπων

A

2–5. Ὅτι ἕως θανάτου αὐτοῦ οὐκ ἤθελε λέγειν περὶ αὐτοῦ· ἀλλ' Ἰακὼβ γνοὺς ἀπὸ Κυρίου λέγει αὐτῷ· ἀλλ' ὅμως αὐτὸς[25] ἀπηρνεῖτο, *καὶ τότε[26] χαλεπῶς ὅρκοις τοῦ Ἰσραὴλ ἐπείσθη[27].

β, S^1 ἐξαιτήσωνται.

β, S^1 κατακυριεύσει ὑμῶν πᾶσα πονηρία θλίψεως.

β, S^1 ἠθέλησαν ἀνελεῖν αὐτόν.

β, S^1 πλησίον αὐτοῦ.

β–a τοῦ ἀερίου πνεύματος.

[6] *d* reads ἀγαθὴ ἕως τέλους. *a* om. next fourteen words, ὡς . . . Κύριον inclusive. [7] *e*, S^1 read ἴδετε. [8] *c*, *d*. β–*d* om. For ὅτι . . . ὀρθῶς S read οὕτως ζῆτε καὶ ὑμεῖς. [9] *d* adds ἑαυτοῦ. [10] *c*, *ef*. *bg* read ἀγαθήν. *d* καθαρὰν ἀπὸ παντὸς ἔργου κακοῦ καὶ πάσης πράξεως πονηρᾶς. [11] *g* read ὀρθά. [12] *d* adds οὖν τόν. [13] *d* adds ὑμῶν. [14] *c*. Cf. 2 Chron. xv. 6. β, S^1 read as in margin (save that *de* read ἐξαιτήσονται). Here, if β, S^1 are right, ἐὰν . . . εἰς πᾶσαν πονηρίαν †θλίψεως ἐξαιτήσωνται = אם בכל רע מצוקה יבקשו נפשיכם where I take מצוקה to be corrupt for להציקה. Hence for θλίψεως read τοῦ θλίβειν. [15] *c*. β, S^1 read as in margin (save that β–*df* read κατακυριεύσῃ and *d* reads πᾶσαν πονηρίαν). [16] *c*. *aeg* read ὡς καί. *bf*, S ὡς οὐδέ. *d* ὥσπερ. [17] *c*, *ade*. *bfg* read τοῦ ἀδελφοῦ. [18] *d* adds γάρ. [19] *c*. β read as in margin. *e* om. next five words. [20] *d* adds καὶ ἐρρύσατο αὐτὸν ἐκ τῶν χειρῶν αὐτῶν. [21] *c*. β, S^1 read as in margin. [22] *c*. β–*a* read as in margin (save that *g* reads ἐναερίου for ἀερίου). *a* om. For ὑπὸ τοῦ πνεύματος . . . ἐπιβουλῆς ἀνθρώπων S^1 read αὐτὸς οὐ φοβήσεται οὐδέν· εἴπερ πολὺ κακίας αὐτῷ ποιοῦσιν ἔν τινι, οὐ νικήσουσι. [23] *dg* read σκεπόμενος. [24] *c*, *adef*. *b* reads ὑπό. *g* ἐξ. [25] A^b. $A^{ab*cdefg}$ = καὶ οὕτως. A^h om. [26] A^b. Other MSS. om. [27] Text reads հաւասարեալ (= ἐκοίνωσε or συνευδόκησε) which may be corrupt for հաւանեալ = ἐπείσθη.

β–dg, S ὑπὸ τῆς τοῦ Κυρίου ἀγάπης. | ἢ θηρίων οὐ δύναται κατακυριευθῆναι[28], βοηθούμενος *†ζῆν ἀπ' αὐτῆς† ὑπὸ τῆς ἀγάπης[29] ἧς[30] ἔχει πρὸς τὸν πλησίον.

β–b, S^1 υἱῶν.

β, S^1 ὅτι (bef, S^1 εἶτι) ἐνεθυμήθησαν πονηρὸν περὶ αὐτοῦ.

6. *Καὶ γὰρ[31] *ὁ Ἰωσὴφ ἐδεήθη τοῦ πατρὸς ἡμῶν[32], ⸢ἵνα προσεύξηται *ὑπὲρ τῶν ἀδελφῶν αὐτοῦ[33]⸣ ἵνα μὴ[34] λογίσηται *⸢Κύριος⸣ αὐτοῖς[35] *ἁμαρτίαν, ⸢ὅτι ἐποίησαν πονηρὸν εἰς αὐτόν⸣[36]. 7. Καὶ *οὕτως ἐβόα Ἰακώβ[37]· *ὦ τέκνον χρηστόν[38], ἐνίκησας[39] τὰ σπλάγχνα[40] Ἰακὼβ τοῦ πατρός σου· καὶ περιλαβὼν[41] αὐτὸν[42] ἐπὶ[43] δύο[44] ὥρας κατεφίλει, λέγων·

c, β, S^1	A
8. Πληρωθήσεται[45] *περὶ σοῦ[46] προφητεία οὐράνιος[47]	8. ⸢Πληρωθήσεται ἐπὶ σὲ ἡ προφητεία οὐράνιος ἣ λέγει

$A^{ab*cdefg}$ trs. before ὅρκοις. For Ἰσραήλ A^b reads Ἰακώβ. [28] *bg* read κυριευθῆναι. [29] *c*. β–*dg*, S read as in margin. *d* ὑπὸ τῆς ἀγάπης. *g* ὑπὸ τοῦ Κυρίου διὰ τῆς ἀγάπης. Here *c* is difficult or most probably corrupt. The difficulty lies in ζῆν ἀπ' αὐτῆς. Possibly ζῆν might be taken with βοηθούμενος as expressing one idea = נוֹשַׁע, and ἀπ' αὐτῆς = מִיָּדֶיהָ corrupt for באדוני = ὑπὸ τοῦ Κυρίου as in *g*. *d* om. this clause, possibly because of its corruptness. *g* undoubtedly gives the best sense, though we should expect διὰ τὴν ἀγαπήν. [30] *c*, β–*dg*. *dg* read ἥν. [31] A = πλήν. [32] *c*. β–*b*, S read ἐδεήθη τοῦ πατρὸς ἡμῶν Ἰωσήφ (S^1 Ἰακώβ). *b* reads ἐδεήθην τοῦ πατρὸς ἡμῶν Ἰακώβ. A ἐδεήθη (+Ἰωσὴφ A^b) τοῦ πατρός. [33] *c*. β–*b* read ὑπὲρ (*g* περὶ) τῶν υἱῶν (+αὐτοῦ *d*). *b* περὶ τῶν ἀδελφῶν ἡμῶν. For ἵνα προσευξ. . . . αὐτοῦ S^1 read λέγων, ὦ τιμητὲ πάτερ μου Ἰακώβ, πρόσευξαι περὶ τῶν υἱῶν σου τῷ θεῷ. [34] *g* om. [35] *c*, *d*. β–*d*, S read αὐτοῖς ὁ (*aefg* om.) Κύριος. [36] *c*. β, S^1 read as in margin (save that *g*, S^2 add ἁμαρτίαν before ὅτι (as in *c*). *fg* read πονηρά, and S^1 μου). A^{bhefg} = ταύτην τὴν κακίαν. A^{ab*cd} = (τοῦτο) εἰς κακίαν (+ἵνα μὴ ἀθυμῶσι οἱ ἀδελφοί A^b). [37] *c*, β–*d*. *d* reads καὶ ἔλεγεν Ἰ. οὕτως. A = τότε Ἰακὼβ κλαίων ($A^{b*cdefg}$ ἀκούων. A^h om.) ἐβόα καὶ ἔλεγεν. S^1 = Καὶ οὕτως σφοδρᾷ φωνῇ ἐβόα Ἰ. [38] *c*, *aef*. *b* reads ὦ τέκνον Ἰωσήφ. *d* γλυκύτατον, Ἰωσήφ, ὦ τέκνον χρηστόν. *g* ὦ τέκνον Ἰ. ὦ τέκνον χ. A = τέκνον μου, Ἰ., τέκνον μου (A^{efg} om. Ἰ. τ. μ.), γλυκὺς παῖς. S^1 = εὐλογητόν. A^{abb*cd} but not A^{efg} add ἐνίκησας κακίαν τῶν ἀδελφῶν σου. [39] *d* reads ἐνέκλεισας. [40] A reads ալեացն (= γῆρας) corrupt for աղեացն = σπλάγχνα. [41] *d* reads παραλαβών. [42] A^{b*d} om. [43] *afg* om. [44] A = τρεῖς through an easy internal corruption. [45] *c* adds in margin περὶ Χριστοῦ. The Messianic interpretation of this passage naturally led to the additions in brackets. [46] *c*. *bg* read ἐν σοί. *d* ἐπὶ σέ. *aef* ἐπὶ σοί. S^1 =

[περὶ[48] τοῦ ἀμνοῦ τοῦ Θεοῦ καὶ σωτῆρος τοῦ κόσμου], ὅτι ἄμωμος ὑπὸ[49] ἀνόμων παραδοθήσεται καὶ ὁ[50] ἀναμάρτητος ὑπὲρ ἀσεβῶν ἀποθανεῖται [ἐν αἵματι διαθήκης ἐπὶ σωτηρίᾳ ἐθνῶν καὶ τοῦ[51] Ἰσραὴλ καὶ καταλύσει[52] *Βελίαρ καὶ τοὺς ὑπηρέτας αὐτοῦ[53]].

ὅτι ὁ ἄμωμος ὑπὲρ ἀνόμων †μιανθήσεται[54] καὶ ὁ ἀναμάρτητος ὑπὲρ ἀσεβῶν ἀποθανεῖται. β, S ὑπέρ.

A ἔλεος. β μιμήσασθε οὖν (*b* om.) ἐν ἀγαθῇ διανοίᾳ.

IV. Ἴδετε[1] οὖν[2], *τέκνα μου[3], τοῦ ἀγαθοῦ ἀνδρὸς[4] τὸ β, S
τέλος[5]· μιμήσασθε[6] ⸢*ἐν ἀγαθῷ διὰ[7] τὴν εὐσπλαγχνίαν⸣ αὐτοῦ, βουλεύ-
ἵνα ⸢καὶ ὑμεῖς⸣ στεφάνους[8] δόξης φορέσητε[9]. 2. Ὁ γὰρ[10] ωνται
ἀγαθὸς ⸢ἄνθρωπος⸣ οὐκ ἔχει σκοτεινὸν ὀφθαλμόν[11], ἐλεεῖ[12] περὶ
γὰρ πάντας, κἂν *ἁμαρτωλοὶ ὦσιν[13]. 3. ⸢Κἂν *μὴ αὐτοῦ εἰς
βούλωνται περὶ αὐτοῦ εἰς καλά[14], *οὗτος τὸ ἀγαθὸν ποιῶν[15] (*ag* om.)
νικᾷ τὸ κακόν, σκεπόμενος[16] ὑπὸ τοῦ Θεοῦ[17]⸣. τοὺς †ἀδικοῦν- κακά.
τας[18] ἀγαπᾷ ὡς τὴν ψυχὴν αὐτοῦ. 4. Ἐάν[19] τις β ἀγαθοῦ.

β, A, S^1 δὲ δικαίους.

ἐν σοί. [47] *c*. β read (+ τοῦ *f*) οὐρανοῦ. S^1 = τοῖς ἀνθρώποις. [48] *d* reads παρά. [49] *c*. β, S ὑπέρ. [50] *c*. β, S^1 om. [51] *c*, *d*. β–*d* om. [52] *b* reads καταργήσει. [53] *c*, β–*d* (save that *b* reads ὑπηρετοῦντας αὐτῷ). *d* reads τοῦ Β. καὶ τῶν ὑπηρετῶν αὐτοῦ πᾶσαν τὴν δύναμιν. S^1 = Β. καὶ τὸν ὑπηρετοῦντα αὐτῷ. [54] *c*, β, S^1 seem right here.

IV. [1] *c*, *d*, A. β–*d* εἴδετε. [2] *c*, A. β, S om. [3] *c*, *d*, A. β–*d*, S read τέκνα. [4] *d* adds ἐκείνου. S Ἰωσήφ. [5] *c*, β, S. Apparently corrupt for ἔλεος as in A, but τέλος may refer to the high position attained by Joseph; thus Benjamin's sons are exhorted to imitate his mercy that they may attain crowns of glory. A^b adds τὸ τοῦ Ἰωσήφ. [6] *c*, *b*, A. β read as in margin. S^1 = καὶ μιμήσασθε. [7] *c* apparently corrupt. β read as in margin. S^1 = τὴν ἀγαθὴν διάνοιαν καί. [8] A = στέφανον. [9] *c*, β–*g*, S. *g* reads ἐργάσητε (sic). A = λήψησθε. [10] *c*, A^{ab*cd}. β, A^{befg}, S om. [11] For the expression cf. Ps. lxix. 23. Yet the text seems wrong. [12] *c*, β–*ab*. *b* reads ἐλεᾷ. [13] *c*. β, $A^{abb*cdefg}$ read ὦσιν ἁμαρτωλοί. A^b ἁμαρτωλός τις ὁρᾷ. [14] *c*. β, S read as in margin (save that *def* read βουλεύονται and *d* εἰς κακίαν). [15] *c*. *bf*, S read οὕτως (S^1 om.) ὁ (*f* om.) ἀγαθοποιῶν. *ade* αὐτὸς (οὗτος *a*) ἀγαθοποιῶν. *g* om. together with next three words. [16] *c*, β–*bg* (save that *c* reads σκεπάμενος). *b* reads σκεπαζόμενος. *g* σκεπάζεται. S^1 adds γάρ. [17] *c*, S. β reads as in margin. S^1 adds ἕνεκα τῆς ἀγαθοποιίας. [18] *c*. β, A, S^1 read as in margin (save that S^1 om. δέ). *c* must be corrupt. [19] A adds δέ.

β-af, A πιστεύων (A om.) ὑμνεῖ. β ἀνυμνεῖ.

δοξάζηται[20], οὐ[21] φθονεῖ αὐτόν[22]· ἐάν τις πλουτεῖ[23], οὐ ζηλοῖ[24]· *ἐάν τις ἀνδρεῖος[25], ἐπαινεῖ[26] αὐτόν[27]· τὸν σώφρονα ἀγαπῶν[28]· ⸢τὸν πένητα ἐλεεῖ[29]· *τῷ ἀσθενοῦντι[30] συμπάσχει[31]· τὸν Θεὸν φοβεῖται[32]⸣.

c, A

5. Καὶ τὸν ἔχοντα χάριν *ἀγαθοῦ πνεύματος[33] ἀγαπᾷ κατὰ τὴν ψυχὴν αὐτοῦ.

β–a, S^1

5. *Τὸν ἔχοντα[34] φόβον Κυρίου[35] ὑπερασπίζει[36]· *τῷ ἀγαπῶντι[37] τὸν Θεὸν συντρέχει[38]· τὸν ἀθετοῦντα τὸν ὕψιστον νουθετῶν ἐπιστρέφει[39]· καὶ τὸν ἔχοντα χάριν *ἀγαθοῦ πνεύματος[40] ἀγαπᾷ[41] κατὰ τὴν[42] ψυχὴν αὐτοῦ.

V. Ἐὰν ⸢οὖν καὶ ὑμεῖς⸣[1] ἔχετε[2] ἀγαθὴν[3] ⸢διάνοιαν[4], καὶ⸣ οἱ πονηροὶ ἄνθρωποι[5] *εἰρηνεύσουσιν μεθ᾽ ὑμῶν[6], καὶ οἱ ἄσωτοι αἰδεσθέντες[7] ὑμᾶς[8] ⸢ἐπιστρέψουσιν[9] εἰς *τὸ ἀγαθόν[10], καὶ

[20] *def* read δοξάζεται. A^{efg} om. with next five words. [21] S^1 = μή. [22] *c*. β, $A^{ahb*cdeg}$, S^1 om. A^b reads ἐπὶ τῇ δόξῃ αὐτοῦ. *d* om. next five words. [23] *c, aef*. *bg* read πλουτῇ. [24] *a* om. next eight words. S = ζηλοῦτε. [25] A^{-ah} = τὸν ἀνδρεῖον. A^{ah} corrupt. *d* adds ᾖ. [26] S^1 = ἐπαινεῖτε. [27] *c*. *abef*, A om. *d* reads τοῦτον and trs. before ἐπαινεῖ. A^{ab*cd} add καί but not A^{bhefg}. A^f om. rest of chapter. [28] *c*. β–*af* read πιστεύων ὑμνεῖ. A = ὑμνεῖ. S^1 ἐν πίστει ἐπαινεῖτε. *f* om. A comparison of the adjoining clauses leads us to expect a single word here as in *c* or A. [29] S = ἐλεεῖτε. *a* om. next three words. [30] *c*. β–*ad* read τῷ ἀσθενεῖ. *d* τὸν ἀσθενῆ. [31] *c*. β–*a* read συμπαθεῖ. S^1 = συμπαθεῖτε and adds ἀγαπᾶτε τοὺς ἀδελφούς, μὴ ἐπιλανθάνεσθε τῶν γονέων. [32] *c* = יירא. β reads as in margin (save that *d* reads ὑμνεῖ) = יודה. [33] *c*. A = ἀπὸ Κυρίου. [34] *bd*. *ef* read τῷ ἔχοντι. *g* τοῦ ἔχοντος. *a* om. entire verse. [35] *def*. *bg*, S read Θεοῦ. [36] *beg*. *df* read ὑπερασπίζεται. S^1 = ὑπερασπίζετε. *b*, S^1 add αὐτοῦ. S^1 adds further: τὸν μὴ εἰδότα τὸν θεὸν κολάζετε (al. ἐπιστρέφετε, ἀποστρέφετε) εἰς τὴν δικαίαν ὁδόν. [37] *d* reads τὸν ἀγαπῶντα. S^1 = τοῖς ἀγαποῦσιν. [38] β–*ab*. *b* reads συνεργεῖ. S^1 = συνεργεῖτε: συντρέχει = ירוץ which may be corrupt for ירצה = 'has pleasure in,' but συνεργεῖ = יעזור has the support of the parallelism of the preceding clause. [39] S^1 = μὴ ἀποστρέφετε. [40] *ef*. *bd* read πνεύματος ἀγαθοῦ. *g* ἁγίου. S^1 = καὶ πνεῦμα ἀγαθόν. [41] S^1 = ἀγαπᾶτε. [42] *g* om.

V. [1] *c*. *a* reads οὖν. β–*a*, A^{ab*cd} δέ, A^{befg}, S^1 om. [2] *c, def*. *ab* read ἔχητε. *g* σχῆτε. A = ἦτε. [3] A = ἀγαθοί. [4] *b*, S^1 add τέκνα. [5] *g* (?) read ἄρχοντες. [6] β–*bd*, A, S^1. *c*, *b* read εἰρηνεύσωσιν ὑμῖν (*c* om.)

οἱ πλεονεκτοῦντες[11] οὐ μόνον ἀποστήσονται *τοῦ πάθους[12]
ἀλλὰ καὶ *τὰ τῆς[13] πλεονεξίας *ἃ εἶχον[14] δώσουσιν[15] τοῖς
θλιβομένοις. 2. Ἐὰν ἦτε ἀγαθοποιοῦντες καὶ *τὰ
ἀκάθαρτα[16] πνεύματα φεύξονται[17] *ἀφ' ὑμῶν[18]⌝, καὶ[19] τὰ
θηρία[20] *φοβηθήσονται ὑμᾶς[21]. 3. ⌜Ὅπου γὰρ ἔνι[22]
*φόβος ἀγαθῶν ἔργων καὶ φῶς[23] εἰς διάνοιαν καὶ[24] τὸ σκότος *aef*, S^1
ἀποδιδράσκει ἀπ'[25] αὐτοῦ.⌝ 4. *Ἐὰν ⌜γὰρ⌝[26] ὑβρίσει[27] φῶς ἀγαθῶν
*ἄνδρα ὅσιον[28] μετανοεῖ[29], ἐλεεῖ γὰρ ⌜ὁ ὅσιος⌝ τὸν λοίδωρον[30] ἔργων.
καὶ σιωπᾷ.

c	β–a, S^1	A
5. Κἂν[31] τις *δίκαιον προδώσει[32], *ὁ δίκαιος προσεύχεται· εἰ καὶ πρὸς[33] ὀλίγον ταπεινωθῇ, *μετ' οὐ[34] πολὺ φαιδρότερος[35] ἀναφαίνεται, οἷος γέγονεν[36] Ἰωσὴφ ὁ ἀδελφός μου.	5. Κἂν τις ψυχὴν δικαίαν προδοίη, καὶ ὁ δίκαιος προσευχόμενος πρὸς ὀλίγον ταπεινωθῇ, μετ' οὐ πολὺ φαιδρότερος ἀναφαίνεται, οἷος γέγονεν Ἰωσὴφ ὁ ἀδελφός μου.	5. Καὶ ἐάν τις ὑβρίζῃ ψυχὴν δικαίαν, †πενθεῖ[37], ὅτι εἶδε ταπεινωθεῖσαν αὐτήν[38], καὶ μετενόησε†[39], οἷος γέγονεν Ἰ. ὁ ἀδελφός μου.

d εἰρηνεύουσι μεθ' ἡμῶν. [7] *c*, β–*g*, S^1. *g* reads αἰδεσθῶσιν. A = αἰδέσονται. [8] A^{efg} = ἡμᾶς. [9] *c* reads ἐπιστρέψωσιν εἰς ὑμᾶς. [10] *c*. β–*d* read ἀγαθόν, *d* ἀγαθά· ὁμοίως δέ. [11] *c*, β–*bd*. *bd* read πλεονέκται. [12] *d* reads τοῦ τοιούτου πάθους. S^1 = τῆς ἁρπαγῆς. [13] *c*, β–*ad*. *a* reads τισὶν τῆς. *d* τὰ ἀπό. [14] *c*. β–*d* om. *d* reads συλλεγέντα αὐτοῖς εἴτε χρήματα εἴτε κτήματα. [15] *d* reads δίδωσιν and trs. after θλιβομένοις. *g* reads ἀποδώσουσιν. [16] *d* reads αὐτὰ τά. [17] *bf* read φεύξεται. [18] S^1 om. [19] *c*. *d* reads ἀλλὰ μὴν καί. β–*d*, A^{b*cd}, S^1 read καὶ αὐτά. A^{abhefg} om. καὶ . . . ὑμᾶς. [20] *d* adds ἀνήμερα. [21] *b* reads φεύξεται ἀφ' ὑμῶν φοβηθέντες. [22] *g* om. [23] *c*. *aef*, S^1 read as in margin. *b* φόβος ἀγαθῶν ἔργων. *d* φῶς ἀγαθὸν ἔργον. *g* φῶς καθαρόν and ἐν for the following εἰς. [24] *c*. S reads ἀνθρώπου. β om. [25] *b* om. [26] *c*, β–*g*, S^1. *g* reads ἐάν. A = κἄν. *dg*, A^{abh} add τις. [27] *c*, *df*, A^h. *abe* read ὑβρίσῃ. *g* τηρήσει. A^{-h} = ὑβρίζῃ. S^1 ὑβρίσητε. *abe* add τις. [28] *d* reads ἄνδρα ἅγιον. A^{abh} = τοῦτον τὸν ἀληθῆ. $A^{ab*cdeg}$ ἄνδρα ἀληθῆ. [29] S^1 = μετάνοιά ἐστίν. A^{abh} om. rest of verse. [30] *c*, *bef*. *adg* read λοίδορον. [31] *a* om. ver. 5. *d* om. κἂν τις . . . ἀναφαίνεται. [32] *c* (though δικαίῳ is emended into δίκαιον). β–*ad*, A^{b*cdeg}, S^1 agree (save that A reads ὑβρίζῃ), *d* ψ. δικαίου προδῶ. A^{abh} = ψυχήν σου (A^a om.) ὑβρίζῃ. All renderings are unsatisfactory. [33] *g* om. [34] *be* read μεθ' οὗ. [35] *g* reads σφοδρότερον. [36] *c* adds ἐν. [37] A^h om. [38] A^{ab*cd} trs. before ταπειν. [39] A is here hopelessly corrupt.

VI. Τὸ διαβούλιον τοῦ ἀγαθοῦ ἀνδρὸς οὐκ ἔστιν ἐν χειρὶ
af, A πλάνου. πλάνης[1] πνεύματος[2] Βελίαρ· ὁ γὰρ ἄγγελος τῆς εἰρήνης
ὁδηγεῖ τὴν ψυχὴν αὐτοῦ. 2. ⌜Καὶ⌝[3] οὐχ ὁρᾷ[4] ⌜ἐμπαθῶς⌝[5]
*τὰ φθαρτά[6], οὐδὲ[7] συνάγει[8] πλοῦτον ⌜εἰς φιληδονίαν⌝[9].
3. Οὐ[10] τέρπεται ἐν[11] ἡδονῇ, ⌜[οὐ λυπεῖ τὸν πλησίον], οὐκ
ἐμπίπλαται τρυφῇ[12], οὐ πλανᾶται μετεωρισμοῖς ὀφθαλμῶν⌝[13].
Κύριος γάρ ἐστι ἡ[14] μερὶς[15] αὐτοῦ. 4. Τὸ[16] ἀγαθὸν
β–a, S[1] οὐκ ἐπιδέχεται δόξαν καὶ ἀτιμίαν. διαβούλιον *οὐ δέχεται δόξης ⌜οὐκ ἀτιμίας⌝[17] ἀνθρώπων, *καὶ
πάντα δόλον[18] ἢ[19] ψεῦδος ἢ[20] μάχην *ἢ λοιδωρίαν[21] *οὐκ
οἶδε[22]. *Κύριος γὰρ[23] ἐν αὐτῷ κατοικεῖ[24], καὶ φωτίζει τὴν[25]
ψυχὴν αὐτοῦ, καὶ χαίρει[26] πρὸς πάντας[27] ἐν παντὶ καιρῷ.
5. Ἡ ἀγαθὴ διάνοια[28] οὐκ ἔχει δύο γλώσσας[29] εὐλογίας καὶ
β, A, S[1] τιμῆς, λύπης καὶ χαρᾶς. κατάρας[30], ὕβρεως καὶ ⌜τιμῆς⌝[31], ἡσυχίας καὶ ταραχῆς,
ὑποκρίσεως καὶ ἀληθείας, [πενίας καὶ πλούτου][32], ἀλλὰ *μίαν
ἔχει περὶ πάντας[33] εἰλικρινῆ[34] καὶ[35] καθαρὰν ⌜διάθεσιν⌝.
6. Οὐκ ἔχει *ὅρασιν οὔτε ἀκοὴν[36] διπλῆν· *πᾶν γὰρ ὃ[37]

VI. [1] *c*, *β–afg*, S. *af*, A read as in margin. *g* om. [2] *d* reads τοῦ. [3] *c*. *β*, A, S[1] om. [4] *g* reads ἐνορᾷ. For ὁρᾷ . . . φθαρτά S[1] reads ἄγει εἰς πειρασμὸν τοὺς φθαρτούς. [5] *d* reads ἔμπροσθεν. [6] *c*, *aef*. *bdg* τοῖς φθαρτοῖς. [7] *c*, *β–eg*, A, S[1]. *eg* read οὔτε. [8] A reads գիտէ (= οἶδε) corrupt for կուտէ = συνάγει. [9] Surely a mistranslation for ἐν φιληδονίᾳ. [10] A = οὐδέ. [11] *c*. *β–g* om. *g* reads ποτέ. [12] *c*, *efg*. *ad* read τρυφῆς. *b*, S[1] τροφῆς. [13] The clauses here omitted by A are possibly interpolations; for Κύριος γάρ ἐστι ἡ μερὶς αὐτοῦ would follow naturally on φιληδονίαν or ἡδονῇ. At all events οὐ λυπεῖ τὸν πλησίον is foreign to the context, and is accordingly bracketed as such. [14] *c*. *β* om. [15] *g* om. [16] *a* om. τὸ . . . ψεῦδος. [17] *c*. *β–a*, S[1] read as in margin (save that *b* reads δόξης καὶ ἀτιμίας and S[1] ἐπιδέξεται). οὐκ ἀτιμίας may be a marginal gloss incorporated in the text. In *β* the asyndetic structure is set right. A = οὐκ οἶδε δόξαν. [18] *β–ad*, A, S[1]. *d* reads πάντα δὲ δόλον. *c* om. [19] A = καί. [20] *c*, *d*. *β–d*, S[1] om. A = καί. [21] *c*. *β–d*, A, S[1] read καὶ λοιδωρίαν (*ae* λοιδορίαν). *d* om. [22] *β*, A, S[1]. *c* om. [23] *d* reads ὅτι Κύριος. [24] A = ἐστί. [25] *adef* om. [26] The context seems to require a transitive verb. Χαίρει = יְחַדֶּה corrupt for יְחַדֵּהוּ = εὐφραίνει αὐτόν. Indeed εὐφραίνει αὐτόν is added in *d* (as a dittography) after διάνοια in the next verse where it is out of place. [27] *g* reads πάντα. [28] *d* adds εὐφραίνει αὐτόν, a dittography from preceding sentence. See note 26. [29] A = διαβούλια. [30] S[1] adds μάχην καὶ ψεῦδος καί (sic). [31] *c*. *β*, A, S[1] add as in margin (save that in S[1] the word for λύπης is corrupt, and that A reads κολακείας for χαρᾶς). *a* om. next six words. [32] Bracketed as an interpolation. A om. [33] *d* reads πρὸς πάντας ἔχει. For πάντας *a* reads πάντων. [34] *d* reads εἰληκρηνήν. A =

*ποιεῖ, ⌜ἢ[38] λαλεῖ, *ἢ ὁρᾷ[38], οἶδεν ὅτι[39] Κύριος ἐπισκέπτει[40] τὴν[41] ψυχὴν αὐτοῦ.* 7. *Καὶ καθαίρει τὴν διάνοιαν αὐτοῦ πρὸς[42] τὸ μὴ καταγνωσθῆναι* ὑπὸ *τῶν ἀνθρώπων, ὁμοίως καὶ⌝ ὑπὸ Θεοῦ. Ὁμοίως δὲ καὶ τοῦ Βελίαρ τὰ ἔργα διπλᾶ ἐστιν, καὶ ἁπλότητα ἐν αὐτοῖς οὐκ ἔχουσιν[43].

β–a, S[1] ὑπὸ Θεοῦ καὶ ἀνθρώπων· καὶ τοῦ Βελίαρ δὲ πᾶν ἔργον διπλοῦν ἐστι, καὶ οὐκ ἔχει ἁπλότητα.

VII. ⌜*Διὰ τοῦτο*⌝, *τέκνα μου,* ⌜*λέγω ὑμῖν*⌝[1], *φεύγετε τὴν κακίαν*[2] †⌜*τοῦ Βελίαρ*⌝ *ὅτι μάχαιραν*[3] *δίδωσιν*[4] *τοῖς πειθομένοις αὐτον*[5].

c, bg	*β–bg*, S[1]	A
2. *Ἡ δὲ μάχαιρα*[6] *ἑπτὰ κακῶν μήτηρ*	2. *Ἡ δὲ μάχαιρα ἑπτὰ κακῶν μήτηρ*	2. *Καὶ ἡ μάχαιρά ἐστι ἑπτὰ κακῶν*

ἔμπεδον or *ἀσφαλῆ*. [35] *b*, S[1] om. [36] *c*, *β*, S[1] (save that *β*, S[1] read *οὐδέ*). A[abb*cd] = *ἀκοὴν καὶ ὅρασιν*, but A[efg] support *c*. [37] *g* reads *πάντα ἅ*. *c* adds *ἐάν*. [38] *d* om. [39] *d* reads *γὰρ ὅτι ὁ*. [40] *c*, *b*. *adef* read *ἐπισκοπεύει*. *g* *ἐπισκοπεῖ*. *a* om. rest of chapter. [41] *c*. *β–a* om. [42] *g* reads *εἰς*. [43] *c* (save that I have changed *ἔχωσιν* into *ἔχουσιν*). *β–a*, S[1] read as in margin (save that *d* reads *ἀπό* for *ὑπό* and *dg* om. *καί* before *τοῦ*). For *πᾶν γὰρ ὃ ποιεῖ . . . ἔχουσιν* A reads *πᾶς γὰρ ὃς ποιεῖ ἔργα Θεοῦ καὶ Βελίαρ διπλοῦς ἐστι καὶ οὐχ ἁπλότης*.

VII. [1] *c*. *β*, A, S[1] om. [2] *c*, *β*, S[1]. A[ab*cd] = *πορνείαν καὶ κακίαν*. A[bh] *κακίαν καὶ πορνείαν*. A[efg] *πορνείαν*. [3] *β*, A[b*cdeg], S[1]. *c*, A[ab] read *μάχαιρα*. *d* adds *δίστομον*. [4] A[abh] = *ἐν χειρί ἐστι*. [5] *c*. *β*, S[1] read *αὐτῇ*. [6] The text is doubtful. Either *μάχαιραν . . . μάχαιρα* or *συλλαμβάνει ἡ διάνοια* (*c*, *abef*) is corrupt. For if the latter is original, that is, if the mind conceives through Beliar and becomes the parent of seven evil conditions of the individual and of society, then the *μάχαιρα* cannot be the parent of these. Hence if *συλλαμβάνει ἡ διάνοια* is original in the sense 'the mind conceiveth,' we should strike out *μάχαιραν . . . μάχαιρα* as an interpolation. Thus we should have: 'Flee the malice of Beliar; for it is the mother of seven evils.' Next let us suppose *μάχαιρα* to be original. In that case we must regard *συλλαμβάνει ἡ διάνοια* as corrupt, and adopt the reading of A[b*cdg] 'and the sword is the mother of seven evils, and it receives (them) through Beliar.' For 'and it receives' A[b*cdg] reads 'which it has' (զոր ունի a corruption of և առնու the text of A[ab]). Further, as the sword cannot be said to be the mother of 'envy,' for *φθόνος* we must read *φόνος*. We should consider the possibility that *συλλαμβάνει* is a rendering of לקח here, as the text of A[ab] supposes, or rather that *λαμβάνει* originally stood here and was changed to *συλλαμβάνει* owing to the phrase *μήτηρ κακῶν* preceding. Then the text of *β–bg*, S[1], which adds *ὅτε τίκτει*, would be explained as a further depravation of the text in the same direction. Of the above solutions I think the first is to be preferred,

ἐστί. *πρῶτον συλλαμβάνει ἡ διάνοια διὰ τοῦ Βελίαρ[7]· †*Καὶ ἔστιν πρῶτον[8] ὁ †φθόνος[9], δεύτερον[10] ἡ[11] †ἀπώλεια[12], τρίτον ἡ[11] θλίψις, τέταρτον ἡ[11] θεηλασία[13], πέμπτον ἡ[11] ἔνδεια, ἕκτον ἡ[11] ταραχή, ἕβδομον ἡ[11] ἐρήμωσις.

ἐστί· πρῶτον συλλαμβάνει ἡ διάνοια διὰ τοῦ Βελίαρ †*ἔστιν δὲ ὅτε τίκτει πρῶτον[14] †φθόνον, δεύτερον †ἀπώλειαν, τρίτον θλίψιν, τέταρτον αἰχμαλωσίαν, πέμπτον ἔνδειαν, ἕκτον ταραχήν, ἕβδομον ἐρήμωσιν.

μήτηρ, *καὶ λαμβάνει διὰ τοῦ Βελίαρ[15]· καὶ ἔστι πρῶτον †φθόνος, δεύτερον †ἀπώλεια, τρίτον θλίψις, τέταρτον αἰχμαλωσία[16], πέμπτον ἔνδεια, ἕκτον ταραχή[17], ἕβδομον ἐρήμωσις.

3. Διὰ τοῦτο καὶ[18] ὁ Κάϊν ἑπτὰ ἐκδικίαις[19] παρεδόθη[20] ὑπὸ Θεοῦ[21]· *κατὰ γὰρ[22] *ἑκατοστὸν ἔτος[23] μίαν πληγὴν ἐπήγαγεν *ἐπ' αὐτὸν[24] ⸢ὁ[25] Κύριος⸣.

β, A, S ἑκατὸν ἔτη.

c

4. Διακοσίων ἐτῶν πάσχει καὶ ἐννακοσιοστῷ[26] ἔτει ἐρημοῦται[27]· διὰ γὰρ Ἄβελ τὸν

β, A

4. Διακοσίων[28] ἐτῶν[29] πάσχει[30], καὶ ἐννακοσιοστῷ ἔτει ἐρημοῦται[31] [ἐπὶ τοῦ κατα-

and that the text should be read as follows: *φεύγετε τὴν κακίαν τοῦ Βελίαρ· ὅτι συλλαμβάνει ἡ διάνοια διὰ τοῦ Βελίαρ καὶ ἑπτὰ κακῶν μήτηρ γίνεται· καὶ ἔστι πρῶτον κ.τ.λ.* [7] *c*, *β–dg*, S^1 (save that *c* om. *διά*). *d* reads *καὶ πρῶτον μὲν συλλαμβάνει ἡ διάνοια τὸ πονηρὸν διὰ τῆς κακίας τοῦ Βελίαρ*, which is merely an expansion of *β–d*. *g πρῶτος συλλ. διάνοιαν τοῦ Β.* [8] *c*, A. *bg* read *ἔστι δὲ πρῶτος.* [9] Corrupt (?) for *φόνος*—the first evil that ensued on Cain's submission to Beliar. See note 6. *φόνος* would then be a rendering of דם. [10] *fg* read *β'* and similarly use letters throughout rest of verse. [11] *c*. *bg*, A om. [12] *ἀπώλεια* = בַּלָּהָה which the translator should here have rendered by *φόβος.* [13] *c*. *aef* read *αἰχμαλωσίαν.* *bg*, A^{abh} *αἰχμαλωσία.* A^{b*cdefg} = *ταραχή.* *αἰχμαλωσία* is a rendering here of גָּלוּת = *φυγή* or 'exile.' Cf. Pirke Aboth v. 11. [14] *ae* (save that *e* reads *ὅ* for *ὅτε*). *d ἔστι δὲ τὸ πρῶτον τίκτει τόν.* *f ἔστιν δὲ ὅταν τίκτει πρῶτον.* S^1 = *ὅτι τ. πρ.* [15] A^{abh}. A^{b*cdefg} read *ἃ ἔχει διὰ τοῦ Βελίαρ*, but this has arisen from an internal corruption of A^{abh}. [16] See note 13. [17] A^{b*cd} = *ὀργή.* A^{eg} om. A^{f} = *κακία.* [18] *g* om. [19] *bg*, A (A^{ab} = *ἐκδικίας*), S^1. *c* reads *ἐκδικούμενα.* *aef ἀδικίαις.* *d ἐκδικήσεσιν.* [20] *c*, *aef*, A^{b*cdefg}, S^1. *bg* read *παραδίδοται.* A^{abh} = *ἔλαβε.* [21] *c*. *β–g*, S read *τοῦ Θεοῦ.* *g*, A = *Κυρίου.* [22] A^{b*d} = *καὶ κατά.* [23] *c*. *β*, A, S as in margin. [24] *c*. *β* reads *αὐτῷ.* [25] *dg* om. [26] *c* reads *τῷ ἐννακοστῷ.* [27] It will be observed that *aef* here agree with *c* in omitting the phrase *ἐπὶ τοῦ κατακλυσμοῦ* which is found in *bdg*, A. [28] *dg*, A add *γάρ.* S^1 om. *διακοσίων . . .*

ἀδελφὸν αὐτοῦ *ἐν πᾶσι τοῖς κακοῖς ἐκρίνετο, ὁ δὲ Λαμὲχ ἐν ἑβδομηκοντάκις ἑπτά.

κλυσμοῦ][32] διὰ Ἀβὲλ τὸν δίκαιον[33] ἀδελφὸν αὐτοῦ. *Ἐν τοῖς ἑπτὰ οὖν κακοῖς[34] *ὁ Καῒν ἐκρίνετο, ὁ δὲ Λαμὲχ ἐν τοῖς ἑβδομηκοντάκις ⌜ἑπτά⌝[35].

5. Ὅτι[36] *ἕως τοῦ αἰῶνος[37] οἱ ὁμοιούμενοι *τῷ Καῒν[38] ⌜*ἐπὶ φθόνῳ καὶ μισαδελφίᾳ τοιαύτῃ⌝ κολασθήσονται ⌜κρίσει⌝[39]. β–d, S^1 τῇ αὐτῇ κολάσει κριθήσονται.

VIII. *Ὑμεῖς δέ[1], *τέκνα μου[2], ἀπόδρατε[3] τὴν κακίαν, ⌜*τὸν φθόνον[4] καὶ τὴν[5] μισαδελφίαν⌝, καὶ προσκολλᾶσθε[6] τῇ ἀγαθότητι ⌜καὶ τῇ ἀγάπῃ⌝[7]. β, S καὶ ὑμεῖς οὖν.

c	β, S^1	A
2. Ὁ γὰρ καθαρὸς νοῦς οὐκ ἔχει μιασμὸν	2. *Ὁ ἔχων διάνοιαν καθαρὰν ἐν ἀγάπῃ οὐχ ὁρᾷ γυναῖκα εἰς πορνείαν· οὐ γὰρ ἔχει μιασμὸν[8]	2. Ὁ γὰρ ἔχων αὐτὴν οὐχ ὁρᾷ[9] γυναῖκα εἰς πορνείαν οὐδὲ γιγνώσκει μιασμὸν[10]

⌜ἐν καρδίᾳ⌝, ὅτι ἀναπαύεται[11] *ἐπ' αὐτὸν[12] τὸ[13] πνεῦμα *τοῦ Θεοῦ[14]. 3. ⌜Ὥσπερ⌝ γὰρ[15] ὁ ἥλιος οὐ μιαίνεται †προσέχων[16]

κατακλυσμου. [29] A^{ab*cd} om. but not A^{befg}. A adds τῆς ζωῆς αὐτοῦ but A^{cefg} om. πάσχει . . . ἔτει. [30] A^{ab*cd} = ἔπαθε. A^{b} ἤρξατο πάσχειν. A adds τοῦτο. [31] A reads մեկնեցաւ = ἀπῆλθε (+ ἀπ' αὐτοῦ A^{ab*cdefg}) corrupt for ամայացաւ = text. [32] *bdg*, A. *aef* rightly om. Cf. *c*. A adds καὶ ἔπαθε τοῦτο. [33] A^{b*cd} om. [34] *dg*, A^{befg} (save that *g*, A^{befg} om. οὖν). A^{ahb*cd} = καὶ ἐν τοῖς ἑπτὰ κακοῖς (A^{h} om.). *a* reads ἐν τοῖς ἑπτά. *bef*, S^1 ἐν τοῖς ἑπτακοσίοις ἔτεσιν (*e* om.). Here *b* abandons its allies *dg*, and *a* its allies *ef*. [35] A = ἔκρινε αὐτόν· ἐν δὲ (A^{ahb*cdefg} om. αὐτὸν . . . δὲ) τοῖς ἑβδομηκοντάκις τὸν Λ. [36] *c* reads ὅτι γάρ. *a* om. entire verse. A^{b} adds ἐκδικίας θεοῦ Λαμὲχ ἔπραξε ἐν Καῒν ὅτι. [37] A = εἰς τὸ τέλος τῶν αἰώνων. [38] *d* reads τὸν Κ. A^{-b} = αὐτοῖς. [39] *c*. β–*ad*, S^1 read ἐν φθόνῳ εἰς τὴν μισαδελφίαν (*ef* trs. εἰς τ. μισαδ. before ἐν) τῇ αὐτῇ κολάσει (*g* κρίσει) κριθήσονται. *d* ἐν φθ. ἢ μισαδελφίᾳ ἢ φθ.· τῇ αὐτῇ κολάσει κατακριθήσονται. For οἱ ὁμ. . . . κρίσει A reads οἱ ὁμοιούμενοι αὐτοῖς (A^{b} τῷ Καῒν) κολασθήσονται.

VIII. [1] *c*. β, S read as in margin (save that *g* om. οὖν). A = τοιγαροῦν. [2] *a* om. [3] *c*, *ef*. *a* reads φύγετε. *bdg* ἀποδράσατε. [4] *c*. β–*d*, S^1 read φθόνον τε. *d* φθόνον δέ. [5] *g* om. [6] *a* reads προσκολλήθητε. [7] *g*, A om. S^1 = καὶ εὐκαρδίας τῇ ἀγ. [8] β (save that *d* adds ἀγαθὴν καί before καθαράν, τῇ before ἀγάπῃ and τοῦ θεοῦ after it). S^1 καὶ ἔχοντες διάν. καθαρὰν ἐν ἀγ. μὴ ὁρᾶτε γυναῖκα εἰς πορνείαν καὶ μὴ ἔχετε μιασμὸν ἐν ψυχῇ καί. Compare Matt. v. 28. [9] A^{efg} = ἕξει. [10] A^{b*cdefg} = πορνείαν μιασμοῦ. [11] *ef* read ἀναπέπαυται. [12] *c*, *d*. *aeg* read ἐπ' αὐτῷ. *bf* ἐν αὐτῷ. [13] *f* om. [14] A = ἅγιον. [15] *d* om. [16] *f* reads λάμπων. Text = בהקשב which may be

ἐπὶ[17] κόπρον[18] καὶ[19] βόρβορον[20], Γ* ἀλλὰ μᾶλλον[21] ἀμφότερα ψύγει[22] καὶ ἀπελαύνει τὴν δυσωδίανˀ, οὕτω καὶ ὁ καθαρὸς[23] νοῦς ἐν τοῖς μιασμοῖς[24] τῆς[17] γῆς συνεχόμενος[25] Γμᾶλλον †οἰκοδομεῖ[26], αὐτὸς δὲ οὐ μιαίνεταιˀ.

c

IX. Λέγω δὲ ὑμῖν καὶ πράξεις ἀπὸ λογίων Ἐνὼχ τοῦ δικαίου, *ὅτι πορνεύ(σ)ετε[1] πορνείαν Σοδόμων καὶ ἀπολε(ῖ)σθε ἕως βραχύ. Καὶ πάλιν ἀνανεωθήσεσθε καὶ ἡ βασιλεία Κυρίου οὐκ ἔσται ἐν ὑμῖν.

β, S^1

IX. Ὑπονοῶ[2] δὲ καὶ[3] πράξεις *οὐ καλὰς ἐν ὑμῖν[4] ἔσεσθαι *ἀπὸ λόγων Ἐνὼχ τοῦ δικαίου[5]· *πορνεύσετε γὰρ[6] πορνείαν Σοδόμων *καὶ ἀπολεῖσθε ἕως βραχὺ[7], καὶ *ἀνανεώσησθε ἐν γυναιξὶν στρίνους[8]· καὶ ἡ βασιλεία Κυρίου οὐκ ἔσται ἐν ὑμῖν ὅτι *εὐθὺς αὐτὸς λήψεται[9] αὐτήν.

A

IX. Πλὴν ὑπονοῶ πράξεις κακίας ἔσεσθαι ἐν ὑμῖν ὅτι ἠκούσαμεν[10] ἀπὸ λόγων τῶν πατέρων ἡμῶν· ὅτι πορνεύσετε ὑμεῖς πορνείαν Σοδόμων, ἕως *καὶ παρὰ βραχὺ ἀπολεῖσθε[11] καὶ ἀνανεωθήσεσθε εἰς στρίνους[12] γυναικῶν καὶ ἡ βασιλεία Κυρίου οὐκ ἔσται ἐν ὑμῖν ὅτι *ἀνὴρ εὐθὺς λήψεται αὐτήν[13].

corrupt for בְּהַשְׁקִף = παρακύπτων. [17] *d* om. [18] *f* reads κοπρίᾳ. [19] *c*, *bdg*, A, S. *aef* read ἤ. [20] *c*, *β–af*. *a* reads βόθυνον. *f* βορβόρῳ. [21] *g* reads μᾶλλον δέ. *f* adds τά. [22] *a* reads ψύχει. [23] *g* reads κακαθαρμένος. [24] *c*, *bdg*. *aef* read μιάσμασι. [25] A^{bh} read ոչ պաշարին = οὐ συνέχεται. A^{b*cdefg} ոչ պաշտին corrupt. [26] *c* corrupt as context shows. As the sun looks down on mire and is not defiled but rather dries it up and banishes its evil odour, so the pure mind though beset with the defilements of earth is not itself defiled but rather buildeth them up! Here we require a word signifying the cleansing action of the pure mind on the pollutions of the world. Hence יבנה (= οἰκοδομεῖ) may be corrupt for יְזַכֶּה = καθαρίζει.

IX. [1] So also *d*, A. See note 6. [2] *d*, A read πλήν, τέκνα μου (A om. τ. μου), ὑπονοῶ. [3] *abdef*, S^1. *g*, A om. [4] *β–ab*. *ab*, S^1 read ἐν ὑμῖν οὐ καλάς. [5] *β–d*, S^1. *d* reads ἔγνων γὰρ ἀπὸ τῆς βίβλου λόγων Ἐ. τοῦ δικ. [6] *β–dg*. *d*, A read ὅτι πορνεύσετε (as *c*). *g* πορνεύεται δέ. [7] *β* (save that *b* reads ἀπώλησθε, *g* ἀπόλυσθε). S^1 καὶ ἀπολ. πολύ. *a* om. next five words. [8] *β–a* (save that *g* reads ἀνανεωθήσεσθε). S^1 γαμήσετε γυναῖκας βδελυράς. Perhaps תחרשו (i.e. ἀνανεώσεσθε) is corrupt for תחרשו = ἐργάσεσθε. [9] *d* reads ὁ εὐθὺς λήψεται αὐτός. [10] A^{bhefg}. A^{ab*cd} read ἤκουσα. [11] A^{b*cd}. A^{ab} read καὶ ἕως οὐκ (?) ἀπολεῖσθε. A^{efg} ἕως καὶ παρὰ βραχὺ ἀπόλλυται. [12] A^{b*cd}. A^{abh} = διαστροφήν. [13] A^{b*d}. A^{abh} = εὐθεῖς λήψονται αὐτήν. A^{efg} εὐθὺς ποιεῖ (առնէ) αὐτήν.

c, β, S^1

2. Πλὴν ἐν μερίδι ὑμῶν γενήσεται *ναὸς Θεοῦ[14], καὶ *ἔσται ὁ ἔσχατος ἔνδοξος[15] *ὑπὲρ τὸν πρῶτον[16], καὶ *συναχθήσονται ἐκεῖ[17] αἱ[18] δώδεκα φυλαί, καὶ πάντα τὰ ἔθνη ἕως οὗ ὁ ὕψιστος ἀποστείλῃ[19] τὸ σωτήριον αὐτοῦ[20] ἐν ἐπισκοπῇ μονογενοῦς προφήτου[21]. [3. Καὶ εἰσελεύσεται εἰς τὸν πρῶτον ναόν, καὶ ἐκεῖ Κύριος ὑβρισθήσεται[22] *καὶ ἐπὶ ξύλου ὑψωθήσεται[23]. 4. Καὶ ἔσται τὸ ἅπλωμα τοῦ ναοῦ σχιζόμενον[24] καὶ μεταβήσεται[25] τὸ πνεῦμα τοῦ Θεοῦ ἐπὶ τὰ ἔθνη, ὥσπερ[26] πῦρ ἐκχυνόμενον. 5. Καὶ ἀνελθὼν ἐκ τοῦ ᾅδου[27] ἔσται[28] μεταβαίνων[29] ἀπὸ[30] τῆς[31] γῆς πρὸς[32] οὐρανόν[33]. Ἔγνων[34] δὲ οἷος ἔσται[28] ταπεινὸς ἐπὶ[35] γῆς, καὶ οἷος ἔνδοξος *ἐν οὐρανῷ[36]].

A

2. Πλὴν ἐν μερίδι ὑμῶν γενήσεται *ἡ κληρονομία αὐτοῦ[37], καὶ[38] διὰ τὸν ναὸν Κυρίου ὕψωσέ με Ἰακώβ, ἵνα δοξασθήσωμαι ἐν αὐτῷ, καὶ αἱ δώδεκα φυλαὶ ἐκεῖ συναχθήσονται καὶ πάντα ἔθνη. [3. Καὶ Κύριος ὑβρισθήσεται καὶ ἐξουθενωθήσεται[39]. 5. Καὶ μεταβήσεται ἀπὸ τῆς γῆς πρὸς τὸν οὐρανόν, *ἔγνων γὰρ οἷός ἐστιν ἐκ γῆς ἢ οἷος εἰς οὐρανούς[40], ἢ καὶ τί μέτρον αὐτοῦ καὶ τόπος καὶ ὁδός].

aef, S^1 ἔνδοξος ἔσται.

c υἱοῦ αὐτοῦ.

c om. ἔγνων δὲ . . . x. 1 . . εἰδέα αὐτοῦ.

[14] *c, β–b. b*, S^1 ὁ ν. τοῦ θ. [15] *c, dg* (save that *dg* trs. ἔνδοξος before ἔσται). *aef*, S read as in margin (save that S adds ἐν ὑμῖν). *b* ἔνδοξος ἔσται ἐν ὑμῖν. [16] *b* om. and inserts a dittograph from ver. 1: ὅτι αὐτὸς λήψεται αὐτόν. [17] *c. β*, S^1 read ἐκεῖ συναχθήσονται and trs. after φυλαί. [18] *bd* om. [19] *c, be. a* reads ἀνατείλῃ. *d* ἀποστελῇ. *f* ἀποστελεῖ. [20] *d* om. [21] *β–b. c* reads υἱοῦ αὐτοῦ. *b* om. S^1 reads ὡς εἶπον οἱ προφῆται. [22] *b* adds καὶ ἐξουθενωθήσεται. Cf. A. [23] *d* reads ἐπὶ ξύλου σταυρούμενος. [24] *c* reads σχισθήσεται. [25] *c, β–bd. bd*, S^1 read καταβήσεται. [26] *c. β* reads ὡς. [27] *c, bdg. a* reads χάον. *ef*, S λαοῦ. [28] *d* reads ἐστί. [29] *c, aefg. b*, S read ἀναβαίνων. *d* καταβαίνων. [30] *d* reads ἐπί. [31] *c, d. β–d* om. [32] *c, d. β–d* read εἰς. [33] *d* reads οὐρανούς. *c* om. rest of verse and x. 1. [34] *b* reads ἔγνω. [35] *adg* add τῆς. [36] *d* reads ὑπάρχει ἐν οὐρανῷ. [37] A^{efg} om. [38] A^{bh} om. [39] A^{b*cdeg}. A^{abh} = τιμηθήσεται. [40] A^{abh}. A^{b*cdeg} om. According to Armenian Text this clause is added after ὁδός but Carekin's copy of A^b and A^h places it as in text.

x. 1 to be restored before ii. 1.

β, A, S^1 καὶ δικαιοσύνην ⌜ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ⌝ καὶ κρῖμα εἰς πιστοποίησιν. β, S^1 ταῦτα γὰρ ἀντὶ π. κληρονομίας ὑμᾶς διδάσκω. β–g, A, S^1 πάντα ταῦτα ἡμᾶς κατεκληρονόμησαν. A ἐν πάσῃ τῇ γῇ.

X. Ὅτε[1] δὲ *ἦν Ἰωσὴφ ἐν Αἰγύπτῳ[2], ἐπεθύμουν ἰδεῖν τὴν εἰδέαν[3] αὐτοῦ ⌜καὶ τὴν μόρφωσιν[4] τῆς ὄψεως αὐτοῦ⌝· καὶ δι' εὐχῶν Ἰακὼβ τοῦ πατρός μου[5] εἶδον ⌜αὐτόν, ἐν ἡμέρᾳ γρηγορῶν, *καθ' ὃ ἦν[6] πᾶσα⌝ ἡ εἰδέα[7] αὐτοῦ.

2. ⌜Καὶ ταῦτα εἰπὼν λέγει αὐτοῖς⌝[8]· *Γινώσκετε οὖν[9], τέκνα μου, ὅτι[10] ἀποθνήσκω. 3. *Ποιήσατε οὖν[11] ἀλήθειαν *ἕκαστος πρὸς τὸν πλησίον αὐτοῦ[12], ⌜καὶ τὸν νόμον Κυρίου, καὶ τὰς ἐντολὰς αὐτοῦ[13] φυλάξατε⌝. 4. *Ταῦτα γὰρ ὑμῖν ἀντὶ πάσης κληρονομίας καταλειμπάνω[14]· καὶ ὑμεῖς ⌜οὖν⌝ δότε αὐτὰ[15] τοῖς τέκνοις ὑμῶν *εἰς κατάσχεσιν[16] αἰώνιον· οὕτω[17] ⌜γὰρ⌝ ἐποίησεν[18] Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. 5. *Ταῦτα γὰρ πάντα δέδωκαν ἡμῖν εἰς κληρονομίαν[19] *εἰπόντες· Φυλάξατε τὰς ἐντολὰς τοῦ Θεοῦ[20] ἕως ὅτου[21] ἀποκαλύψει[22] Κύριος[23] τὸ σωτήριον αὐτοῦ[24] *πᾶσι τοῖς ἔθνεσιν[25]. 6. ⌜Καὶ⌝[26] τότε

X. [1] *aefg*, A. *bd*, S^1 read ὅτι. [2] *de*, A. *bfg*, S^1 read Ἰ. ἦν ἐν Αἰγ. (*af* ἐν Αἰγ. ἦν). A adds καί. [3] *bfg*. *ade* read ἰδέαν. [4] *b* reads μορφήν. [5] β–*af*, A^{bh}, S^1. *f*, $A^{ab*cdeg}$ read ὑμῶν. *a* om. and trs. τ. π. and A trs. τ. π. μου (or ὑμῶν) before Ἰακώβ. [6] *af* read καθ' ἥν. [7] *bfg*. *ade* read ἰδέα. A reads εἰδέαν ζῶσαν. *d* adds καὶ ἡ δόξα αὐτοῦ. [8] *c*. β, A, S^1 om. [9] A = καὶ νῦν. S^1 = ὁρᾶτε οὖν. [10] *d*, A^{bhefg} om. A^{ab*cd} read ἰδού. [11] *g* reads καὶ ποιησάτω. A = καὶ ἐντέλλομαι ὑμῖν ποιεῖν. [12] *c*. β, S^1 read as in margin (save that *a* om. καὶ κρῖμα εἰς πιστοποίησιν). For ἀλήθειαν . . . αὐτοῦ A reads δικαιοσύνην καὶ ἀλήθειαν καὶ κρῖμα εἰς πίστιν (A^{abh} om. καὶ κρῖμα εἰς πίστιν) Κυρίου. Possibly εἰς πιστοποίησιν is an attempt to render נָכוֹן. [13] *g* om. [14] *c*. β, S^1 read as in margin (save that *b*, S^1 trs. ὑμᾶς before ἀντί and *dg* trs. it after διδάσκω). A = ταῦτα δίδωμι ὑμῖν ἀντὶ πάσης κληρονομίας. Καταλειμπάνω = מַנִּיחַ which is the natural word for a bequest, whereas διδάσκω = מַגִּיד or מֵבִין, or מוֹרֶה is a corruption of the former. [15] *a* reads ταῦτα. [16] A εἰς κληρονομίαν and all but A^b trs. before τοῖς τέκνοις. [17] *c*, *d*. β–*d*, A, S^1 read τοῦτο. [18] *c*, β–*b*. *b* reads ἐποίησαν. β–*de*, S^1 add καί against *c*, *de*, A. [19] *c*. β–*g*, A, S^1 read as in margin (save that *adf* read ταῦτα πάντα and A adds an unintelligible καὶ (A^b om.) μᾶλλον ἤ before πάντα). *g* ταῦτα πάντα πάλαι κατεκλ. ἐν πίστει. δέδωκαν εἰς κλ. and κατεκληρονόμησαν = הוֹרִישׁוּ. [20] A = καὶ εἶπον· Οὕτως ποιήσατε. For φυλάξατε, *a* reads φυλάξασθε, *g* φυλάξαντες. [21] *bef* read ὅτε. [22] *c*, *aef*. β–*aef* read ἀποκαλύψῃ. [23] *c*, *e*, A. *b* reads ὁ Κύριος, *dg* S^1 trs. before ἀποκαλύψει. *af* om. [24] A^b om. [25] A = ἐν πάσῃ τῇ γῇ. [26] *c*. β, A, S^1 om.

ὄψεσθε[27] Ἐνὼχ *καὶ Σήθ[28], καὶ[29] Ἀβραάμ, καὶ[29] Ἰσαὰκ καὶ Ἰακὼβ ἀνασταμένους[30] ἐκ δεξιῶν ⌜αὐτοῦ⌝[31] *ἐν ἀγαλλιάσει[32].

β–d, S¹ Νῶε καὶ (aef om.) Σήμ.

c, β, S¹	A
7. Τότε καὶ ἡμεῖς ἀναστήσομεθα[33] ἕκαστος *ἐπὶ σκῆπτρον ἡμῶν[34] προσκυνοῦντες τὸν βασιλέα *τῶν οὐρανῶν[35] [τὸν ἐπὶ γῆς φανέντα[36] ἐν[37] μορφῇ ἀνθρώπου *ἐν ταπεινώσει[38], καὶ ὅσοι πιστεύσωσιν[39] αὐτῷ[40] ἐπὶ τῆς[41] γῆς *χαρίσονται σὺν αὐτῷ[42]].	7. Τότε ἀναστησόμεθα καὶ ἡμεῖς ἕκαστος ἐπὶ σκῆπτρον αὐτοῦ καὶ προσκυνήσομεν τὸν οὐράνιον βασιλέα.
8. *Καὶ οἱ[43] πάντες ἀναστήσονται, οἱ μὲν εἰς δόξαν, οἱ δὲ εἰς ἀτιμίαν, καὶ κρινεῖ Κύριος[44] ἐν πρώτοις τὸν Ἰσραὴλ[45] περὶ τῆς *ἀδικίας αὐτῶν[46] [ὅτι παραγενόμενον[47] Θεὸν[44] ἐν σαρκί[48], οὐκ ἐπίστευσαν αὐτῷ[49]].	8. Τότε πάντες[51] †ἀλλαγησόμεθα[52] οἱ μὲν εἰς δόξαν[53], οἱ δὲ εἰς ἀτιμίαν· κρίνει γὰρ Κύριος ἐν πρώτοις τὸν Ἰσραὴλ περὶ τῆς ἀδικίας ἣν ἔπραξαν[54].
9. Καὶ τότε κρινεῖ πάντα τὰ ἔθνη [ὅσα οὐκ ἐπίστευσαν αὐτῷ ἐπὶ τῆς[50] γῆς	9. Καὶ τότε[55] οὕτως πάντα τὰ ἔθνη[56].

β–g, S¹ ἐπίστευσαν.

bdg, S¹ τότε καί.

β–d, S¹ εἰς αὐτον ἀδικίας.

β σαρκὶ ἐλευθερωτήν.

[27] A^b*cdefg = ὁρᾶτε. [28] c. β–d, S¹ read as in margin. d, A καὶ (d, A^b om.) Νῶε. [29] d, A^b om. [30] c reads ἀνισταμένων. [31] c. β, A, S¹ om. [32] g trs. before ἀνισταμένους. [33] β–af, S¹. c, f read ἀναστησώμεθα. a ἀνιστάμεθα. [34] β, S¹ (save that d reads σκήπτρῳ). c om. [35] g reads τοῦ οὐρανοῦ. [36] c, bdg, S¹. aef read φαινόμενον. [37] b om. [38] c. β–a, S¹ read ταπεινώσεως. a om. [39] c, g. β–g, S¹ read as in margin. [40] d reads εἰς αὐτόν. e trs. before ἐπίστευσαν. [41] c, g. β–g om. [42] c. β–d, S¹ read συγχαρίσονται (-ήσονται ag) αὐτῷ. d συγχωρίσει αὐτῶν. [43] c. aef read ὅτε καί. bdg, S¹ as in margin. [44] g om. [45] aef add καί. [46] c. β–d, S¹ read as in margin. d εἰς ἑαυτὸν γενομένης ἀδικίας (cf. A). [47] c, adeg. bf read παραγενάμενον. [48] c, S¹. β reads as in margin. S¹ om. next three words. [49] c. β–d om. d reads εἰς αὐτόν. g om. next ten words. [50] c, g. β–g om. [51] A^abh. A^b*cdefg read καὶ ἡμεῖς. [52] Corrupt. The verb should be in the third plural. նորոգեսցուք is a rendering of ἀλλαγησόμεθα (as in 1 Cor. xv. 51, 52) corrupt for ἀναστησόμεθα or rather ἀναστήσονται. [53] A^bh read τιμήν. [54] A^efg om. next ten words. [55] A^b reads οὕτως. [56] A^abh om. next

c om. ver. 10.

φανέντι[57]]. 10. Καὶ ἐλέγξει ἐν τοῖς ἐκλεκτοῖς *τῶν ἐθνῶν[58] τὸν Ἰσραήλ, ὥσπερ ἤλεγξεν τὸν Ἡσαῦ ἐν τοῖς Μαδιναίοις τοῖς †ἀπατήσασιν[59] *ἀδελφοὺς αὐτῶν[60] [γενέσθαι διὰ τῆς πορνείας καὶ τῆς εἰδωλολατρείας, καὶ[61] ἀπηλλοτριώθησαν Θεοῦ][62], γενόμενοι[63] οὖν[64] τέκνα ἐν μερίδι φοβουμένων[65] Κύριον.

aef ἀπιστήσασιν.

β–a οὐ.

10. Καὶ ἐλέγξει τὸν Ἰσραὴλ ἐν τοῖς ἐκλεκτοῖς ἔθνεσι ὥσπερ ἤλεγξε τὸν Ἡσαῦ ἐν τοῖς Μαδιαναίοις τοῖς ἀγαπήσασιν τοὺς ἀδελφοὺς αὐτῶν· γίνεσθε οὖν, τέκνα μου, *ἐν μερίδι[66] τῶν φοβουμένων Κύριον.

11. ⌈Ὑμεῖς οὖν, τέκνα μου⌉[67], ἐὰν[68] πορευθῆτε[69] ἐν ἁγιασμῷ ⌈*ἐν ταῖς ἐντολαῖς[70] Κυρίου⌉, πάλιν κατοικήσετε[71] ⌈ἐπ' ἐλπίδι⌉ *ἐν ἐμοί[72], καὶ συναχθήσεται[73] *πρὸς Κύριον[74] πᾶς Ἰσραήλ.

β, S¹ κατὰ πρόσωπον.

c

XI.[1] Καὶ οὐκέτι κληθήσομαι λύκος ἅρπαξ διὰ τὰς ἁρπαγὰς ὑμῶν ἀλλὰ [ἐργάτης Κυρίου διαδιδὼν τροφὴν τοῖς ἐργαζομένοις τὸ ἀγαθόν. 2. Καὶ

β, S¹

XI. Καὶ οὐκέτι κληθήσομαι[2] λύκος ἅρπαξ διὰ τὰς ἁρπαγὰς ὑμῶν ἀλλ' [ἐργάτης Κυρίου διαδιδοὺς[3] τροφὴν τοῖς ἐργαζομένοις τὸ ἀγαθόν. 2. Καὶ

A

XI. Καὶ οὐκέτι κληθήσεται[4] *λήσταρχος καὶ[5] λύκος διὰ τὴν ἁρπαγὴν ὑμῶν,

eight words. [57] *g* reads φανέντα. [58] *g*, S¹ om. [59] *bdg*, S¹ but a manifest corruption of ἀγαπήσασιν as in A. *aef* read ἀπιστήσασιν (a corruption of the reading of *d*). *d* ἀποστήσασιν. [60] *bd*. *aef*, S¹ read ἀδελφὸν (*ef* ἀδελφοῦ) αὐτῶν. *g* αὐτὸν ἀδελφούς. [61] *d* reads οἵτινες καί. [62] I have bracketed these words as an interpolation added to explain the corrupt reading ἀπατήσασιν or ἀποστήσουσιν. [63] *d* reads γινόμενοι. [64] *a*. *β–a* read οὐ, which is clearly a modification of οὖν. S¹ om. [65] *ag* add τόν. [66] A^{b*cdefg}. A^{abb} = μερίς. [67] *c*. *abg*, S¹ read ὑμεῖς δέ. *def* ὑμεῖς οὖν. [68] A adds γάρ. [69] *c*. *β–d*, S¹ read πορεύησθε (-εσθε *befg*). *d* πορεύσεσθε. [70] *c*. *β*, S¹ read as in margin. *c* = עַל־פִּי, while *β*, S¹ = עַל־פְּנֵי. [71] *β–d*. *c*, *d* read κατοικήσειτε (sic). [72] *dg* read σὺν ἐμοί and trs. before ἐπ' ἐλπίδι. [73] *c*, *bg*, A, S¹. *aef* read συναχθήσεσθε. [74] *b*, S¹ trs. after Ἰσραήλ against *c*, *β–b*, A. A = πρός με.

XI. [1] The text of *β*, S is here largely interpolated, and made to refer to St. Paul. In *c* the interpolation is so framed as to refer to Christ. [2] *g* reads κληθήσεται. [3] *β–bg*. *b* reads διαδιδών. *g* διδούς. [4] A^{b*} reads κληθήσεσθε. [5] Evidently an internal corruption.

ἀναστήσεται ἐν ὑστέροις] ἀγαπητὸς Κυρίου [ἐκ σπέρματος Ἰούδα καὶ Λευὶ][6] ποιῶν εὐδοκίαν *ἐν στόματι αὐτοῦ[7], [γνῶσιν καινὴν φωτίζων πάντα τὰ ἔθνη][6].

ἀναστήσεται *ἐκ τοῦ σπέρματός[8] μου ἐν ὑστέροις καιροῖς] ἀγαπητὸς Κυρίου [ἀκούων[9] τὴν[10] φωνὴν αὐτοῦ] *καὶ ποιῶν εὐδοκίαν θελήματος αὐτοῦ[11], [γνῶσιν καινὴν φωτίζων πάντα τὰ ἔθνη

2. ἀλλ' ἀγαπητὸς *Κυρίου καὶ ποιῶν εὐδοκίαν[12] στόματος[13] αὐτοῦ.

β, S^1

*φῶς γνώσεως[14], ἐπεμβαίνων[15] *τὸν Ἰσραὴλ[16] ἐν σωτηρίᾳ, καὶ ἁρπάζων ὡς λύκος ἀπ' αὐτῶν[17], καὶ *διδοὺς τῇ συναγωγῇ τῶν ἐθνῶν[18]. 3. Ἕως[19] συντελείας *τοῦ αἰῶνος[20] ἔσται ἐν συναγωγαῖς[21] ἐθνῶν καὶ ἐν τοῖς ἄρχουσιν αὐτῶν, ὡς μουσικὸν μέλος ἐν στόματι πάντων[22]. 4. Καὶ ἐν βίβλοις ἁγίαις ἔσται ἀναγραφόμενος, καὶ τὸ ἔργον καὶ ὁ λόγος αὐτοῦ· καὶ ἔσται ἐκλεκτὸς Θεοῦ[23] *ἕως τοῦ[24] αἰῶνος. 5. Καὶ[25] δι' *αὐτῶν φοιτήσει ὡς[26] Ἰακὼβ[27] ὁ πατήρ μου, λέγων· Αὐτὸς ἀναπληρώσει τὰ ὑστερήματα τῆς *φυλῆς σου[28]].

[6] Christian interpolations referring the passage to Christ. [7] *c*. Cf. $A^{bb*cdefg}$. *adef*, A^a read θελήματος αὐτοῦ. The latter = חפצו the former בפיהו. [8] *g* reads ἐν τῷ σπέρματι. [9] *bdg*, S^1 add ἐπὶ γῆς. [10] *adef*. *bg* om. [11] *adef*, S^1. *bg* om. See note 7. [12] $A^{a(?)bh}$. A^{b*cd} = καὶ εὐδοκίας. A^{efg} καὶ ποιητῇ εὐδοκίας. But all the MSS. are corrupt. [13] $A^{bb*cdefg}$. A^{ah} read θελήματος αὐτοῦ (A^a om. ?). [14] *d* trs. before πάντα τὰ ἔθνη. S^1 = ἐν γνώσει [15] *beg*. *a* reads λάμπων. *df* ἐπιβαίνων. S^1 = εἰσάγων. [16] *β–ab*, S^1. *ab* read τῷ Ἰσραήλ. *a* trs. after σωτηρίᾳ. [17] *β–ab*, S^1. *ab* read αὐτοῦ. [18] S^1 = συνάγων τὰ ἔθνη. *g* om. next eight words through hmt. [19] *b* reads καὶ ἕως. *d* adds τῆς. [20] *adef* (save that *a* om. τοῦ). *b*, S^1 read τῶν αἰώνων. [21] *df* add τῶν. [22] S^1 adds κατὰ τὸ ὄνομα τοῦ καλουμένου. [23] *d* om. [24] *g* om. [25] *a* om. ver. 5. *d* om. next nine words. [26] *ef* (save that *e* reads αὐτόν). *b* reads δι' αὐτὸν συνέτισέ με. *g* διὰ τοῦτο ἐφυσίωσέν με. S^1 περὶ αὐτοῦ γνωρίζεσθε. The text is absolutely uncertain. [27] *ef* trs. after μου. [28] *bg*. *def* read κοιλίας μου. Here strangely enough this divergence could be explained on the supposition of a Hebrew background. *bg* = מעיך. *def* מטך.

c

XII.[1] Καὶ ταῦτα εἰπὼν ἐκτείνας τοὺς πόδας αὐτοῦ 2. ἐκοιμήθη †ὕπνῳ[2] καλῷ [καὶ ἀγαθῷ][3]. 3. Οἱ δὲ υἱοὶ αὐτοῦ ἐποίησαν ὡς προσέταξεν αὐτοῖς, καὶ ἄραντες τὸ σῶμα αὐτοῦ ἔθαψαν αὐτὸ[4] ἐν Χεβρὼν μετὰ τῶν πατέρων αὐτοῦ. 2. Ὁ δὲ ἀριθμὸς τῆς ζωῆς αὐτοῦ ἔτη ἑκατὸν εἴκοσι πέντε[5].

β, A, S^1

XII. Καὶ[6] *ὡς ἐπλήρωσε τοὺς λόγους αὐτοῦ[7] εἶπεν[8]· Ἐντέλλομαι ὑμῖν, *τέκνα μου[9], ἀνενέγκατε[10] τὰ ὀστᾶ μου ἐξ Αἰγύπτου, καὶ *θάψατέ με[11] εἰς[12] Χεβρὼν ἐγγὺς[13] τῶν πατέρων μου. 2. Καὶ[14] ἀπέθανε Βενιαμὶν[15] *ἑκατὸν εἴκοσι πέντε[16]* ἐτῶν ἐν γήρει καλῷ· καὶ ἔθηκαν αὐτὸν ἐν παραθήκῃ[17]. 3. Καὶ[18] ἐνενηκοστῷ[19] πρώτῳ[20] ἔτει ⌈τῆς[21] †ἐξόδου[22] τῶν υἱῶν Ἰσραὴλ †ἐξ Αἰγύπτου[23]⌉, *αὐτοὶ καὶ οἱ ἀδελφοὶ αὐτῶν[24] ἀνήγαγον τὰ ὀστᾶ τῶν πατέρων[25] αὐτῶν ἐν κρυφῇ *ἐν τῷ πολέμῳ Χαναάν[26], καὶ ἔθαψαν αὐτοὺς[27] ἐν Χεβρὼν[28]

XII. [1] Here the two types of text run widely apart so far as words go, and in ver. 3 there is a difference as to matter. According to *c* only the burial of Benjamin by his sons is recounted, whereas in *β*, A, S^1 it is the burial of the patriarchs generally by their sons. Even A preserves some evidence in favour of *c* as it reads ἔθαψαν αὐτόν with *c*; also *df* (see note 14) recount the burial of Benjamin only. [2] It will be observed that *β*, A, S^1 have rightly γήρει here. This corruption has occurred several times before. See T. Iss. vii. 9. [3] A dittographic rendering of טובה. [4] *c* reads αὐτῷ. [5] *c* adds καὶ ταῖς πρεσβείαις αὐτῶν ὁ Θεὸς ἐλέει καὶ σῶσον ἡμᾶς· τέλος γὰρ ἔσχεν (sic) τῶν δώδεκα πατριαρχῶν αἱ διαθῆκαι ἐν Κυρίῳ. [6] *ef* om. A^{bf} adds ἐγένετο. [7] *d* reads πληρώσας Βενιαμὴν τοὺς λόγους τούτους. After ἐπλήρωσε A^{b*} add Βενιαμήν. [8] A = λέγει αὐτοῖς. S^1 adds ὁρᾶτε, τέκνα μου, ὅσα ἐνόησα, εἶπον ὑμῖν. Καὶ, ἰδού, δίδωμι ἐμαυτὸν τῷ τάφῳ. [9] A^{abcdeg} om. but not A^{b*}. [10] *abg*, A^{b*efg}, S^1. *d* reads ἀνάγαγε. *ef*, A^{abhcd} ἀνενέγκαι. [11] *β*–*d*, A^{b*}, S. *d*, $A^{abcdefg}$ read θάψαι. [12] *β*–*df*. *df* read ἐν. [13] *f* reads μετά. [14] *d* gives ver. 2 as follows: Ταῦτα ἐντειλάμενος Βενιαμὴν τοῖς υἱοῖς αὐτοῦ ἐξάρας τοὺς πόδας αὐτοῦ ἐξέλειπεν· προσετέθη μετὰ τῶν πατέρων αὐτοῦ, πρεσβύτης καὶ πλήρης ἡμερῶν γενόμενος, ζήσας ἔτη ρκέ. τότε ἐποίησαν οἱ υἱοὶ αὐτοῦ πάντα ὅσα ἐνετείλατο Βενιαμὴν ὁ πατὴρ αὐτῶν. This text is conflate. Its last clause it holds in common with *c* and προσετέθη . . . αὐτοῦ is wrongly added here from ver. 3 according to the substance of *c*. *f* om. verses 2–4 and gives in their stead a text that is practically the same as ver. 3 of *c*: Καὶ

β, A, S^1

*παρὰ τοὺς πόδας[29] τῶν πατέρων αὐτῶν. 4. *Καὶ αὐτοὶ ἐπέστρεψαν[30] ἐκ γῆς[31] Χαναάν, καὶ[32] ᾤκησαν ἐν Αἰγύπτῳ ἕως ἡμέρας ἐξόδου αὐτῶν ἐκ ⌜γῆς⌝ Αἰγύπτου[33].

ἐποίησαν οὕτως καθὼς ἐνετείλατο αὐτοῖς· καὶ ἀνενεγκόντες ἔθαψαν αὐτὸν ἐν Χεβρών. S adds ταῦτα εἰπών. [15] S^1 adds υἱὸς τοῦ Ἰακὼβ δωδέκατος. [16] *bg*. *ae* read ρκε΄. After ἐτῶν $A^{abhcdefg}$ add ζωῆς αὐτοῦ. [17] *bg*. *ae* read παρακαταθήκῃ. [18] *be*. *a* reads καὶ ἐν τῷ. *d* ἐν γὰρ τῷ. S^1 ἐν. *g* abbreviates verses 3–4 as follows: Καὶ ἔκρυπτον πρὸ τῆς ἐξόδου αὐτῶν ἀναγαγόντες καὶ θάψαντες ἐν Χεβρὼν 4. ὑπέστρεψαν εἰς Αἴγυπτον. [19] *bde*. *a* reads ϛ΄. A^{abh} = δεκάτῳ. $A^{b*cdefg}$ read յիններորդ (= ἐννάτῳ) corrupt for յիննսներորդ = ἐνενηκοστῷ. [20] *bd*, A, (S^1?). *ae* om. [21] *e* om. [22] Corrupt for εἰσόδου. [23] Corrupt for εἰς Αἴγυπτον. *d* reads ἀπό. [24] A trs. after πατέρων αὐτῶν. S^1 = καὶ οἱ ἀδ. αὐτῶν. [25] A^{b*} = πατρός. [26] *ade*, S^1. *b* reads ἐν τόπῳ λεγομένῳ Χαναάν. A = ὅτε ἦσαν ἐν πολέμῳ οἱ Χαναναῖοι. [27] A = αὐτόν. See notes 1 and 14. [28] *d* adds ἐν τῷ σπηλαίῳ τῷ διπλῷ. [29] A = ἐγγύς. [30] *abe*, A, S^1. *d* reads αὐτοὶ δὲ πάλιν ὑποστρέψαντες. [31] $A^{b*cdefg}$ om. [32] *d* om. [33] *a* adds τέλος τῶν ιβ΄ διαθηκῶν τῶν υἱῶν Ἰακώβ. *d* ὑπὲρ δὲ τούτων ἁπάντων οἵ τε ἀναγινώσκοντες καὶ ἀκούοντες δόξαν ἀναπέμψωμεν θεῷ εἰς αἰῶνας. Ἀμήν, ἀμήν, ἀμήν. *f*, S^1 Βενιαμὴν υἱὸς Ἰακὼβ ιβ΄, υἱὸς Ῥαχὴλ β΄. ἔζησεν ρκε΄. *g* τέλος τῶν διαθηκῶν τῶν ιβ΄ πατριαρχῶν υἱῶν Ἰσραήλ.

APPENDIX I

מדרש ויסעו

(This Midrash, which is reprinted from Jellinek's *Beth-ha Midrasch* iii. 1–3, contains Hebrew Fragments of the Testament of Judah. These are underlined.)

ויסעו ויהי חתת אלהים (בראשית ל״ה ה׳). אמרו אם שני
בני יעקב עשו הדבר הגדול הזה אם יאספו כולם יכולים להחריב
את העולם. ונפל פחדו של הק״בה עלהים לכך לא רדפו אחרי בני
יעקב. רבותינו אמרו אף על פי שלא רדפו אחריהם בפעם ההיא
אבל לאחר ז׳ שנים רדפו תתכנסו כל מלכי האמורי על בני יעקב
ובקשו להורגם בבקעת שכם. לפי שלאחר מיכן חזר יעקב ובניו לשכם
ועמדו שם וישבו שם. אמרו לא די להם שהרגו כל אנשי שכם אלא
שיורשים את ארצם. נתקבצו כולם ובאו עליהם להורגם. כיון שראה
יהודה כך קפץ לתוך מערכת הרגלים הנלחמים עמהם והרג בתחלה
לישוב מלך תפוח שהיה מכוסה מראשו ועד רגליו בברזל ובנחשת T. Jud. iii. 2.
והיה רוכב על סוס והיה מורה חניתו בשני ידיו מעל הסוס לפניו iii. 3.
ולאחריו לא יחטיא בכל מקום שהיה מטיל כי היה גבור בכוחו לירות
בשתי ידיו. כיון שראהו יהודה לא נתירא ממנו ולא מגבורתו. קפץ
ורץ לקראתו נטל אבן מן הארץ משקלה ס׳ סלעים והשליכה עליו
והוא היה רחוק ממנו שני חלקי רים שהוא קע״ז אמות ושליש. והוא
היה בא לקראת יהודה מקושט בכלי ברזל ומורה חניתות. והכהו
יהודה באותה האבן על מגינו והפילו מן הסוס. כיון שרצה לקום
רץ יהודה ובקש להורגו קודם שיקום מן הארץ. והוא מהר ועמד
על רגליו לקראת יהודה וערך מלחמה כנגדו מגינו מול מגינו ושלף iii. 4.

Greek equivalents of underlined words: III. 2. *βασιλέα τοῦ* Ταφουὲ . . . *καθήμενον ἐφ' ἵππου.* 3. *καὶ βάλλοντα δόρατα αὐτοῦ* (for *δόρατα* Greek text gives *τόξα*—a bad rendering) . . . *ἀφ' ἵππου ἔμπροσθεν καὶ ὄπισθεν . . . γίγαντα . . . ἀνείλετο λίθον . . ἑξήκοντα λιτρῶν* (?) *καὶ ἠκόντισε . . . καὶ ἐπάταξε αὐτόν.* 4. *καὶ ἐπολέμησε . . . καὶ εἰς δύο μέρη ἐποίησε τὴν ἀσπίδα . . . καὶ συνέκοψε τοὺς πόδας αὐτοῦ.*

כידונו ובקש לחתוך ראש יהודה. ויהודה הרים מגינו לנגד הכידון
קבל הכאת הכידון ופסק המגן לשנים. מה עשה יהודה גזל[1] והכהו
בכידונו וקטע שתי רגליו למעלה מן הקרסולים ואז נפל לארץ וכידונו
Jud. iii. 5. נפל מידו וקפץ וקטע ראשו ועד שהיה חולץ שריונו באו עליו תשעה
חביריו. הראשון שהגיעו נטל יהודה אבן והכהו את ראשו ומגינו נפל
מידו ולקחו יהודה ועמד לקראת השמונה. ולוי אחיו הגיע ובא ועמד
iii. 6. אצלו וירה בחץ והרג לאילון מלך געש. ויהודה הרג כל השמונה
iii. 7 (8). ויעקב אביו קרב והרג לזירורי מלך שילה וכולם לא קמו לקראת בני
יעקב ועור לא היה להם לב לעמוד אלא לנוס. ובני יעקב רדפו אחריהם
iv. 1. והרג מהם יהודה ביום ההוא אלף קודם שיבא השמש. ושאר בני יעקב
יצאו מתל שכם מן המקום שהיו עומדין בצידו ורדפו אחריהם בהר
iv. 1. עד שיצאו לחצר העיר. ולפני חצר העיר היה להם מלחמה כבדה
מן אותה המלחמה שנלחמו עמם בבקעת שכם. וירה יעקב חצים
והרג לפרעתון[2] מלך חצר ופסוסי[3] מלך סרטן וללבון[4] מלך ארם
iv. 2. לשביר[5] מלך מחנים. ויהודה היה ראשון ועלה לחומה של חצר וערבע
גבורים ערכו מלחמה עם יהודה קודם שהגיע נפתלי אצלו שהיה עולה
אחריו וטרם שעלה הרג לאותם ד׳ גבורים ונפתלי קפץ ועלה אחריו.
עמד יהודה לימין החומה ונפתלי לשמאל החומה והתחילו להרוג
בהם. ושאר בני יעקב דלגו ועלו אחריהם ושברו אותם ביום ההוא
iv. 3. וכבשו לחצר. והרגו כל הגבורים ולא הניחו איש שלא הרגוהו ושבו
כל השבי.

v. 1. ביום השני הלכו לסרטן וגם בה היה עמם מלחמה כבדה
עיר גבוהה ותלה גבוה וכתשה לכל מי שקרב אצלה ולא היה מקום

5. Ἐν δὲ τῷ ἐκδύειν τὸν θώρακα αὐτοῦ . . . ἐννέα ἑταῖροι αὐτοῦ . . . 6. ἀνεῖλε . . . τοὺς ὀκτώ. 7. Ἰακὼβ δὲ ὁ πατὴρ αὐτοῦ . . ἀνεῖλε . . τὸν βασιλέα τῆς Σιλώ. 8. (καὶ οὐκέτι αὐτοῖς καρδία τοῦ στῆναι ἀλλὰ τοῦ φεύγειν). IV. 1. καὶ ἀπέκτεινε ἐξ αὐτῶν χιλίους . . . ἐγένετο αὐτοῖς πόλεμος μείζων τοῦ . . . ἐν Σικίμοις. 2. καὶ Ἰούδα . . . ἀνῆλθε ἐπὶ τοῦ τείχους . . . καὶ . . . ἀνεῖλε τοὺς τέσσαρας ἰσχυρούς. 3. καὶ . . . κατεκυρίευσαν τὴν Ἀσοὺρ . . . καὶ ἔλαβον πᾶσαν τὴν αἰχμαλωσίαν. V. 1. καὶ τῇ δευτέρᾳ ἡμέρᾳ ἀπῆλθον εἰς Σαρτάν. πόλιν κραταιὰν . . . καὶ συνέτριψε πάντα τὸν προσεγγίζοντα αὐτῇ καὶ ἦν ἀπροσέγγιστος, ὅτι ἰσχυρὸν τὸ τεῖχος.

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[1] Chron. Jer. reads גחן עצמו = 'ducked his head.' [2] Chron. Jer. xxxvi. 5 לפרעתהו. [3] ולסוסי. [4] בן חלדון (or חרן). [5] ולשכור.

לקרב אצל החומה משום שחזק היה השור וגבוה מאד ולא היה מקום
ללוכדה. ביום ההוא כבשו אותה ועלו לחומה וקדם יהודה ועלה Jud. v. 2.
ראשון מן המזרח וגד עלה מן המערב. עלו שמעון ולוי מן הצפון
עלו ראובן ודן מן הדרום. קרבו נפתלי וישׂשכר והדליקו צירי השערים
ועל החומה היה עמם מלחמה כבדה עד שעלו סיעת החבריהם שם.
עמדו לנגדם על המגדל קודם שכבש יהודה את המגדל. ואחר כך v. 5.
עלה יהודה לראש המגדל והרג מאתים איש על גג המגדל טרם שירד
ממנו. כל בני העיר לכדו והרגו כל הגבורים ולא החיו מהם איש. מפני
שהאנשים חזקים וקשים היו למלחמה והוציאו כל השבי משם. וחזרו
לאחוריהם והלכו לתפוח מפני שיצאו אנשי תפוח להציל מידם השבי v. 6.
שלקחו מחצר העיר והלכו משם לארבאל והרגו לאותן אנשים שיצאו vi. 1.
להציל השבי.

ביום השלישי הלכו לתפוח בעת הבוקר וכאשר היו
מקבצים השבי ובני שילה באו אצלם לעשות מלחמה אז חלצו עצמם
ויצאו אחריהם והרגו כולם קודם חצות יום ותכנסו אחר הנשים לתוך
שילה ולא נתנו להם יד לעמור. בו ביום לכדו העיר והוציאו כל
השבי [ל]סיעת חבריהם שהניחו בתפוח באו אצלם ועמהם שלל תפוח.
ביום הרביעי היו עוברים נגד מחנה שביר[1] יצאו אף הם להציל את vi. 3.
השבי וירדו מהם תוך הבקעה וקפצו ועלו אחריהם והרגום קודם שעלו
המעלה. בו ביום יצאו אנשים ממחנה שביר[1] לנגדם עליהם היו משליכים vi. 4.
אבנים. בו ביום לכדום והרגו כל הגבורים והצילו לכל השבי ודבקוהו
לאותו שהיה עמהם.

ביום החמשי הלכו לגועש משום ששמעו vii. 1.
שנאספו שם עם רב מן אמוריים והיו אומרים שהיו באים עליהם ועיר

2. Ὁ Ἰούδας . . . ἀνέβη . . . ἀπὸ ἀνατολῶν καὶ ὁ Γὰδ ἀνέβη ἀπὸ δυσμῶν . . . καὶ ὁ Λευὶ . . . Ῥουβήμ. 5. κατέλαβεν ὁ Ἰούδας τὸν πύργον . . . καὶ ἀπέκτεινε τοὺς ἄνδρας τοὺς ἐπὶ (τὸ ὄροφος) τοῦ πύργου. 6. Ἄνδρες Θαφφουὲ ἐξῆλθον τοῦ ἐξαιρεῖσθαι ἀπὸ χειρὸς αὐτῶν τὴν αἰχμαλωσίαν. VI. 1, 2. Ἀρβαήλ . . . ἄνδρες Σιλὼ ἦλθον ἐπ' αὐτοὺς εἰς πόλεμον . . . καὶ ἀπέκτειναν . . . Σιλὼ καὶ οὐκ ἔδωκαν αὐτοῖς σθένος τοῦ στῆναι. 3. Σακίρ· ἐξῆλθον καὶ αὐτοὶ . . . καὶ ἀπέκτειναν αὐτοὺς πρὸ τοῦ ἀναβῆναι τὴν ἀνάβασιν. 4. ἐπ' αὐτοὺς ἐσφενδόνιζον λίθους. 5. ἐπελάβοντο αὐτούς . . . VII. 1. Γαὰς . . . διότι

[1] Chron. Jer. שכיר.

חזקה היתה גועש אחת מן ערי מלכי האמורי הלכו לשם ועשו
מלחמה עם העיר עד חצות היום ולא יכלו ללכדה מפני שלש
Jud. vii. 3. חומות היו לה חומה לפנים מחומה. והתחילו מצערין להן והיו
vii. 5. מחרפין להן. באותה שעה עלתה חמתו של יהודה ורוח קנאת גבור
נכנסה בו וקפץ בכל כחו ועלה ראשון לחומה. ושם הגיע יהודה
vii. 6. למות אילו לא *היה יעקב אביו ושם היה נהרג שהוא משך בקשתו [1]
vii. 5. והרג מן ימין ומן שמאל. מן ימין היו משליכין עליו אבנים ומין שמאל
ומלפניו היו עומדין למלחמה וכולן היו מבקשין לטורדו מן החומה.
vii. 6. וכאשר עלה דן אחיו הבריחם מעט מן החומה. ונפתלי שלישי
מאחריהם ושמעון ולוי כבשו ועלו מערב וחמשתן השעו ולא נתנו
להם יד לעמוד והרגו בהם רבים הרוגים עד זמן שהיה מושך נחל
של דם מרמן. ולקדו העיר בעת נטה השמש למערב והרגו כל
הגבורים ביום ההוא והוציאו את השבי והלבו ונפשו מחוץ לעיר
משום שיגעום היו.
ביום הששי נתקבצו כל האמוריים ובאו אצלם בלא
vii. 7. בלי מלחמה *והיו משתחוים להם ובקשו מהם שיעשו שלום ואז עשו
vii. 8. עמהם שלום ונתנו להם תמנה ולכל ארץ חרריה. ואז עשה יעקב
עמהם שלום ושלמו לבני יעקב כל הצאן ששבו מהם שנים באחד
vii. 9. ונתנו להם מס והחזירו להם כל השבי †ונטה יעקב לתמנה ויהודה
לארבאל [2] ומשם והלאה עמדו בשלום עם האמוריים [3]

ἤκουσαν ὅτι συνελέχθη ἐκεῖ λαὸς πολὺς τῶν Ἀμορραίων καὶ ἐρρέθη ὅτι ἔρχονται πρὸς αὐτούς. 3. *τρία τείχη.* 5. *ὕβριζον αὐτούς· τότε ἀνέβη ὀργὴ τοῦ Ἰούδα . . . καὶ ὥρμησε . . . πρῶτος ἐπὶ τὸ τεῖχος.* 6. *εἰ μὴ Ἰακὼβ πατὴρ αὐτοῦ* († *συνεμάχησεν αὐτῷ, εἶχον ἀνελεῖν Ἰούδαν* Chron. Jer.). Text is dislocated. Transpose ושם היה נהרג before אילו. 5. *ἐσφενδόνιζον ἐπ' αὐτὸν λίθους.* 6. *Δὰν ὁ ἀδελφὸς αὐτοῦ.* 7. *ἐδεήθησαν αὐτῶν . . καὶ τότε ἐποίησαν μετ' αὐτῶν εἰρήνην . . . καὶ τότε ἐποίησεν Ἰακὼβ μετ' αὐτῶν εἰρήνην . . .* 8. *καὶ ἐποίησαν αὐτοὺς ὑποφόρους καὶ ἀπέδωκαν αὐτοῖς πᾶσαν τὴν αἰχμαλωσίαν.* 9. *καὶ ᾠκοδόμησε Ἰακὼβ Θάμναν καὶ Ἰούδα Ἀρβαήλ.*

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[1] Chron. Jer. בא יעקב אביו לעזרו היו הורגין את יהודה היה מת יהודה כי יעקב משך את קשתו וירה בחצים וכלם עראות בימינא וגם שלף את חרבו. [2] ומסרו עצמם לשכרם ועשו שלום ביניהם ונתנו להם מנחה ושלמו להם יעקב כל צאנם ששבו כפליים וחזרו להם את השבי ובנה יעקב וגם יהודה. Hence in text for נטה read בנה with Chron. Jer. and T. Jud. [3] Here Chron. Jer. add וזה שאמר יעקב ליוסף כנו הנה נתתי לך שכם אחר שאחיך אשר לקחתי בחרבי ובקשתי

APPENDIX II

LATE HEBREW TESTAMENT OF NAPHTALI

זה צוואת נפתלי בן יעקב:

(Containing Fragments of the Ancient Testament. These are underlined.)

צוואת נפתלי: נפתלי בן יעקב נפתולי אלהים. ויהי כאשר הוזקן נפתלי
ובא בשיבה טובה ובא שלם בגבורתו ועבר משפט שוח ויחל לצואת את
בניו ויאמר להן. בני בואו וגושו וקיבלו מצות אביכם. 2 ויענו ויאמרו
לו. הננו *שומעין לקיים[1] לכל אשר תצונו. 3 ויאמר להם. אינני מצוה
לכם לא על כספי ולא על זהבי *ולא על כל העבודה[2] אשר אני מניח
לכם תחת השמש. ואיני מצויכם[3] דבר כבד שאינכם יכולין לעמוד בו.
אבל אני אומר לכם דבר קל שאתם יכולין לקיימו. 4 וענו והשיבו
בניו שנית ואמרו דבר אבינו כי שומעין אנו. 5 אמר להם. איני מצויכם
אלא על יראת י״י אותו תעבודו ובו תדבקו. 6 אמרו לו. ומה הוא
צריך לעבודתינו. אמר להם. לא הוא צריך לכל ברייה אלא כל בריות
עולמו צריכין לו. אבל לא תהו יצר לעולמו אלא כדי שיראו מלפניו
ושלא יעשה איש לרעהו מה שלא רצה לנפשו. 7 אמרו לו. אבינו.
כלום ראיתנו שפירשנו מדרכיך ומדרכי אבותינו ימין ושמאל. 8 אמר
להן. עד י״י ואני בכם שכדבריכם כן הוא אבל יראתי על העתידות לבוא[4]
שלא תתעו אחרי אלילי בני נכר ולא תלכו בחוקי גויי הארצות ולא

The text follows the Oxford MS. d. 11, pp. 32 sqq., already collated by Gaster but here collated afresh. This MS., which is of the thirteenth century, is here designated as A. The readings from P and J are taken from Gaster's edition. P is a twelfth-century MS. now in Paris, and J represents the text of the Testament printed by Wertheimer, 1890, in Jerusalem.

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[1] J. A reads שומע ולקיים. [2] J. A reads הכבודה. [3] A. P J read מצוה אתכם. [4] A^marg. P J. A reads לבדו.

תשתתפו עם בני יוסף. זולתי עם בני לוי ועם בני יהודה. 9 אמרו לו.
ומה ראית לְצַוֵינוּ על ככה. 10 אמ׳ להן. לפי שידעתי שעתידין בני
יוסף לסור מאחרי י״י אלי׳[1] אבותם ולהחטיא את בני ישראל ולהגלותן
מעל הארץ הטובה בארץ לא לנו. כאשר גלינו על ידו[2] לשיעבוד[3] מצרים.

T. Naph. v. 1–3. II ועוד אספרה נא לכם החזון אשר ראיתי בהיותי רועה בצאן.
2 ראיתי והנה י״ב אחי רועים עמי בשדה. והנה אבינו בא ואמר לנו.
בניי רוצו[4] ותיפסו לפניי[5] כל אחד אשר יעלה בחלקו. 3 נענה ונאמר
לו ומה נתפוס הנה אין אנו רואים אלא השמש והירח והכוכבים.[6]
4 כשמוע לוי כן ויתפוש מרדע בידו וידלג על השמש וישב וירכב עליו.
5 וכראות יהודה ויעש גם הוא כן ותפס מרדע ויקפץ על הירח וירכב
עליו 6 וגם כל[7] השבטים. כל אחד מהם רכב על כוכבו ומזלו בשמים.
ונשאר זולתי[8] יוסף לבדו בארץ. 7 אמר לו יעקב אבינו. בני ואתה
*למה (לא)[9] עשית כאחיך. אמר לו. אבי ומה לילודי[10] אשה בשמים
וסופן על הארץ יעמודו.

v. 6. III כדבר יוסף כן הנה שור[11] אחד גבוה עומד אצלו ולו כנפיים גדולים
ככנפי החסידה וקרניו גבוהין כקרני ראימים. 2 ויאמר לו יעקב. קום
יוסף בני ורכב עליו. 3 ויקם יוסף וירכב על השור. ויעקב אבינו הלך
v. 7. מאתנו. 4 בעוד ד׳ שעות היה יוסף מתגאה על השור שפעמים היה
הולך ורץ ופעמים היה בו מעופף עד אשר הגיע אצל יהודה. ויושט יוסף
הנס אשר בידו ויחל להכות את יהודה אחיו. 5 אמר[12] לו יהודה. אחי
למה תכני. 6 אמר לו שבידך י״ב מרדעות ולי אחת. *עתה תנם לי[13]
והיה שלום. 7 ומאן[14] יהודה לתתם לו. והיכהו[15] יוסף עד שנטל ממנו
הי׳ שלא בטובתו ולא נשאר ביד יהודה כי אם ב׳ מהן. 8 אמר להן
יוסף לי׳ אחיו מה לכם לרוץ ליהודה[16] ולוי. סרו מאחריהן ולכו אחרי.
9 וכשמעו אחיו מפי יוסף סרו מעל לוי ויהודה כאיש אחד. ללכת אחרי
יוסף. ולא נותר עם יהודה בלתי בנימין ולוי. 10 כראות לוי[17] כן ירד

[1] P J. A reads אלקי. [2] P J. A reads רדו. [3] P J. A reads בשעבוד. [4] A. P J read באו but T. Naph. v. 2 reads *προσδραμόντες*. [5] A. Possibly this should be emended into לפי כח, or as Mr. Cowley suggests לפי יכלת, in accordance with T. Naph. v. 2 *κατὰ δύναμιν*. P J read לפני כל. [6] P J add אמר להם ומהם. [7] P J read תשעת. [8] P J add שבט. [9] So Gaster reads, adding לא. Perhaps it would be best to read merely לא with J. P reads לו only. [10] P J. A reads לילוד. [11] A adds יותר. [12] A. P J ויאמר. [13] A. P J read תן לי עשר. [14] A. Other MSS. וימאן. [15] A. P J read והכהו. [16] A adds only on marg. [17] P J om.

בעצבון רוחו[1] מעל השמש. 11 אמר לו יוסף[2] לבנימין אחיו. בנימין
אחי הלא אחי אתה. לכה גם אתה עמי. וימאן בנימין ללכת[3] עם יוסף
אחיו. 12 ויהי כהפנות היום הנה רוח גדולה ותפריד בין יוסף לאחיו[4]
ולא נותרו שנים יחד. 13 ויהי כראותי החזון הזה ואמר[5] אותו ליעקב
אבי. ואמר לי. בני חלום הוא לא יעלה ולא יוריד כי לא משנה הוא.

IV ולא חלף זמן מרובה ויראוני[6] עוד חזון אחר. 2 שהיינו כולנו vi. 1.
עומדין עם יעקב אבינו על שפתו של ים הגדול והנה אנייה הולכת בלב vi. 2, 3.
ים בלא מלח ובלא איש. 3 אמר לנו אבינו. הרואים אתם מה אני
רואה. אמרנו לו. רואין אנו. 4 אמר לנו. ממני תראו וכן תעשו.
והפשיט יעקב אבינו את בגדיו והפיל עצמו הימה. וכלנו אחריו. 5 וקדמו (vi. 3.)
לוי ויהודה תחילה וקפצו לתוכה ויעקב עמם. 6 והנה בספינה כל טוב[7]
שבעולם. 7 אמר להן יעקב אבינו. הביטו נא אל התורן מה כתוב
עליו. שאין ספינה שאין שם בעלה[8] כתוב על התורן. 8 ויסתכל לוי
ויהודה ויראו והנה כתוב זו[9] האנייה לבן ברכואל[10] היא וכל טוב שיש
בה. 9 וכשמוע יעקב אבינו כן שמח ונתן קידה והעלה הודייה לה׳ב׳ה.
אמר לא דיי שברכני בארץ אֶלא ברכני גם בים. 10 מיד אמר לנו.
בני עתה תתגברו[11] וכל אחד מה שיתפוס הוא חלקו. 11 מיד דילג לוי על
התורן הגדול שבה וישב עליו. 12 ושיני לו קפיץ גם יהודה על התורן
השני הסמוך לתורן של לוי וישב גם הוא עליו. 13 ושאר אחיי
החזיקו גבר במשוטו. ויעקב אבינו תפס ב׳ הקברניטין כדי לישר הספינה vi. 4.
בהן. 14 ונשאר יוסף לבדו. אמר לו אבינו. יוסף בני תפוס גם אתה
משוטך. ולא אבה יוסף. 15 כראות אבי כי לא אבה יוסף לתפוס
משוטו אמר לו. בני גש הנה ותפוש אחד מהקברניטין שבידי[12] ותיישר
הספינה ואחיך ישוטו במשוטות עד שהגיעכם אל היבשה. 16 ולימדנו
לכל אחד ואחד ואמר לנו. ככה תנהיגו את הספינה ואינכם מתפחדין מכל
גלי הים ומרוח סערה אם יעמוד עליכם.

V ויהי ככלותו לצוותו לנו ויתעלם מעלינו[12]. 2 ויתפוס יוסף כל[13]
הקברניטין אחד מימינו ואחד משמאלו ושאר אחיי משיטין. ותשט
האנייה ותצף על פני המים. 3 ולוי ויהודה יושבים על *ב׳ התורנין[14]
לראות איזה דרך תלך האנייה. 4 כל שעה שהיה דעת יוסף ויהודה שוין.

[1] P om. [2] P J om. [3] A om. [4] P J ובין אחיו. [5] A. P J read ואומר. [6] Read וארא with O. [7] A over an erasure. P J read טובות. [8] P. A reads תעלה. [9] A marg. P add על תורן. [10] A. P J read ברכאל. [11] A marg. P J. A תתגבא (?). [12] A om. but adds on marg. [13] A. P J read בשני. [14] A. P J read התורן.

שיהודה יורה ליוסף לאיזו דרך טוב לשם יטה יוסף הספינה הלכה[1] הספינה
בשלום בלא מכשול. 5 ולפי שעה נפלה מריבה בין יוסף ליהודה. ולא
פירנס יוסף הספינה כמאמר אביו וכאילוף יהודה. ותלך הספינה דרך
עקלתון והיכוה[2] גלי הים [אל הסלע] עד שנשתברה. vi. 5.

VI אז ירדו לוי ויהודה מעל התורנים להימלט איש על נפשו.
וגם שאר אחי כל אחד ממנו ונמלטנו על[3] נפשינו אל היבשה.
2 והנה בא יעקב אבינו ומצאנו מטורפין אחד הנה ואחד הנה. 3 אמר
לנו. מה לכם בניי. שמא לא הינהגתם האנייה כראוי לה כאשר צויתי
לכם. 4 ונאמר לו. חי נפש עבדיך כי לא סרנו[4] מכל אשר צויתנו.
אבל יוסף פשע[5] בדבר שלא יישר האנייה כציויך וכאשר הורהו יהורה
ולוי בקנאו להם. 5 ויאמר לנו הראו לי איה מקומה. וירא והנה ראשי
התורנים נראין והנה צפה על פני המים. 6 וישרוק אבי ונתקבצנו[6]
אליו כלנו. 7 ויפול הימה כתחילה[7] וירפא את הספינה. 8 ויוכח ליוסף
ואמר לו. אל תוסף בני להתל לקנא באחיך כמעט שעוברין[8] כל אחיך
על ידך.

VII וכאשר סיפרתי החזון הזה לאבי. ספק אבי כפיו ויאנח נתולגנה עיניו
דמעות. 2 ואחל עד בוש ולא אמר לי דבר. 3 ואתפוס יד אבי
לחבקה ולנשקה ואומרה לו. אי עבד י״י למה זלגו עיניך. 4 אמר לי.
בני על הישנות לך החזון נפל ליבי *ותשתומם גוייתי[9] על יוסף בני. שאני
אהבתיו מכולכם ועל משחת בני יוסף אתם גולים ומתפזרין לבין האומות.
5 שחזיונך ראשון והשני כולהן[10] שוין חזון אחד הוא. על כן בני אני
מצוה לכם שלא תתחברו עם בני יוסף אלא עם לוי ויהודה.

VIII וגם אגידה לכם שיפול גורלי במיטב טבור הארץ ותאכלו ותשבעו (Deut.
ממגדי עדניה. 2 מזהירכם אני שלא תבעטון במשמניכם ולא תמרדון xxxii. 15.)
ולא[11] תמרו את פי י״י המשביעכם מטובי אדמתו. 3 ולא תשכחו את
י״י אלהיכם אלהי אבותיכם שבו בחר אבינו אברהם כשנתפלגו הדורות
בימי פלג. 4 כי[12] אז ירד הק׳ משמי מרומו והוריד ע׳ מלאכי שרת[13]
ומיכאל בראשון.[14] 5 א׳[12] וציוה לכל אחד מהן שילמדו לע׳ משפחות

[1] A^2 prefixes ו. [2] A. P J read והיטוה. Best read ודכוה or הדיחוה as T. Naph. vi. 5 suggests, or omit אל הסלע. [3] P J. A reads אל. [4] P J. A reads סרינו. [5] A. P J read טעה. [6] P J. A reads ונקבצנו. [7] Read בתחילה. [8] A. Better read נאבדו with PJ. [9] A. P J read וישתומם גופי. [10] A. P J read שניהם. [11] A. P J read ואל. [12] P J om. [13] A. P J read השרת. [14] Schnapp emends rightly into בראשם.

יוצאי ירך נח ע׳ לשון. 6 מיד[1] ירדו המלאכים ועשו[2] כציוי בראן.
ולא נשאר לשון הקודש לשון עברי כי אם בבית שם ועבר ובבית
אברהם אבינו שהוא מבני בניהן.

IX ובו ביום הוציא מיכאל פרק מלפני הק׳ב׳ה׳ ואמר לע׳ אומות לכל
אחת בפני עצמה. 2 אתם ידעתם את המרד אשר אתכם ואת הקשר
אשר קשרתם על אדוני השמים והארץ. ועתה בחרו לכם היום את מי
תעבודו ומי מליצכם במרום. 3 ענה נמרוד הרשע ואמר. אני אין לי
גדול מזה שלימד[3] לי ולאומתי כפי שעה לשון כוש. 4 וענתה גם[4]
פוט ומצרים ותובל ויון ומשך ותירס וכן כל אומה ואומה בחרה
במלאכה ולא הזכירה אחת מהן שמו של הק׳ב׳ה׳. 5 אלא כיון שאמר
מיכאל לאברהם אבינו. אברם את מי אתה תברור ולמי תעבוד. ענה
אברם אני בוחר ואני בורר אלא במי שאמר והיה העולם שיצרני במעי
אמי גויה בתוך גויה ומטיל בה רוח ונשמה. לו אברור ובו אדבק. אני
חרעי כל ימי עולם.

X אז[5] הפריד עליהן[6] והנחיל †והגריל[7] לכל אומה ואומה לחלקה
ולגורלה. 2 ומאז היבדלו[8] כל גויי אדמה מהק׳ זולתי בית אברהם
לבדו נשאר עם בוראו לעבדו ואחריו[9] יצחק ויעקב. 3 לכן בני אני
משביעכם שלא תתעו ולא תעבדו לאל אחר אלא לאותו שבחרו בו
אבותיכם[10]. 4 כי ידוע תדעו שאין כמוהו ואין מי אשר יעשה כמוהו
וכמעשיו בשמים ובארץ ואין מי אשר יפליא לעשות כגבורותיו. 5 ותבינו
מקצת כוחו[11] מבריית האדם כמה פילאי פלאות יש בו. 6 בראו מראשו
*עד רגליו. מאזניו ישמע[12] ומעיניו יביט. וממוחו יבין. ומחוטמו יריח.
ומקניהו יוצא קול ומוושטו יכנים מאכל ומשתה. ומלשונו ידבר. ובפיו T. Naph ii. 8.
יגמור. בידיו יעשה מלאכתו. ובלבו יחשוב. ובטחולו ישחק. ובכבידו
יכעום. וקיבתו טוחנת. וברגליו הולך. ווריאה [בריאה] †לנפש[13].
ומכליותיו נעוץ. 7 ואין אחד מאובריו יתחלף מאומנותו אלא כל אחד
בשלו. 8 לפיכך נאה לאדם לשום על לבו מכל אילו מי הוא שבראו
ומי הוא שיצרו מטיפה באושה במעי האשה. ומי הוא שמוציאו לאור

[1] P J. Inserted above the line in A. [2] A adds כן above the line. [3] P J. A reads שילמד. [4] P J. A inserts above line. [5] A marg. P J. A om. [6] A. P J read עליון. A supra lin. P J add גוים. [7] Read והגריל. [8] A. P J read הבדלו. [9] P J add אבותינו. [10] P J read אבותינו. [11] P J. A reads רוחו. [12] P J. A reads שבו ישמע מאחניו. [13] Read לשאוב. Cf. Othioth of 'R. Akiba' on p. 148 of text.

העולם ונתן לו ראיית עינים והילוך רגלים ומעמידו ומציגו [1] על בוריו ועל
מכונו ותיכן לו גמולין טובים במקום בינה. וזרק בו נשמת חיים ורוח
טהרה מאתו. 9 ואשרי אדם אשר לא יטנף את רוח אלהים [2] הקדושה
אשר שמה ונפחה בקרבו. ואשריו אם ישיבינה טהורה לבוראה כיום
אשר [3] הופקדה בו: 10 עד הנה דברי נפתלי בן ישראל אשר הוכיח
לבניו *בנופת מיתוק חיכו [4]:

סליקא צואת נפתלי בן יעקב:

[1] A P. Read ומשיגו with O. [2] Rest missing in P J. [3] A adds above the line. [4] Corrupt. Read perhaps בשיח מתוק מנופת = 'with words sweeter than honey.'

APPENDIX III

Aramaic and Greek Fragments containing Phrases and Clauses from an original (?) Source of the Testament of Levi and the Book of Jubilees.

CAMBRIDGE FRAGMENT

(First 14 lines are missing)

(Col. a)		(Col. b)
. . ו מאת . .	15	3 . . . . אחי בבל עדן
דברת די כלא	16	. . . . א די הוו בשכם
למעבד כדין בכ	17	. . . . אחי ואחוי דן
יעקב אבי ורא	18	. . . . בשכם ומה
ואמרנן להון ב . . . . ה ד . .	19	מ . . . . . . (עב)די חמסא ואחוי
צביין אינון בברתן ונהוי כולן א(חין)	20	אינון יהודה די אנה ושמעון
ותברין 2 גזׄורו עורלת בשרכון	21	אחי אזלנא לה . . דׄ לראובן
והתחמיון כ(ואתן) ותהון חתימין	22	אחונן די למד . . . . שׂר ושור
כואתן במילת . . . ט ונהוי לכ(ון)	23	(י)הודה קדמא (די) שבק עצנא

(Then three columns missing.) (A section lost here.)

Where the above texts have parts in common with the Testament of Levi, these are underlined.

BODLEIAN FRAGMENT

(Col. a)

4 שלמא וכל חמדת בכורי ארעא
כולא למאכל ולמלכות חרבא פגשא
וקרבא ונחשירותא [a] ועמלא
ונצפתא [b] וקטלא וכפנא 5 זמנין תאכול
חמנין תכפן וזמנין תעמול וזמנין
תנוח וזמנין תדמוך וזמנין תנוד
שנת עינא 6 כען חזי לך הכין רבינך
מן כולא והך יהבנא לך רבות שלם
עלמא 7 ונגדו שבעתין מן לותי
ואנה אתעירת מן שנתי אדין T. Lev. viii. 18.
אמרת חזוא הוא דן וכדן אנה
מתמה די יהוי לה כל חזוא וטמרת viii. 19.
אף דן בלבי ולכל אינש לא גליתה
8 ועלנא על אבי יצחק ואף הוא כדן
(ברכ)ני 9 אדין כדי הוה [c] יעקב
. . . . עשר כל מה דיהוה לה כנדרה
(וכדי) אנה הוית קדמי בראש
(כהונת)ה ולי מכל בנוהי יהב קרבן
. . . . לאל * ואלבשי לבוש כהונתא
(ומ)לי ידי [d] והוית כהין לאל עלמיא (Jub. xxxii. 3.)
וקרבית כל קרבנוהי וברכת לאבי viii. 10.
בחיותי וברכת לאחי 10 אדין כולהון
ברכוני ואף אבא ברכני ואשלמית

---

[a] As in Syriac. [b] Root in Syriac = 'to hiss with rage.'
[c] Corrupt for חזה. [d] So Jub. xxxii. 3 'His father clothed him in the garments of the priesthood and filled his hands.'

(Col. b)

להקרבה קורבנוהי בבית אל 11 ואזלנא T. Lev. ix. 1?
מבית אל ושרינא בבירת אברהם
אבונן לות יצחק אבונה 12 וחזא[a] ix. 5.
יצחק אבונא לכולנא וברכנא
וחדי 13 וכדי ידע די אנה כהין לאל
עליון למארי שמיא שארי
לפקדה יתי ולאלפא יתי דין ix. 7.
כהנותא ואמר לי 14 לוי אזדהר
לך ברי מן כל טומאה ומן
כל חטא דינך רב הוא מן כל
בישרא 15 וכען ברי דין
קושטא אחזינך ולא אטמר
מינך כל פתגם לאלפותך דין
כהונתא 16 לקדמין היזדהר לך ix. 9.
ברי מן כל פחז וטמאה ומן כל
זנות 17 ואנת אנתתא מן משפחתי ix. 10.
סב לך ולא תחל זרעך עם זניאן (ix. 9 ?)
ארי זרע קדיש אנת וקדיש
זרעך היך קודשא ארו כהין
קדיש אנת מתקרי לכל זרע
אברהם 18 קריב אנת ל(אל ו)קריב ii. 10.
לכל קדישוהי כען *אזדכי (Jub. xxi. 16.)
בבשרך[b] מן כל טומאת כל גבר

(Greek Fragment)

11. *καὶ ἀνήλθομεν ἀπὸ* Βεθὴλ *καὶ κατελύσαμεν ἐν τῇ αὐλῇ* Ἀβραὰμ *τοῦ πατρὸς ἡμῶν παρὰ* Ἰσαὰκ *τὸν πατέρα ἡμῶν.* 12. *καὶ ἴδεν* Ἰσαὰκ *ὁ πατὴρ ἡμῶν πάντας ἡμᾶς καὶ ηὐλόγησεν ἡμᾶς, καὶ ηὐφράνθη.* 13. *καὶ ὅτε ἔγνω ὅτι ἐγὼ ἱεράτευσα τῷ* Κυρίῳ[1] *δεσπότῃ τοῦ οὐρανοῦ ἤρξατο διδάσκειν*[2] *με τὴν κρίσιν ἱεροσύνης*[3] *καὶ εἶπεν·* 14. Τέκνον[4] Λευί, *πρόσεχε σεαυτῷ ἀπὸ πάσης ἀκαθαρσίας*[5]. *ἡ κρίσις σου μεγάλη ἀπὸ πάσης σαρκός.* 15. *καὶ νῦν*[6] *τὴν κρίσιν τῆς ἀληθείας ἀναγγελῶ σοι καὶ οὐ μὴ κρύψω ἀπὸ σοῦ πᾶν ῥῆμα *διδάξω σε*[7]

16. *πρόσεχε*[8] *σεαυτῷ*[9] *ἀπὸ παντὸς συνουσιασμοῦ καὶ ἀπὸ πάσης*[10] *ἀκαθαρσίας καὶ ἀπὸ πάσης πορνείας.* 17. *σὺ †πρῶτος ἀπὸ τοῦ σπέρματος*[11] *λαβὲ σεαυτῷ καὶ μὴ βεβηλώσῃς τὸ σπέρμα σου μετὰ †πολλῶν*[12]*· ἐκ σπέρματος γὰρ ἁγίου εἶ, καὶ *τὸ σπέρμα σου ἁγίασον καὶ τὸ σπέρμα τοῦ ἁγιασμοῦ σου ἐστίν.* Ἱερεὺς *ἅγιος κληθήσεται τῷ*[13] *σπέρματι* Ἀβραάμ. 18. Ἐγγὺς *εἶ κυρίου καὶ σὺ*[10] *ἐγγὺς*[14] *τῶν ἁγίων αὐτοῦ.* Γίνου[15] *καθαρὸς ἐν τῷ σώματί*[16] *σου ἀπὸ πάσης ἀκαθαρσίας παντὸς ἀνθρώπου*

[a] Emended in accordance with Gk. Frag. *καὶ ἴδεν* and Jubilees xxxi. 9 from והוא. [b] So Jub. xxi. 16 'Be pure in thy body.'

[1] Aram. = *θεῷ τῷ ὑψίστῳ.* [2] Aram. = *παραγγέλλειν με καὶ διδάσκειν.* [3] So this MS. writes this word always. [4] Aram. repeats *τέκνον.* [5] Aram. adds *καὶ ἀπὸ πάσης ἁμαρτίας.* [6] Aram. adds *τέκνον.* [7] Aram. = *ὥστε διδάσκειν σε τὴν κρίσιν τῆς ἱερωσύνης.* [8] Aram. pref. *πρῶτον.* [9] Aram. adds *τέκνον.* [10] Aram. om. [11] Aram. = *γένους μου.* The Aram. here is really a Hebrew word. [12] Corrupt for *πορνῶν.* [13] Aram. = *ἅγιον τὸ σπέρμα σου ὡς τὸ ἁγίασμα, ὅτι ἱερεὺς ἅγιος σὺ κληθήσῃ τῷ παντί.* Here *τὸ σπέρμα σου ἁγίασον* and *τὸ σπέρμα τοῦ ἁγιασμοῦ σου* are dittographs. [14] Aram. adds *πάντων.* [15] Aram. = *Γίνου νῦν.* [16] Here *γίνου . . . σώματί σου* agrees with Jub. xxi. 16. See note on Aram.

line 7 דין here T. Lev. ix. 9 has *νόμον*, but Gk. Frag. *κρίσιν.* Cf. Deut. xviii. 3 for the phrase *κρίσις ἱερωσύνης*, i. e. משפט כהנים.

line 16 משפחתי; cp. T. Lev. ix. 10 *ἀπὸ γένους*, but Gk. Frag. has *ἀπὸ τοῦ σπέρματος.*

(Col. c)

וכדי תהוי קאים למיעל לבית אל 19 T. Lev. ix. 11.
הוי סחי במיא [a] ובאדין תהוי לביש
לבוש כהנותא 20 וכדי תהוי לביש
הוי תאיב תוב ורחיע ידיך
ורגליך עד דלא תקרב למדבחא
כל דנה 21 וכדי תהוי נסב [b] להקרבה ix. 11.
כל די חזה להנסקה למדבחה
הוי עוד תאב ורחע ידיך ורגליך
22 ומהקריב אעין מהצלחין ובקר
אינון לקודמין מן תולעא
ובאדין הסק אינון ארי כדנה
חזיתי לאברהם אבי מיזדהר
23 מן כל תריעשר מיני אעין אמר x. 12.
לי די חזין להסקה מינהון למדבחה
די ריח תנגהון בשים סליק 24 ואלין
אינון שמהתהון ארזא ודפרנא
וסגדא ואטולא[c] †ושוחא[d] †ואדונא[e]
ברותא ותאנתא ואע משחא
ערא והדסה ואעי †דקתא[f] 25 אלין

19. καὶ ὅταν εἰσπορεύει ἐν *τοῖς
ἁγίοις[1] λούου ὕδατι πρῶτον[2] καὶ τότε
ἐνδιδύσκου τὴν στολὴν τῆς ἱεροσύνης.
20. καὶ ὅταν ἐνδιδύσκει νίπτου πάλιν
τὰς χεῖράς σου
καὶ τοὺς πόδας σου πρὸ τοῦ ἐγγίσαι
πρὸς τὸν βωμὸν προσενέγκαι ὁλο-
κάρπωσιν
21. καὶ ὅταν μέλλεις προσφέρειν *ὡς
ἀδίαν ἐνέγκε[3] ἐπὶ τὸν βωμόν,
πάλιν νίπτου τὰς χεῖράς σου καὶ τοὺς
πόδας σου
22. καὶ ἀνάφερε τὰ ξύλα πρῶτον[2]
(ἐ)σχισμένα, ἐπισκοπῶν αὐτὰ πρῶτον
ἀπὸ *παντὸς μολυσμοῦ[4]
23. *ιβ´ ξύλα[5] εἴρηκέν
μοι *ἐπὶ τὸν βωμὸν πρόσφερε[6]
ὧν ἐστιν ὁ καπνὸς αὐτῶν ἡδὺς ἀνα-
βαίνων. 24. καὶ ταῦτα τὰ ὀνόματα
αὐτῶν, κέδρον καὶ οὐεδεφῶνα[7]
καὶ *σχῖνον καὶ στρόβιλον[8] καὶ πίτυν
καὶ †ὀλδίνα[9]
καὶ βερώθα *καν θεχὰκ[10]

[a] With 19–21, cf. Jub. xxi. 16 'Wash thyself with water before thou approachest to offer on the altar, and wash thy hands and thy feet before thou drawest near the altar, and when thou art done sacrificing, wash again thy hands and thy feet.' [b] = προσλαμβάνεις (?). Cf. ver. 52 for another instance of this expression. [c] Corrupt for איסטרובילא = στρόβιλος (Cowley). [d] Corrupt. Gk. Fr. and Jub. give πίτυς. Read שיטא. Lévi conjectures אשוחא a species of cedar. [e] Corrupt for אורנא = κέδρος. [f] What was in the original here is uncertain. Perhaps

[1] Aram. = οἴκῳ θεοῦ. T. Lev. ix. 11 supports Gk. Fr. [2] Aram. om. [3] Corrupt for ὅσα δεῖ ἀνενέγκαι (Wilkins). [4] Aram. = σκώληκος καὶ τότε λαβὲ αὐτά· οὕτως γὰρ εἶδον τὸν Ἀβραὰμ τὸν πατέρα μου προσέχοντα. [5] Aram. = ἐκ πάντων τῶν δώδεκα γενῶν ξύλων. [6] Aram. = ἐξ ὧν (?) καθήκει πρόσφέρειν ἐπὶ τὸν βωμόν. [7] Corrupt transliteration of ודפרנא. [8] Aram. and Jub. = ἀμύγδαλον καὶ στρόβιλον. [9] Corrupt transliteration of אורנא. [10] Here καν is a corruption of καί and θεχάκ a corrupt transliteration of תאנתא. Cf. similar corruption, Jub. xxi. 12 where we have τᾶνᾶκ. See note f.

line 4 רחע, i.e. the Hebrew רחץ. Not Aram.

אינון די אמר לי די חזין [g] להסקה
מנהון ל(תחו)ת עלתא על מדבחה
וכדי (הסקת) [h] מן אעי אלין על
מדבחה ונורא ישרא להדלקא

καὶ κυπάρισσον καὶ δάφνην[11] *καὶ ἀσφάλαθον.* 25. *Ταῦτα *εἴρηκεν ὅτι ταῦτά ἐστιν ἅ σε*[12] *ἀναφέρειν ὑποκάτω τῆς ὁλοκαυτώσεως ἐπὶ τοῦ θυσιαστηρίου*[13]

καὶ τὸ πῦρ τότε[14] *ἄρξει ἐκκαίειν*

I append here in parallel columns, the three lists of these trees, as they help to settle the question of the mutual relations of the Aramaic and Greek. The names of the trees are given in Greek so far as possible:—

Aramaic.	Greek Frag.	Jub. xxi. 12.
κέδρος	*κέδρος*	*κυπάρισσος*
δεφράνα	*δεφράνα*	*δεφράν*
ἀμύγδαλος	*σχῖνος*	*ἀμύγδαλος*
στρόβιλος	*στρόβιλος*	*στρόβιλος*
πίτυς	*πίτυς*	*πίτυς*
אורנא	*ὀλδίνα* (i. e. אורנא)	*κέδρος*
βερῶθα	*βερῶθα*	*βῦρᾶθῖ*
συκῆ	*συκῆ*	*συκῆ*
ἐλαία	*κυπάρισσος*	*ἐλαία*
δάφνη	*δάφνη*	*μυρσίνη*
μυρσίνη	*ἀσφάλαθος*	*δάφνη*
ἀσφάλαθος (?)		*ἀσφάλαθος*

Here the first and third lists practically imply the same original. They diverge in their order. Jub. relegates no. 1 of Aram. to the sixth place and possibly no. 6 of Aram. to its first place. Also it transposes the order of 10 and 11.

The second list differs from the first and third in that it omits *ἀμύγδαλος* and *ἐλαία* and adds *σχῖνος*. Again it gives *κυπάρισσος* where the other lists give *μυρσίνη*. From these facts it is clear that the Greek Frag. cannot be the source of the Aramaic.

דולבא = 'plane tree,' see Rosh ha-Shan., 23 a, where ten different names are applied to the cedar. Jub. xxi. 12 = *φυλάσσου εἰς τὰ ξύλα προσφορᾶς προσφέρειν ταῦτα τὰ ξύλα ἐπὶ τὸν βωμόν* (so MS. A), *κυπάρισσον, δεφράν, ἀμύγδαλον, στρόβιλον, πίτυν, κέδρον, βῦρᾶθῖ, τᾶνᾶκ* (corrupt transliteration of תאנתא), *δένδρον ἐλαίας, μυρσίνην, δάφνην, κέδρον ὀνομαζομένην αρβατ* (corrupt for *ἀσφάλαθος*) (emended text). [g] Read חזי = *δεῖ.* [h] Restored by Cowley.

Here Gk. om. *καὶ ἐλαίαν.*

[11] Aram. trans. before *κυπάρισσον* against Gk. and Jub.

[12] Corrupt, perhaps, for *ταῦτά ἐστιν* (*ἃ εἴρηκέν μοι*) *ἃ δεῖ.*

So Aram.

[13] Aram. adds *καὶ ὅτε . . . ἐκ τούτων τῶν ξύλων ἐπὶ τὸν βωμόν.*

[14] Aram. om.

(Col. d)

בהון והא באדין תשרא למזרק דמא
על כותלי מדבחה 26 ועוד רחע ידיך
ורגליך מן דמא ושרי להנסקה אבריה
מליחי.[a] 27 ואשה[b] הוי מתנסק לקדמין
ועלוהי חפי תרבא ולא יתחזה לה
דם †נסבת תורא†.[c] 28 ובתרוהי צוארה
ובתר צוארה ידוהי ובתר ידוהי
ניעא עם בן דפנא ובתר ידיא[d]
ירכאתא עם שדרת חרצא
ובתר ירכאתא רגלין רחיען עם
קרביא 29 וכולהון מליחין במלח כדי
חזה להון כמסתהון 30 ובתר דנה נישפא
בליל במשחא ובתר כולא חמר נסך
והקטיר עליהון לבונה ויהון (כל)
עובדיך בסרך וכל קורבניך (לרעו)א
לריח ניחח קודם אל עליון 31 (וכל די)
תהוה עביד בסרך הוי עב(יד במדה)
ובמתקל לא תותר צבו די לא (הזה)
ולא תחסר מן חושבן *חזת . . אע(ין)[e]
חזין[f] להקרבה לכל די סליק למדב(חא)
32 לתורא רבא ככר[g] אעין ליא במתקל
ואם תרבא בלחודוהי סליק שיתה
מנין ואם פר תורין הוא די סליק

ἐν αὐτοῖς, τότε ἄρξει κατασπένδειν τὸ αἷμα ἐπὶ τὸν τοῖχον τοῦ θυσιαστηρίου. 26. *καὶ πάλιν νίψαι σου τὰς χεῖρας καὶ τοὺς πόδας ἀπὸ τοῦ αἵματος, καὶ ἄρξει τὰ μέλη ἀναφέρειν ἡλισμένα.* 27. *τὴν κεφαλὴν ἀνάφερε πρῶτον καὶ κάλυπτε αὐτὴν τῷ στέατι. καὶ μὴ ὀπτανέσθω τὸ αἷμα ἐπὶ τῆς κεφαλῆς αὐτῆς.* 28. *καὶ μετὰ τοῦτο τὸν τράχηλον καὶ μετὰ τοῦτο τοὺς ὤμους, καὶ μετὰ ταῦτα τὸ στῆθος μετὰ τῶν πλευρῶν, καὶ μετὰ ταῦτα τὴν ὀσφὺν σὺν τῷ νώτῳ,*

καὶ μετὰ ταῦτα τοὺς πόδας πεπλυμένους σὺν τοῖς ἐνδοσθείοις. 29. *καὶ πάντα ἡλισμένα ἐν ἅλατι ὡς καθήκει αὐτοῖς αὐτάρκως.* 30. *καὶ μετὰ ταῦτα σεμίδαλιν ἀναπεποιημένον ἐν ἐλαίῳ, καὶ μετὰ ταῦτα οἶνον σπεῖσον καὶ θυμίασον ἐπάνω λίβανον †τὸ ηεσεσθαι†*[1] *τὸ ἔργον σου ἐν τάξει καὶ πᾶσα προσφορά σου εἰς εὐδόκησιν καὶ ὀσμὴν εὐωδίας ἔναντι Κυρίου ὑψίστου.* 31. *καὶ ὅσα ἂν ποιῇς, ἐν τάξει ποίει ἃ ποιῇς ἐν μέτρῳ καὶ σταθμῷ. καὶ μὴ περισσεύσῃς μηθὲν ὅσα οὐ καθήκει. καὶ †τῷ καθηκι τῶν οὕτως ξύλα† καθήκει*[2] *ἀναφέρεσθαι ἐπὶ τὸν βωμόν.* 32. *τῷ ταύρῳ τῷ τελείῳ τάλαντον ξύλων καθήκει αὐτῷ ἐν σταθμῷ, καὶ εἰς τὸ στέαρ μόνον ἀναφέρεσθαι ἓξ μνᾶς καὶ τῷ ταύρῳ τῷ δευτέρῳ*[3] *πεντήκοντα μνᾶς. καὶ εἰς τὸ στέαρ αὐτοῦ μόνον πέντε μνᾶς.*

(The next four columns of the Aramaic are missing.)

[a] Read מליחין. [b] Emend into ראשא with Gk. [c] Gk. = על ראשה. [d] Read ניעא. Cowley suggests דנא. [e] Read חזי די אעין. [f] MS. reads חזיק. [g] MS. reads כבר.

[1] Corrupt (?) for *τοῦ ἔσεσθαι*. [2] Defective and corrupt. Perhaps we should read *μὴ ἐλαττώσῃς τοῦ λογισμοῦ τοῦ καθήκοντος τῶν ξύλων τῶν καθηκόντων*. This suggestion is supported by ver. 52 below, where we have *λογισμὸν τῶν ξύλων*. The Aram. also favours this suggestion, and the expressions that follow ככר אעין. Wilkins suggests that *οὕτως* is a remnant of *ἐλαττώσῃς*. For conjunction of the two ideas *περισσεύειν* and *ἐλαττοῦν* see Deut. iv. 2; Ecclus. xlii. 21; Eccles. iii. 14. [3] = השני (cp. vers. 38, 41) but Aram. = השור. For phrase cf. Judg. vi. 25.

33. καὶ εἰς μόσχον τέλειον μ̄ μναῖ. 34. καὶ εἰ κριὸς ἐκ προβάτων ἢ τράγος ἐξ αἰγῶν τὸ προσφερόμενον ᾖ, καὶ τούτῳ λ̄ μναῖ, καὶ τῷ στέατι τρεῖς μναῖ. 35. καὶ εἰ ἄρνα ἐκ προβάτων ἢ ἔριφον ἐξ αἰγῶν κ̄ μναῖ· καὶ τῷ στέατι β̄ μναῖ. 36. καὶ εἰ ἀμνὸς τέλειος ἐνιαύσιος ἢ ἔριφος ἐξ αἰγῶν ιε̄ μναῖ, καὶ τῷ στέατι μίαν ἥμισυ μνᾶν. 37. καὶ ἅλας †ἀποδεδεικτω[1] τῷ ταύρῳ τῷ μεγάλῳ ἀλῆσαι τὸ κρέας αὐτοῦ, καὶ ἀνένεγκε ἐπὶ τὸν βωμόν. σάτον καθήκει τῷ ταύρῳ. καὶ ᾧ ἂν περισσεύσει τοῦ ἁλὸς ἄλησον ἐν αὐτῷ τὸ δέρμα. 38. καὶ τῷ ταύρῳ τῷ δευτέρῳ τὰ πέντε μέρη ἀπὸ τῶν ἓξ μερῶν τοῦ σάτου. καὶ τοῦ μόσχου τὸ δίμοιρον τοῦ σάτου. 39. καὶ τῷ κριῷ τὸ ἥμισυ τοῦ σάτου, καὶ τῷ τράγῳ τὸ ἴσον. 40. καὶ τῷ ἀρνίῳ καὶ τῷ ἐρίφῳ τὸ τρίτον τοῦ σάτου. καὶ σεμίδαλις καθήκουσα αὐτοῖς· 41. τῷ ταύρῳ τῷ μεγάλῳ[2] καὶ τῷ ταύρῳ τῷ β̄ καὶ τῷ μοσχαρίῳ, σάτον σεμίδαλιν. 42. καὶ τῷ κριῷ καὶ τῷ τράγῳ τὰ δύο μέρη τοῦ σάτου καὶ τῷ ἀρνίῳ καὶ τῷ ἐρίφῳ ἐξ αἰγῶν τὸ τρίτον τοῦ σάτου καὶ τὸ ἔλαιον. 43. καὶ τὸ τέταρτον τοῦ σάτου τῷ ταύρῳ ἀναπεποιημένον ἐν τῇ σεμιδάλει ταύτῃ[ν]. 44. καὶ τῷ κριῷ τὸ ἕκτον τοῦ σάτου, καὶ τῷ ἀρνίῳ τὸ ὄγδοον τοῦ σάτου καὶ ἀμνοῦ καὶ οἶνον κατὰ τὸ μέτρον τοῦ ἐλαίου τῷ ταύρῳ καὶ τῷ κριῷ καὶ τῷ ἐρίφῳ κατασπεῖσαι σπονδήν. 45. Λιβανωτοῦ σίκλοι ἓξ τῷ ταύρῳ καὶ τὸ ἥμισυ αὐτοῦ τῷ κριῷ καὶ τὸ τρίτον αὐτοῦ τῷ ἐρίφῳ, καὶ πᾶσα ἡ σεμίδαλις ἀναπεποιημένη· 46. ἣ(ν) ἂν προσαγάγεις μόνον οὐκ ἐπὶ στέατος† προσωχθίσεται[3] ἐπ' αὐτὴν λιβάνου ὁλκὴ σίκλων δύο· καὶ τὸ τρίτον τοῦ σάτου τὸ τρίτον τοῦ ὑφή ἐστιν. 47. καὶ τὰ δύο μέρη τοῦ βάτου καὶ ὁλκῆς τῆς μνᾶς ν̄ σίκλων ἐστίν. καὶ τοῦ σικλίου τὸ τέταρτον ὁλκὴ θερμὸν δ̄ ἐστιν· γίνεται ὁ σίκλος ὡσεὶ ιϛ̄† θερμοὶ καὶ ὁλκῆς μιᾶς. 48. καὶ νῦν, τέκνον μου, ἄκουσον τοὺς λόγους μου καὶ ἐνωτίσαι τὰς ἐντολάς μου, καὶ μὴ ἀποστήτωσαν οἱ λόγοι μου οὗτοι ἀπὸ τῆς καρδίας σου ἐν πάσαις ταῖς ἡμέραις σου, ὅτι ἱερεὺς σὺ ἅγιος κυρίου. 49. καὶ ἱερεῖς ἔσονται πᾶν τὸ σπέρμα σου· καὶ τοῖς υἱοῖς σου οὕτως ἐντεῖλον ἵνα ποιήσουσιν κατὰ τὴν κρίσιν[4] ταύτην ὡς σοὶ ὑπέδειξα. 50. Οὕτως γάρ μοι ἐνετείλατο ὁ πατὴρ Ἀβραὰμ ποιεῖν καὶ ἐντέλλεσθαι τοῖς υἱοῖς μου. 51. καὶ νῦν, τέκνον, χαίρω ὅτι ἐξελέχθης εἰς ἱεροσύνην ἁγίαν καὶ προσενεγκεῖν θυσίαν κυρίῳ ὑψίστῳ, ὡς καθήκει κατὰ τὸ προστεταγμένον τούτῳ ποιεῖν. 52. ὅταν παραλαμβάνεις θυσίαν ποιεῖν ἔναντι κυρίου ἀπὸ πάσης σαρκὸς κατὰ τὸν λογισμὸν τῶν ξύλων ἐπιδέχου οὕτως, ὡς σοὶ ἐντέλλομαι, καὶ τὸ ἅλας καὶ τὴν σεμίδαλιν καὶ τὸν οἶνον καὶ τὸν λίβανον ἐπιδέχου ἐκ τῶν χειρῶν αὐτῶν ἐπὶ πάντα κτήνη. 53. καὶ[5] ἐπὶ πᾶσαν ὥραν νίπτου τὰς χεῖρας καὶ τοὺς πόδας ὅταν πορεύει πρὸς τὸ θυσιαστήριον· (Jub. xxi. 16–18 = 53–56.)

[1] A corrupt form of ἀποδείκνυμι. The context shows that an imperative is needed here. Now the 2nd sing. imper. = תורה, which the Greek translator should have rendered by βάλλε. [2] Seems to be the equivalent of τελείῳ = רבא in ver. 32. [3] Corrupt for προσενεχθήσεται. [4] = משפט. [5] With 53–56 cf. Jub. xxi. 16–18 which I here retrovert into Greek. 16. καὶ ἐπὶ πᾶσαν ὥραν γίνου καθαρὸς ἐν τῷ σώματί σου καὶ πλύνε σεαυτὸν ἐν ὕδατι πρὸ τοῦ ἐλθεῖν τοῦ προσφέρειν ἐπὶ τὸν βωμόν, καὶ νίπτου τὰς χεῖρας καὶ τοὺς πόδας πρὸ τοῦ ἐγγίσαι πρὸς τὸν βωμόν, καὶ ὅτε τὴν θυσίαν ἐτέλεσας, πάλιν νίπτου τὰς χεῖρας καὶ τοὺς ποδας. 17. καὶ μὴ ὀφθήτω πᾶν αἷμα ἐπί σοι μηδὲ ἐπὶ τῇ στολῇ σου . . . . . κάλυπτε αὐτὸ τῇ γῇ. 18. καὶ μὴ φάγε τὸ

καὶ ὅταν ἐκπορεύεις ἐκ τῶν ἁγίων, πᾶν αἷμα μὴ ἁπτέσθω τῆς στολῆς σου· οὐκ
ἀνήψῃς αὐτῷ αὐθήμερον. 54. καὶ τὰς χεῖρας καὶ τοὺς πόδας νίπτου διὰ παντὸς ἀπὸ
πάσης τῆς σαρκός. 55. καὶ μὴ ὀφθήτω ἐπὶ σοὶ πᾶν αἷμα καὶ πᾶσα ψυχή†·[1] τὸ γὰρ
αἷμα ψυχή ἐστιν ἐν τῇ σαρκί. 56. καὶ ὃ ἐὰν ἐν οἴκῳ †ουσης σεαυτὸν πᾶν κρέας
φαγεῖν [κε]κάλυπτε τὸ αἷμα αὐτοῦ τῇ γῇ πρῶτον πρὶν ἢ φαγεῖν σε ἀπὸ τῶν κρεῶν καὶ
(Jub. οὐκέτι ἔσῃ ἐσθίων ἐπὶ τοῦ αἵματος. 57. *οὕτως γάρ μοι ἐνετείλατο ὁ πατήρ μου
xxi. 1.) Ἀβραάμ[2], ὅτι οὕτως εὗρεν ἐν τῇ γραφῇ τῆς βίβλου τοῦ Νῶε περὶ τοῦ αἵματος.
58. καὶ νῦν, ὡς σοί, τέκνον ἀγαπητόν, ἐγὼ λέγω, ἠγαπημένος σὺ τῷ πατρί σου καὶ
ἅγιος κυρίου ὑψίστου· καὶ ἠγαπημένος ἔσῃ ὑπὲρ πάντας τοὺς ἀδελφούς σου. 59. τῷ
σπέρματί σου εὐλογηθήσεται ἐν τῇ γῇ καὶ τὸ σπέρμα σου ἕως πάντων τῶν αἰώνων
†ἐνεχθήσεται ἐν βιβλίῳ μνημοσύνου ζωῆς. 60. καὶ οὐκ ἐξαληφθήσεται τὸ ὄνομά
σου καὶ τὸ ὄνομα τοῦ σπέρματός σου ἕως τῶν αἰώνων. 61. καὶ νῦν, τέκνον Λευί,
εὐλογημένον ἔσται τὸ σπέρμα σου ἐπὶ τῆς γῆς εἰς πάσας τὰς γενεὰς τῶν αἰώνων.
T. Lev. 62. καὶ ὅτε ἀνεπληρώθησάν μοι ἑβδομάδες τέσσαρες ἐν τοῖς ἔτεσιν τῆς ζωῆς μου
xi. 1. ἐν ἔτεσιν ὀγδόῳ καὶ εἰκοστῷ ἔλαβον γυναῖκα ἐμαυτῷ, ἐκ τῆς συγγενείας Ἀβραὰμ τοῦ
πατρός μου Μελχάν, θυγατέρα Βαθουήλ, υἱοῦ Λαβά, ἀδελφοῦ μητρός μου. 63.
xi. 2. καὶ ἐν γαστρὶ λαβοῦσα ἐξ ἐμοῦ ἔτεκεν υἱὸν πρῶτον καὶ ἐκάλεσα τὸ ὄνομα αὐτοῦ
Γηρσώμ· εἶπα γὰρ ὅτι πάροικον ἔσται τὸ σπέρμα μου ἐν γῇ, ᾗ ἐγεννήθην· πάροικοί
xi. 3. ἐσμεν ὡς τούτῳ ἐν τῇ γῇ †η μητέρα νομιζομένη†. 64. καὶ ἐπὶ τοῦ παιδαρίου
ἴδον ἐγὼ ἐν τῷ ὁράματί μου, ὅτι ἐκβεβλημένος ἔσται αὐτὸς καὶ τὸ σπέρμα αὐτοῦ ἀπὸ
τῆς ἀρχῆς ἱεροσύνης ἔσται [τω σπέρμα αὐτοῦ].

αἷμα, αὐτὸ γάρ ἐστιν ἡ ψυχή· οὐκέτι ἔσῃ ἐσθίων τὸ αἷμα. [1] †καὶ πᾶσα ψυχή†· τὸ γὰρ αἷμα ψυχή ἐστιν. Here Jub. xxi. 18 'And do not eat any blood; for it is the soul,' shows what should be read. [2] Cf. Jub. xxi. 1 where Abraham gives these commands to Isaac, and yet agrees with Test. Lev. ix. 6 where Isaac is represented as passing them on to Levi.

(Col. c)

(Two lines missing.)

66 . . ה כזמ
(והר)ת עוד T. Lev.
(וקרא)תי שמה (קהת . 67 וחזיתי) די לה xi. 6.
(תהו)ה כנשת כל (עמא ודי) לה תהוה xi. 5.
(כהנ)ותא בבתא (לכל יש)ראל
68 בשנת אר(בא ותל)תין לחיי xi. 4.
יליד בידחא קמ(אה בח)ד ליר(חא)
עם מדנח שמש(א) . 69 ועוד
אוספת והוית עמה וילידת לי בר xi. 7.
תליתוי וקראתי שמה מררי ארי
מר לי עלוהי לחדה ארי כדי יליד
הוא מית *והווה מריר לי עלוהי
סגיא מן די ימות [a] ובעית והתחננת
עלוהי והיה בכל מרר 70 בשנת
ארבעין לחיי ילידת ביירחה תלית(י)
71 ועוד אוספת והויתי עמה והרת
וילידת לי ברתא ושויתי שמהא
יוכבד אמ(רת) כדי ילידת לי ליקר xi. 8.
ילידת לי לכבוד לישראל
72 בשנת שתין וארבע לי לחיי וילידת
בחד בחודשא שביעיא מן בתר די

65. Λ ἐτῶν ἤμην ὅτε ἐγεννήθη ἐν τῇ ζωῇ μου, καὶ ἐν τῷ ῑ μηνὶ ἐγεννήθη ἐπὶ δυσμὰς ἡλίου. 66. καὶ πάλιν συλλαβοῦσα ἔτεκεν ἐξ ἐμοῦ κατὰ τὸν καιρὸν τὸν καθήκοντα τῶν γυναικῶν καὶ ἐκάλεσα τὸ ὄνομα αὐτοῦ Καάθ. 67. καὶ* ὅτε ἐγεννήθη[1] ἑώρακα ὅτι ἐπ᾽ αὐτῷ ἔσται ἡ συναγωγὴ παντὸς τοῦ λαοῦ, καὶ ὅτι † αὐτὸς[2] ἔσται ἡ ἀρχιερωσύνη ἡ μεγάλη, *αὐτὸς καὶ τὸ σπέρμα αὐτοῦ ἔσονται ἀρχὴ βασιλέων ἱεράτευμα τῷ Ἰσραήλ.

68. Ἐν τῷ † ἐνιαυτῷ[3] καὶ λ ἔτει[4] ἐγεννήθη ἐν τῷ πρώτῳ μηνὶ μιᾷ τοῦ μηνὸς ἐπ᾽ ἀνατολῆς ἡλίου. 69. καὶ πάλιν συνεγενόμην αὐτῇ * καὶ ἐν γαστρὶ ἔλαβεν[1], καὶ ἔτεκέν μοι υἱὸν τρίτον καὶ ἐκάλεσα τὸ ὄνομα αὐτοῦ Μεραρήν· ἐλυπήθην γὰρ περὶ αὐτοῦ.

[a] This is obviously a dittograph of מר לי . . . מית preceding. The two words of לחדה and שגיא are here synonymous. This dittograph points to our text being a translation.

[1] Aram. om. [2] Read αὐτῷ with Aram.; αὐτῷ καὶ τῷ σπέρματι in next line. [3] Corrupt for τετάρτῳ. Cf. Aram. [4] Add ζωῆς μου with Aram.

(Col. d)

ה(עלנא ל)מצרים 73 בשנת שת
עשרה (ה)עלינא לארע מצרים ולבני
. . . . בנת אחי לעדן אשויות
זבניהון . . . . להון בנין 74 ושם בני
גרשון (לבני ו)שמעי ושם בני T. Lev.
ק(הת עמר)ם ויצהר וחברון ועוזיאל xii. 1, 2.
(ושם) בני מררי מחלי ומושי xii. 3.
75 (ונסב) לה עמרם אנתא ליוכבד ברתי xii. 4.
עד די אנה חי בשנת תשעין וא(רבע)
לחיי 76 וקריתי שמה די עמרם כדי
יליד עמרם ארי אמרת כדי יליד
דנה (יפיק) עמא מן א(רע מצ)רים
כדן (א)תקרא (שמה עמא) ראמא
77 ביום חד י . . . . יא הוא ויוכבד xii. 4.
ברתי 78 בר שנין ת(מ)נה עשרה העלת xii. 5.
(לא)רע כנעו ובר שנין (תמ)נה [a] עשרה
כדי קטלית אנה לש(כם) וגמרת
לעבדי חמסא 79 ובר שנין תשע
עשרה כהנית ובר שנין תמנה
ועסרין נסבת לי אנתה 80 ובר
שנין תמנה וארבעין הויתי כדי
העלנא לארע מצרים. ושנין
תמנים ותשע הויתי חי במצרים

Syriac Fragment of Original Source [1].

ܠܘܝ ܕܟܗܢܐ ܚܝܐ ܟܡܐ. ܫܪܒܐ
ܕܦܫܝܛܐ ܡܢ ܕܝܬܩܐ ܕܠܘܝ. ܐܡܪ
ܠܗ ܒܕܝܬܩܐ ܕܝܠܗ ܗܟܢ. 78 ܒܪ
ܚ̄ ܗܘܝܬ ܫܢܝܢ ܟܕ ܥܠܠܬ ܠܐܪܥܐ
ܕܟܢܥܢ. ܘܒܪ ܚ̄ ܫܢܝܢ ܗܘܝܬ ܟܕ
ܩܛܠܬ ܠܫܟܝܡ ܘܐܘܒܕܬ ܠܟܠܗܘܢ
ܥܒܕܝ ܥܘܠܐ. 79 ܘܒܪ ܝ̄ܛ ܫܢܝܢ
ܟܗܢܬ ܘܒܪ ܟ̄ܚ ܫܢܝܢ ܢܣܒܬ ܠܝ
ܐܢܬܬܐ 80 ܘܒܪ ܦ̄ ܫܢܝܢ ܗܘܝܬ
ܟܕ ܥܠܠܬ ܠܡܨܪܝܢ. ܘ̄ܙ ܫܢܝܢ
ܥܡܪܬ ܒܡܨܪܝܢ. 81 ܘܟܠܗܘܢ ܫܢܝ
ܩ̄ܠܙ ܫܢܝܐ.

[a] The writing is almost obliterated, Pass and Cowley read תשעה. But the ש, if it is ש, seems to be written over an erasure.

[1] See Wright's *Catalogue of Syriac MSS.*, Part II, p. 997 [Add. 17,193], which I have in accordance with MS. corrected in last line. But Levi's age, when he married, is incorrectly given, and also the number of years he lived in Egypt.

(Col. e)

81 והוו כל יומי חיי שבע ות(ל)י(ת)י(ן ומ)אה T. Lev.
שנין וחזיתי לי בנין ת(ליתאין) עד xix. 5. xii. 6.
די לא מיתת 82 וב(שנת מאה ות)מֹני xii. 7.
עשרה לחיי היא ש(תא) די מית בה
יוסף אחי קריתי לב(ני ול)בניהון
ושריתי לפקדה הנון כל ד(י) הווה
עם לבבי 83 ענית ואמרת לבנ(י שמעו)
למאמר לוי אבוכון והציתו לפקודי
ידיד אל. 84 אנה לכון מפקד בני ואנה xiii. 1.
קושטא לכון מהחוי חביבי 85 ראש Ps. cxix. 160.
עובדיכון יהוי קושטא ועד
עלמ(א) י(הו)י קאים עמכון צדקה
86 וקוש(טא) . . . . . מֹלֹבנֹי עֹלון
עלֹלֹה בריכא ו(זר)עֹא 87 די זרע xiii. 6.
טאב טאב מֹהנעל ודי זרע
ביש עלוהי תאיב זרעה
88 וכען בני ספר מוסר
חוכמה אפילו[1] לבניכון ותהוי xiii. 2.
חוכמתא עמכון ליקר עלם
89 די אליף חוכמתא ויקר היא xiii. 3.
בה ודי שאיט חוכמתא [2]לבשרון
מתיהב 90 חזו בני ליוסף אחי xiii. 9.
(ד)מאלפא ספר ומוסר חכמא xiii. 2.

[1] Read with Pass אליפו.

[2] Emend into לבושרן.

(Col. f)

(Two lines missing.)

91 . . . . תשב . .
לב . . גבר . .
את . . . . מוהו . . . .
וסנה . . . . . . עה לכל מ(אתא)
ומדינה . . . ל לה אחא. . . .
הוי בה (לא כוא)ת נכר הוא בה xiii. 3.
ולא דמ(ה בה ל)נכרי ולא דמה
בה לכיל[1] . . . . די כולהון יהבין
לה בה יקר (א)רי כולה צבין xiii. 4.
למאלף מן חוכמתה 92 רחמוה(י)
סניאין ושאלי שלמיה רברבין
93 ועל כורסי ייקר מהותבין לה
בדיל דמשמע מילי חוכמתה
94 עותר רב די יקר היא חכמתה
וסימא טאבא לכל קניהא הן xiii. 7.
95 יאתון מלכין תקיפין ועם רב
וחיל ופרשין ורתיכין סגיאין
עמהם וינסבון . . . . מאת
ומדינה ויבוזון כל די בהון
אוצרי חוכמתא לא יבוזון
ולא ישכחון מטמוריה ולא

[1] Read לדיר = *παροίκῳ*.

APPENDIX IV

CHRISTIAN ADDITIONS MADE BY THE SLAVONIC SCRIBE IN S[1].*

After T. Reuben vi. 12 adds:—

Ἐννόει, Ἰουδαῖε, ὡς εὖ δοκιμάζει Ῥουβὴμ Χριστὸν εἶναι ἀρχιερέα ὅστις ὑπὲρ πάντων ἐγεύσατο τοῦ θανάτου, ὢν ἀρχιερεὺς μετὰ τὸν Λευί. Ἐξ Ἰούδα εἷλεν ὁ θεὸς αὐτὸν ὥστε κρατεῖν παντὸς τοῦ λαοῦ καὶ προσκυνεῖν τῷ σπέρματι αὐτοῦ, ὅστις ὑπὲρ ὑμῶν θανεῖται ἐν πολέμοις ὁρατοῖς καὶ ἀοράτοις. Ἐννόει δὲ σύ, ἐν γὰρ ἀοράτῳ οὐδεὶς τῶν ἐπιχθονίων δύναται ὠφέλειαν ἑαυτῷ προσφέρειν· πῶς γὰρ δύναται ὠφελεῖν, μὴ ὁρῶν τὸ ἀόρατον; διάβολος γὰρ ἔτι μαχεῖται, ἀλλὰ τῇ κλήσει τοῦ θεοῦ ὑπὸ τούτου ἐκ γένους Ἰούδα γεννηθέντος νικηθήσεται ὁ διάβολος. Καὶ προσθὲς ταύτην τὴν σκέψιν, καὶ ἔτι ἔλεξεν, αὐτὸς ἔσται ὑμῖν ὁ βασιλεὺς ὁ αἰώνιος ὡς τῷ Ῥουβὴμ ἔδοξεν ὅτι ὁ βασιλεὺς ὁ αἰώνιος γενήσεται ἀπὸ τοῦ Ἰούδα.

After viii. 3 repeats and adds:—

Καὶ νῦν, τεκνία μου, ὑπακούετε Λευὶ καὶ ἐν Ἰούδᾳ λυτρωθήσεσθε· καὶ μὴ ἐπαίρεσθε ἐπὶ τὰς δύο φυλὰς ταύτας, ὅτι ἐξ αὐτῶν ἀνατελεῖ ὑμῖν τὸ σωτήριον τοῦ θεοῦ. 2. Ἀναστήσει γὰρ κύριος ἐκ τοῦ Λευὶ ὡς ἀρχιερέα, καὶ ἐκ τοῦ Ἰούδα ὡς βασιλέα καὶ ἄνθρωπον, οὕτως σώσει καὶ πάντας ἀνθρώπους. Ὁρᾶτε, οἱ ἀθυμοῦντες, ὁ Κύριος καθίστησι ἱερέα ὑμῖν ἀπὸ Λευί, ὡς ἀρχιερέα εἶπεν ὁ θεὸς ὅτι ἠμφίεσε αὐτὸν τῇ σαρκὶ καὶ ἦν ὥσπερ ἱερεὺς κατὰ Λευί· ὡς εἶπεν πᾶσι τοῖς ἔθνεσι καὶ τὸ γένος τοῦ Ἰσραὴλ τότε πολλοὶ Ἰσραηλῖται ἐσώζοντο ἀπὸ αὐτῶν. τῶν ὑψιτέρων ἀποστόλων ἦσαν δώδεκα . . καὶ ἐννέα τῶν μαθητῶν ὑμεῖς ἔσεσθε ταλαίπωροι προριμμένοι, ἐν ὕβρει καὶ ἐν αἰκείᾳ καὶ ἐν ἐλέγχει εἰς πάντα τὰ ἔθνη. 3. Διὰ τοῦτο ἐντέλλομαι . . . ὑμῖν, ἵνα καὶ ὑμεῖς ἐντείλησθε τοῖς τέκνοις ὑμῶν, καὶ ἃ εἶπον ὑμῖν ὅπως φυλάξητε εἰς τὰς γενεὰς ὑμῶν.

* The text is frequently corrupt and unintelligible. Professor Morfill's rendering reproduces the text as it stands. In some passages the corruptions are obvious.

After T. Sim. viii. 3 adds:—

Ἄκουε, ὦ Ἰουδαῖε, ὅτι λέγει ὁ Συμεών, ἑώρακα γὰρ ἐν λόγοις βιβλίων Ἐνώχ, ὅτι υἱοὶ ὑμῶν μεθ' ὑμῶν ἐν πορνείᾳ φθαρήσονται. ὡς οὐκ εἰδότες τὸν υἱὸν τοῦ θεοῦ καὶ διαφθαρέντες ἐν τοῖς ἔθνεσιν ἐν Λευὶ ἀδικήσουσιν, τοῦτο ἐστί. ὁ Χριστὸς Ἰησοῦς ἀρχιερεὺς ἐστὶ κατὰ τὸν Λευιτικόν, αὐτὸν οἱ Ἰουδαῖοι ἐκέντησαν λόγχῃ. Ἀλλ' οὐ δυνήσονται πρὸς Λευὶ ὅτι πόλεμον Κυρίου πολεμήσει. Ὁμολόγει, Ἰουδαῖε, πρόσεχε τῷ πολέμῳ Κυρίου, ὅτι τῷ Κυρίῳ ἀνθίσταντο, καὶ ἀνθιστάμενοι τῷ σταυρῷ ἐγομφώσατε πάσχοντα κατὰ βούλησιν αὐτὸν ἐν μνημείῳ σφραγίσαντες ἐθήκατε, ἀλλὰ τῆς σφραγῖδος ὅλης σωζομένης ἀνεγέρθη ἐκ τοῦ μνημείου ἄνευ διαφθορᾶς, ἀλλ' οὐκ ἐδυνήθη (repetition) κατέχειν τὸ θεῖον τὸ μνημεῖον ἐσφραγισμένον. ἀλλ' ὥσπερ ὁ πατὴρ Ἰακὼβ προφητεύσας εὐλόγησε οὐκ ἦν αὐτοῖς εὐλογεῖν τὰ ἔθνη. καὶ προσέθηκεν ὁ Συμεὼν εἰπεῖν τοῖς υἱοῖς, τοῦτο ἐστί, ἐλευθεροῦν τὰς ψυχὰς ὑμῶν ἀπὸ τῶν ἁμαρτιῶν, καὶ ἰδοὺ ὁ Συμεὼν προφητεύει καὶ λέγει περὶ τῆς ἀφίξεως τοῦ υἱοῦ τούτῳ καθαίρει τὴν ψυχὴν αὐτοῦ ἀπὸ τῆς πονηρᾶς πράξεως τῆς γενεᾶς τῶν Ἑβραίων, εἰ ἀφαιρήσετε· καὶ ἐκώλυσεν Συμεὼν τοὺς υἱοὺς αὐτοῦ ὥστε ἀποτρέπειν ἀπὸ φθόνου καὶ ὑπερηφανίας ἀλλ' οὐκ ἠδύνατο κωλύειν, καὶ γὰρ τότε ὁ Ἰουδαῖος ἐπληρώθη φθόνου καὶ ὑπερηφανίας καὶ δήσαντες τὸν Ἰησοῦν ἤγαγον αὐτὸν πρὸς τὸν Πιλάτον πρὸς τὴν κρίσιν. καὶ ὁ Πιλάτος εἶπεν, οὐχ εὗρον ἐν αὐτῷ οὐδεμίαν αἰτίαν, ὁ δὲ Συμεὼν εἶπεν, εἴπερ ἀποτρέπεσθε ἀπὸ φθόνου καὶ ὑπερηφανίας τότε ὥσπερ ῥόδον ἐμὰ ὀστέα ἀνθήσει ἐν Ἰσραὴλ καὶ ὥσπερ κρίνον σὰρξ ἐμὴ ἐν Ἰακὼβ καὶ ὀσμή μου ἔσται θαυμασία ὀσμή, καὶ πληθυνθήσεται ὥσπερ ἁγία κέδρος. ἡ γὰρ κέδρος ἁγία ὀνομάζεται ἢ ποῦ πρόσθεν δένδρον ἁγιάζεται; ἀλλὰ τοῖς ὀφθαλμοῖς τῆς σοφίας οἱ μεγάλοι πατριάρχαι εἶδον, ὡς ὁ Ἰησοῦς Χριστὸς ἦν ὁ υἱὸς τοῦ θεοῦ, σταυρωθῆναι ἐν κυπαρίσσῳ καὶ ἐν πεύκῃ καὶ ἐν κέδρῳ. καὶ τούτου ἕνεκα ἡ κέδρος ἁγία ὀνομάζεται, καὶ πρὸς τούτοις ὁ λόγος μου εἰς τοὺς αἰῶνας. τοῦτο ἐστὶ ἡ προφητεία περὶ τοῦ Χριστοῦ ἕως τῆς τελειώσεως τῶν κλάδων αὐτῶν καὶ μακροὶ ἔσονται. τοῦτο ἔστι· τὸ ὄνομα τοῦ Χριστοῦ παρατενεῖται ἐν τοῖς ἔθνεσιν. καὶ τότε ἔσται σημεῖον, ὅταν ὁ μέγας Κύριος φαίνηται ἐπὶ τῇ γῇ ὡς ἄνθρωπος σώζων τὸν Ἀδάμ. Ὅρα, πῶς ἑαυτῷ σώσει τὸν Ἀδάμ; ὅτι Ἀδὰμ ἦν πρῶτος ἄνθρωπος, καὶ ἔπεσεν παραβαίνων τὴν ἐντολὴν τοῦ Θεοῦ. καὶ ἕνεκα τούτου ὁ Θεὸς ἄνθρωπος ἐγένετο, λαβὼν τὴν σάρκα ἀπὸ παρθένου, ἑαυτὸς σώζων τὴν φύσιν καὶ τὸν ἄνθρωπον, καὶ τὸν Ἀδὰμ ἐγείρει καὶ τότε (εἶπεν) πάντα τὰ πνεύματα τῆς πλάνης δοθήσονται αὐτῷ εἰς πάτημα καὶ ἄνθρωποι ἄρξονται κατακυριεύειν τῶν

πονηρῶν πνευμάτων. καὶ ἐπὶ τῇ ἀναλήψει τοῦ Κυρίου ἔπεμψεν τὸ ἅγιον αὐτῷ πνεῦμα ἐπὶ τοῖς ἁγίοις ἀγγέλοις καὶ ἔδωκεν αὐτοῖς ἐξουσίαν καὶ δύναμιν, καὶ τοῖς λόγοις τοῦ Κυρίου ἐλαύνουσι πνεύματα τῆς πλάνης καὶ ἡμεῖς ἕως σήμερον ἔχουσα τὰ ἅγια ὀστέα ἐν ταῖς χερσὶ ἐτητύμως ὀσμὴ ἀκαθάρτων ψυχῶν καὶ ὁ καπνὸς ἀποφθίνει. Τότε ἐγὼ ἐγεροῦμαι ἐν χαρᾷ καὶ εὐλογήσω τὸν ὕψιστον ἀπὸ τῶν θαυμἄτων αὐτοῦ. Ὁρᾶτε τὴν φωνὴν τῆς ἰσχύος ὅτι τοῦ Κυρίου σταυρουμένου ἡ γῆ ἐτινάσσετο καὶ τὰ μνημεῖα ἀνεῴχθη καὶ οἱ νεκροὶ ἀνίσταντο καὶ εὐλόγησαν τὸν ὕψιστον ἀπὸ τῶν θαυμάτων αὐτοῦ πάντες. ὡς εἶπεν ὁ Θεός, ὁ σωτὴρ τοῦ ἀνθρώπου ἔχων τὴν σάρκα καὶ ἐσθίων σὺν τοῖς ἀνθρώποις.

After T. Lev. vii. 4 adds:—

Ἐννόει δὲ σὺ τὴν φροντίδα, ὦ Ἰουδαῖε, καὶ εἴσελθε εἰς τὴν ὄψιν τοῦ Λευὶ ὡς τὸν ἄγγελον θαυμάτων ἀπὸ τῶν οὐρανῶν. καὶ αὐτῷ ὁ ἄγγελος εἶπε, σὺ ἐγγὺς τοῦ Κυρίου στήσει καὶ ἔσει ὁ ὑπηρέτης αὐτοῦ καὶ ἀποκηρύξεις τὰ μυστήρια τοῖς ἀνθρώποις. καὶ περὶ τοῦ θέλοντος σώζειν τὸν Ἰσραήλ. Καὶ οὕτως οὐκ ἐννοεῖς, ὦ Ἰουδαῖε, τοῦ ἀγγέλου τοῦ Θεοῦ προφητεύοντος τοῖς πατράσιν ὑμῶν περὶ τῆς σωτηρίας Ἰσραήλ, οὐ γὰρ τὸ ῥῆμά σοι ἐφάνη, ὅτι ἀπὸ τοῦ Ἰούδα σώσει ὁ Κύριος πᾶν τὸ γένος ἀνθρώπων. Ἐννόει γάρ, ὦ ταλαίπωρε, ὅτι οὔτε ἄγγελος οὔτε ἄνθρωπος μεσιτεύεται ἀλλὰ ὁ Θεὸς αὐτὸς σώζει ἡμᾶς, ἰδοὺ γὰρ ὡς ἐν πρώτοις εἴπομέν σοι, ὡς ἀπὸ τῆς γενεᾶς Ἰούδα ὁ Κύριος γίγνεται ἐκ τῆς παρθένου Μαρίας καὶ Λευὶ ἦν Λευίτης, καὶ κατὰ τὸν πρῶτον νόμον ἦν ἱερεύς, ὥστε καθαρίζειν τὰς ἁμαρτίας τοῦ λαοῦ, καὶ διὰ τοῦτο ἦν ἱερεὺς ὅτι ὁ ἄγγελος εἶπε τῷ Λευί, ἐκ σοῦ καὶ ἐξ Ἰούδα ὁ Κύριος φανήσεται τοῖς ἀνθρώποις σώζων καὶ φέρων πᾶν τὸ γένος ἀνθρώπων ἄνευ αἵματος. Ἐννόει γὰρ ὡς οἱ ἄγγελοι τοῦ Θεοῦ ἐν τῇ λατρείᾳ τῷ Θεῷ προσφέρουσιν οὔτε τὸ αἷμα τῶν μόσχων οὔτε τὸ αἷμα τῶν τράγων ἀλλὰ χάριν τῷ Κυρίῳ πέμπουσιν τῆς καθαρᾶς λατρείας. καὶ οὕτως ἡμεῖς οἱ Χριστιανοὶ πέμπουσιν τῷ Κυρίῳ τὸ σῶμα καὶ τὸ αἷμα ὡς καθαρὰν λατρείαν κατὰ τὴν τάξιν τοῦ Μελχισεδέκ. Ἐννόει γὰρ περὶ τούτου ἄλλου καὶ πείθου ὡς ὁ Κύριος ποιεῖ κρίσιν περὶ τούτων τῶν ἀνθρώπων. περὶ ὑμῶν δέ, ὦ ταλαίπωροι, οὐ ποιεῖ κρίσιν ἐν τῷ πυρὶ τῷ ἀσβέστῳ καὶ τῷ σκώληκι ἀκοιμήτῳ καὶ παρασκευάζων ὑμᾶς ὡς πέτρας διασκορπίζων. ἐπεὶ γὰρ τὸν Κύριον προσηλώσατε, καὶ ὁ ἥλιος ἐσβέσθη τότε οὐχ ὁ ἥλιος ἐσβέσθη; ὅτε γὰρ ὑμεῖς τὸν κύριον ἐσταυρώσατε, ὡς τὸ εὐαγγέλιον λέγει, τότε γὰρ σκότος ἦν ἐπὶ πᾶσαν τὴν γῆν ἀπὸ τρίτης ὥρας ἕως ἐννάτης τῶν ὑδάτων ξηραινομένων καὶ τοῦ Ἅιδου αἰχμαλωτιζομένου. λέγε δέ μοι, εἰ ὁ Ἅιδης

ᾐχμαλωτίσθη, εἰ πολέμιοι ὡπλισμένοι εἰς τὸν ῞Ἀδην εἰσῆλθον ἀλλ᾽ ὁ θεὸς αὐτὸς ὅτε ἔκειτο ἐν τῷ μνημείῳ, τότε γὰρ εἰσῆλθεν εἰς τὸν ῞Ἀδην ἐλευθερῶν τὸν ᾽Αδὰμ τὸν πρῶτον κλητὸν ἀπὸ τοῦ δεσμωτηρίου τοῦ ῞Ἀδου, ἦν γὰρ ὁ Κύριος τῆς γῆς καὶ τῆς ἀβύσσου, καὶ ἕνεκα τούτου ἦλθε ὥστε αἰχμαλωτίζειν τὸν ῞Αδην. Εἰ γὰρ ἔπαθεν, ἡ θειότης αὐτοῦ ἦν ἄνευ πάθους.

Καὶ, ἰδού, εἶπεν Λευί, ὅτε ἐγερθέντες ἤλθομεν εἰς Βεθήλ.

After viii. 4 adds:—

τοῦτό ἐστι ἐλαίῳ ἁγίῳ ᾧ χρίονται Χριστιανοὶ στάντες ἐν τῇ ἁγίᾳ κολυμβήθρᾳ βαπτισμῷ. τότε ἁγιάζονται τῷ κυρίῳ καὶ δέχονται τὸν αἰώνιον βίον.

In viii. 5 after ἔλουσέ με ὕδατι καθαρῷ adds:—

τοῦτό ἐστι τῷ τριπλῷ βαπτισμῷ ἐν τῷ ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος.

and after ἄρτον καὶ οἶνον ἅγια ἁγίων adds:—

τοῦτό ἐστι τὴν ἁγίαν εὐχαριστίαν ἐν τῇ ἐκκλησίᾳ τοῦ θεοῦ.

and at close of verse:—

τοῦτό ἐστι τὸ σημεῖον τοῦ ἁγίου βαπτισμοῦ· τοῦτο γὰρ τὸ ἱμάτιον οἱ ἄγγελοι ἐπουράνιοι ἰδόντες ἠγαλλιάσαντο· ἰδόντες γὰρ τοῦτο τὸ ἱμάτιον ταύτην τὴν στολὴν ἔνδοξον νικῶσιν τὰς στρατιὰς τῶν δαιμόνων.

After viii. 6 adds:—

καὶ οὕτως ἐκ χρόνου καὶ οὐκ εἰς ἀεὶ ἐδόθη μοι ἱερατεύειν. τοῦτό ἐστι, ὅτι μόνος ἦν εἰς τοὺς αἰῶνας καὶ εἰς τοὺς αἰῶνας μένει ὁ ᾽Ιησοῦς ὁ θεὸς ἱερατεύειν κατὰ τὴν τάξιν τοῦ Μελχισεδέκ.

After viii. 8 adds:—

τοῦτό ἐστι λόγων εὐαγγελικῶν καὶ ἀποστολικῶν· ἀκούοντες γὰρ οἱ ἅγιοι μάρτυρες ἐγέρθησαν ἐπὶ τὴν στρατιὰν τοῦ πολεμίου.

After viii. 9 adds:—

διὰ τοῦτο γὰρ οἱ μάρτυρες ἐγέρθησαν καὶ ἐστεφανώθησαν ἐν τῇ ὀρθῇ πίστει.

After viii. 12 adds:—

τὶς προσελθὼν ἀλλ᾽ οὐ γενήσεται ὁ λεγόμενος ὑπὸ τοῦ ᾽Ιωάννου τοῦ βαπτιστοῦ, ὅστις ἦν ἀπὸ τῆς γενεᾶς τῶν ἱερέων· ἔσται δὲ ἀπὸ ἄλλης

τινὸς μαθείας, ὅτι ἡ σωτηρία τοῦ κόσμου λέγεται εἶναι ἀπὸ τοῦ Χριστοῦ Ἰησοῦ.

After viii. 19 adds:—

Ἐννόει δέ, ὦ ταλαίπωρε Ἰουδαῖε, ὡς καὶ σοὶ ἐγένετο ἡ ὄψις τοῦ Λευὶ καὶ ἡ ἐνσωμάτωσις καὶ τὸ πάθημα τοῦ υἱοῦ τοῦ Θεοῦ, ἐγὼ σοὶ λέγω.

After πλανῶντες τὸν Ἰσραήλ in x. 2 adds:—

Τί προσδοκᾳς, ὦ Ἰουδαῖε, τίνα δε μένεις ἐρχόμενον τοῦ Λευὶ λέγοντος ὡς οὐκ ἐπιστεύσατε ἐν τῷ σωτῆρι τοῦ κόσμου καὶ πλανῶντες αὐτόν;

After x. 5 adds:—

ὃς γὰρ οὐ προσέχει τοῖς λόγοις μου ὁ Κύριος επ . . . . ται ἐπ' ἐμὲ πῦρ αἰώνιον.

After xix. 12 T. Joseph adds:—

Ἀκούσατε γάρ, Ἰούδαῖοι, ὅτι δηλοῖ τὸ ἐνύπνιον, εἶδε γὰρ δώδεκα ἐλάφους νεμομένους. οὗτοι δὲ ἔλαφοί εἰσι δώδεκα ἀπόστολοι, ἀγγέλλοντες θαύματα ἐν τῷ κόσμῳ, καὶ ἐννέα αὐτῶν, φησί, διεσπάρησαν ἐν ὅλῃ τῇ γῇ, διδάσκοντες καὶ βαπτίζοντες ἐν τῷ ὀνόματι τοῦ πατέρος καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος· ὁμοίως, φησί, οἱ τρεῖς. Οἱ τρεῖς ἐκήρυσσον καὶ ἀπέθανον οὐ λείψαντες τὸ Ἱεροσόλυμα. Ὡς ἡ γραφὴ λέγει, ὡς ὑπὸ τοῦ Ἡρώδου, τοῦ ἀνόμου, Ἰακὼβ ἀδελφὸς τοῦ Ἰωάννου ἐκτάνθη τῷ ξίφει καὶ οὕτως ὁ Στέφανος καλούμενος ὁ πρῶτος τῶν μαρτύρων ὑπὸ τῶν Ἰουδαίων κατεφονεύθη πέτροις, ὅστις ἐκοιμήθη λέγων· Κύριε, μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην, οὐκ οἴδασι γὰρ ὅ τι ποιοῦσιν. Ὁράω, φησί, ὅτι ἐξῆλθε παρθένος ἐξ Ἰούδα, τοῦτό ἐστι ἡ ἁγία παρθένος (ἡ μήτηρ τοῦ Θεοῦ) ἐκ τοῦ γένους τοῦ Ἰούδα ἡ θυγάτηρ τοῦ Ἰωαχίμ, ἔχουσα ἐσθῆτα βυσσίνην. τοῦτο ἐστὶ οὐ μιανθεῖσα οὐδὲ ὑβρισθεῖσα (?), ἀλλὰ καθαρὰ καὶ σφόδρα καθαρὰ ἐξ ἧς ἦλθεν ὁ ἀμνὸς ἄτερ κακίας, τοῦτο ἐστὶν ὁ υἱὸς τοῦ Θεοῦ αἰδήμων, ταπεινὸς ἄνευ λοιδορίας, ἄνευ κακίας ὅλως ἄνευ ἁμαρτίας, καὶ ἐπὶ τῇ ἀριστερᾷ ὥσπερ λέων, φησί, καὶ γὰρ ὁ λόγος τῆς θεότητος αὐτοῦ μέγας καὶ δεινὸς καὶ ἰσχυρὸς καὶ εὔγνωστος, καὶ πάντα τὰ θηρία ὥρμων κατ' αὐτόν, φησί. τοῦτό ἐστι, ὑμεῖς κατάρατοι Ἰουδαῖοι, ἑωρᾶτε τὸν υἱὸν τοῦ Θεοῦ λαμβάνοντα ταπεινὸν ὄψιν, καὶ πάντα τὰ ἄγρια θηρία ὥρμων κατ' αὐτὸν λέγοντες Λαβὲ λαβὲ σταυρώσατε, τὸ αἷμα αὐτοῦ ἐφ' ἡμῖν καὶ ἐπὶ τοῖς τέκνοις ἡμῶν. ἐνίκησεν αὐτούς, φησί, ὁ ἀμνός· τοῦτο ἐστὶ, ὁ υἱὸς τοῦ Θεοῦ ἐξεγέρθη ἀπὸ τῶν νεκρῶν. ὑμεῖς δὲ [ ] τῶν κακῶς πεπραγμένων ἐμνήσθητε καὶ ἀπωλέσατε αὐτὰ εἰς καταπάτησιν· τοῦτό

ἐστι, δώσει ὑμᾶς εἰς δουλείαν εἰς τὰ ἔθνη καὶ ἔσεσθε καταπατούμενοι ἕως τοῦ νῦν ἐν τῇ γῇ ὑμῶν. Καὶ ἔχαιρον, φησί, ἐν αὐτῷ οἱ ἄγγελοι καὶ οἱ ἄνθρωποι, καὶ πᾶσα ἡ γῆ. ὁ Κύριος ὁ Θεὸς ἡμῶν, βασιλεὺς τῶν οὐρανῶν καὶ τῆς γῆς, τὰ ὕψιστα καὶ τὰ νέρτερα εἰς μίαν εὐδαιμονίαν τοῦ εὐλογισμοῦ συναγερεῖ. Ταῦτα δὲ γενήσεται ἐν καιρῷ αὐτῶν. Ἰακὼβ γὰρ ἦν τριῶν καὶ ἑπτὰ χʹ ἐτῶν καὶ υἱὸς τοῦ Θεοῦ ἐγενήθη ἐννέα ἐτῶν καὶ ἐχαρήσαν ἐπ᾽ αὐτῷ ἐν ἐσχάταις ἡμέραις, τοῦτό ἐστι, ἡ ἀρχὴ καὶ τὸ τέλος. Ἐν τῷ πρώτῳ ἦλθεν ἐκ τοῦ μὴ γενέσθαι εἰς τὸ γενέσθαι. περὶ τούτου ἔλεγον οἱ προφῆται. Καὶ ἡμεῖς χαρήσομεν ἐπ᾽ αὐτῷ ἕως τῶν ἐσχάτων ἡμερῶν. ἀλλ᾽ ὑμεῖς, τέκνα μου, φυλάξατε τὰς ἐντολὰς τοῦ Θεοῦ Κυρίου καὶ τιμᾶτε τὸν Ἰούδαν καὶ τὸν Λευί· ὅτι ἐξ αὐτῶν ἀνατελεῖ ὑμῖν ὁ ἀμνὸς τοῦ Θεοῦ, τοῦτό ἐστι, ἀπὸ τῆς γενεᾶς τοῦ Ἰούδα καὶ κατὰ τὴν τάξιν τοῦ Λευὶ τὰ πρωτεῖα λαμβάνων τῇ ἐλεημοσύνῃ σώζων πάντας τοὺς λαοὺς Ἰσραήλ, καὶ ἐνθυμοῦ σὺ Ἰσραήλ, οὐ γὰρ μόνῳ τῷ Ἰσραὴλ ἡ σωτηρία, ἀλλὰ πᾶσι τοῖς ἔθνεσιν. Καὶ γὰρ οὐ μόνῳ τῷ Ἰσραὴλ ἐγένετο ἡ σωτηρία, ἐγένετο ἐκ τῆς ἁγιωτάτης παρθένου, καὶ ἔτραπε πάντα τὰ ἔθνη εἰς σωτηρίαν. καὶ ἐνθυμοῦ ὡς ὁ ἀμνὸς τὴν παρθένον κηρύσσει, καὶ ἡ βασιλεία αὐτοῦ οὐ παρασαλεύσεται εἰς ἀεὶ καὶ εἶπεν Ἰωσήφ. .

After εἰς ἀτιμίαν in x. 8 T. Benj. adds:—

οἱ μὲν θέλοντες εἶναι ἐν τῷ μέλλοντι βίῳ . . . ἀεὶ . . . βάσανον αἰώνιον . . . ἀγαλλιῶντες ἐπὶ τῷ ποιοῦντι τὰ ἀγαθὰ πράγματα, ἢ συνεχῶς ἀτιμάζοντες οὐ μόνον ἀλλὰ καὶ βασανίζοντες, οἳ ἦσαν ἐνθάδε μιαροὶ θεράποντες καὶ οὐ θέλοντες μετανοεῖν πρὶν ἢ ἐνθάδε φεύγειν καὶ ἀφικνεῖσθαι. ὁ σκώληξ γὰρ αὐτῶν οὐ λήγει, εἶπεν ὁ Χριστός— κρῖμα δίκαιον καὶ τὸ πῦρ οὐ σβέννυται.

After xvi. adds:—

Καὶ ἔτι σοι λέγω, Ἰουδαῖε, ἆρ᾽ ἤκουσας Λευὶ λέγοντος τοῖς τέκνοις τῶν τέκνων αὐτοῦ, εἰ γὰρ ἐσταύρωσας Κύριον ὅμως οἰκτείρει καὶ δέχεται τοὺς ἐρχομένους πρὸς αὐτὸν βαπτισθέντας ὕδατι ἐν τῷ ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος καὶ ἐννόει ὅτι οὐκ ἐστί σοι συγγνώμη εἰ μὴ πιστεύεις ἐν αὐτῷ καὶ δέχει τὸν βαπτισμὸν ἐν τῷ ὀνόματι αὐτοῦ. καὶ γὰρ ὁ Θεὸς ὁ Κύριος αὐτὸς εἶπε ἐν τῷ ἁγίῳ εὐαγγελίῳ, εἰ μὴ γενήσεταί τις τῷ ὕδατι καὶ τῷ πνεύματι, οὐκ εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ἀλλα σύ, ὦ Ἰουδαῖε, μὴ ἐννόει περὶ τῶν πρότερον ὅπως μὴ ἀπολλύῃς τὴν ψυχήν σου. Ἀποδέχου τὸν ἅγιον βαπτισμὸν καὶ ἔσει ὡς νεόγονος παῖς ἄνευ φθορᾶς κακίας [ ]. Ἄκουε, ὦ Ἰουδαῖε, τοῦ Λευὶ λέγοντος, περὶ τῆς ἱερατείας τοῦ Κυρίου.

APPENDIX V

RETRANSLATION OF THE SECOND RECENSION (S²) OF THE SLAVONIC VERSION BY PROFESSOR MORFILL[1]

ΔΙΑΘΗΚΗ ΡΟΥΒΗΜ

I. 2. Ἐν τῷ δευτέρῳ μετὰ ταῦτα ἔτει Ῥουβὴμ ὁ πρωτόγονος τοῦ Ἰακὼβ υἱὸς ἀρρωστῶν προσεκάλεσε τοὺς ἀδελφοὺς αὐτοῦ καὶ τὰ τέκνα, 3. καὶ ἐμήκυνε αὐτοῖς λόγον μετανοίας καὶ εἶπε· 6. ἥμαρτον σὺν Βάλλᾳ, τῇ δούλῃ τοῦ πατρός μου, 7. καὶ εἰ μὴ ὁ πατὴρ προσηύξατο τῷ Κυρίῳ ὁ ἄγγελος τοῦ Κυρίου ἔκτεινεν ἄν. 10. Ἐγὼ δὲ ἑπτὰ ἔτη οὐκ ἐγευσάμην τοῦ οἴνου καὶ τοῦ σίκερα καὶ κρέας οὐκ εἰσῆλθε εἰς τὸ στόμα μου ἤδη ἑπτὰ ἔτη διὰ τὴν ἀσέλγειαν.

II. Ἀκούσατε, τέκνα μου, πατρὸς ὑμῶν Ῥουβὴμ ὅσα εἶδον· 2. Ἑπτὰ πνεύματα τῆς πλάνης ἐδόθη κατὰ τοῦ ἀνθρώπου ἀπὸ τοῦ Βελίαρ καὶ αὐτά εἰσι κεφαλὴ τῶν ἔργων τῆς πλάνης, [αὐτὰ δὲ πειράζεται ἕκαστον ἄνθρωπον ἐν παντὶ τῷ βίῳ. οὐ φύσει ἐγγίγνεται ταῦτα τὰ συστήματα]. 3. ἀλλὰ ἐδόθη αὐτῷ εἰς αὔξησιν διὰ τὸ εἶναι ἐν αὐτοῖς πᾶν ἔργον ἀνθρώπου. 4. πρῶτον πνεῦμα ζωῆς, μεθ' ἧς ἡ σύστασις κτίζεται. δεύτερον πνεῦμα ὁράσεως, μεθ' ἧς γίνεται ἐπιθυμία. 5. Τρίτον πνεῦμα ἀκοῆς μεθ' ἧς γίνεται διδασκαλία. Τέταρτον πνεῦμα ὀσφρήσεως, μεθ' ἧς ἐστὶ γεῦσις δεδομένη εἰς συνολκὴν ἀέρος καὶ πνοῆς. 6. Πέμπτον βούλησις, μεθ' ἧς γίνεται γνῶσις. 7. Ἕκτον πνεῦμα γεύσεως μεθ' ἧς γίνεται βρῶσις βρωτῶν καὶ ποτῶν καὶ ἰσχὺς ἐν αὐτοῖς κτίζεται· ὅτι ἐν βρώμασίν ἐστιν ἡ ὑπόστασις τῆς ἰσχύος. 8. Ἕβδομον πνεῦμα σπορᾶς μεθ' ἧς συνεισέρχεται διὰ τῆς φιληδονίας ἡ ἁμαρτία. 9. Διὰ τοῦτο ἔσχατον ἐστὶ τῆς κτίσεως καὶ πρῶτον τῆς νεότητος, ὅτι ἀγνοίας πεπλήρωται καὶ αὐτὴ τὸν νεώτερον ὁδηγεῖ ὡς τυφλὸν ἐπὶ βόθρον καὶ ὡς κτῆνος ἐπὶ κρημνόν. III. Ἐπὶ πᾶσι τούτοις ὄγδοον πνεῦμα τοῦ

[1] In this retranslation the chief and indeed most of the minor additions peculiar to the Slavonic Version are enclosed in square brackets. The text is frequently corrupt and defective, and occasionally, as in the Test. Judah, exhibits a complete inversion of the proper order of the narrative.

ὕπνου ἐστί, μεθ' οὗ ἐκτίσθη ἔκστασις φύσεως καὶ εἰκὼν τοῦ θανάτου. 2. Τούτοις τοῖς πνεύμασι συμμίγνυται τὸ πνεῦμα τῆς πλάνης. 3. Πρῶτον τὸ τῆς πορνείας ἀνθάπτεται τῆς φύσεως. δεύτερον πνεῦμα ἀπληστείας ἐν τῇ γαστρί. 4. Τρίτον πνεῦμα μάχης ἐν τῇ καρδίᾳ καὶ τῇ χολῇ. τέταρτον πνεῦμα ἀρεσκείας καὶ μαγγανείας, ἵνα διὰ περιεργείας ὡραῖος ὀφθῇ [τοῖς δυσκόλως ὁρῶσι]. 5. Πέμπτον πνεῦμα ὑπερηφανείας ἐπαινοῦντος ἑαυτὸν καὶ μεγαλοφρονοῦντος. Ἕκτον πνεῦμα ψεύδους ἐν ἀπωλείᾳ καὶ ἐν φθόνῳ ὥστε πλάττειν λόγους καὶ κρύπτειν ἀπὸ τοῦ γένους καὶ ἀπὸ τῶν οἰκείων. 6. Ἕβδομον πνεῦμα ἀδικίας, μεθ' ἧς κλοπὴ καὶ γρυπίσματα ἵνα ποιήσῃ φιληδονίαν καρδίας αὐτοῦ. Ἡ γὰρ ἀδικία συνεργεῖ τοῖς λοιποῖς πνεύμασι. 7. Ἐπὶ πᾶσι τούτοις τὸ πνεῦμα τοῦ ὕπνου συνάπτεται πλάνῃ καὶ φαντασίᾳ. 8. καὶ οὕτως ἀπόλλυται πᾶς νεώτερος, σκοτίζων τὸν νοῦν αὐτοῦ ἀπὸ τῆς ἀληθείας, καὶ μὴ συνίων ἐν τῷ νόμῳ τοῦ Θεοῦ βαίνειν, μήτε ὑπακούων νουθεσίας πατέρων αὐτοῦ· ὥσπερ κἀγὼ ἔπαθον ἐν τῇ νεότητί μου. 10. καὶ νῦν, τέκνα, μὴ προσέχετε ἐν ὄψει γυναικός. 12. συλλαβοῦσα γὰρ ἡ διάνοιά μου τὴν γυμνότητα τῶν γυναικῶν οὐκ ἔδωκέ μοι εἰρήνην ἕως οὗ ἔπραξα τὸ βδέλυγμα, [καὶ κακὸν ἐνώπιον τοῦ Θεοῦ].

VI. 8. Ἀκούσατε, τέκνα μου, Λευΐ, ὡς αὐτὸς συνίησι τὸν νόμον τοῦ Κυρίου καὶ διαστελεῖ ὑμᾶς καὶ προσοίσει θυσίας, ὑπὲρ παντὸς Ἰσραήλ, μέχρι τελειώσεως χρόνων ἀρχιερέως Χριστοῦ, ὃν εἶπε Κύριος.

[Ἐννόει, Ἰουδαῖε, ὡς εὖ δοκιμάζει Ῥουβὴμ Χριστὸν εἶναι ἀρχιερέα ὅστις ὑπὲρ πάντων ἐγεύσατο τοῦ θανάτου.] 11. ἀλλὰ Λευῒ ἦν ἐξ Ἰουδαίων ὃν ἐξελέξατο ὁ Θεὸς ὥστε κρατεῖν παντὸς τοῦ λαοῦ καὶ προσκυνεῖν τῷ σπέρματι αὐτοῦ, ὅτι ὑπὲρ ὑμῶν θανεῖται ἐν πολέμοις ὁρατοῖς καὶ ἀοράτοις. [ἐννόει δὲ σύ, τί τὸ ὁ πόλεμος ὁ ἀόρατος, ἐν γὰρ ἀοράτῳ οὐδεὶς τῶν θνητῶν δύναται ὠφέλειαν ἑαυτῷ προφέρειν. πῶς γὰρ δύναται ὠφελεῖν, μὴ ὁρῶν τὸ ἀόρατον; διάβολος γὰρ ἔτι μαχεῖται τῇ κλήσει τοῦ Θεοῦ ὑπὸ τούτου ἐκ γένους Ἰούδα γεννηθέντος νικηθήσεται ὁ διάβολος. ἀκούσατε καὶ ἐννοεῖτε ὃ ἔλεξε, καὶ ὁ Κύριος ὁ αἰώνιος ἔσται σὺν ὑμῖν. Ὡς τῷ Ῥουβὴμ ἔδοξεν ὅτι γίγνεται ὁ αἰώνιος Κύριος ἐξ Ἰούδα. ὁ γὰρ θνητὸς ὢν διὰ τοὺς αἰῶνας καὶ ἕως τοῦ διαλύεσθαι τὸν κόσμον ζήσεται εἰς τοὺς αἰῶνας.] VII. 1, 2. Ταῦτα λέξας ἀπέθανεν ὁ Ῥουβήμ, πρωτόγονος τοῦ Ἰακώβ. ἔζη δὲ 125 ἔτη καὶ ἀπέθανεν.

ΔΙΑΘΗΚΗ ΣΥΜΕΩΝ

Ἦν δὲ ὁ Συμεὼν ὁ δεύτερος υἱὸς τοῦ Ἰακώβ, καὶ ἡμέρας τῆς τελευτῆς προσερχομένης ἐκάλεσε υἱοὺς καὶ ἀδελφούς. εἶτα ἐμήκυνε τὸν λόγον αὐτοῖς. II. 5. ἀπὸ ὑψίστου ἡ ἀνδρεία δέδοται τῷ ἀνθρώπῳ ἐν ψυχαῖς

καὶ ἐν σώμασι. 6. *ἐζήλωσα τὸν Ἰωσήφ, τὸν ἐμὸν ἀδελφόν,* 7. *καὶ ὁ Σατανᾶς ὁ ἄρχων τῆς πλάνης ἀπέστειλε τὸ πνεῦμα τοῦ ζήλου, ἐτύφλωσέ μου τὸν νοῦν, καὶ ἐζήτησα κτείνειν τὸν Ἰωσήφ.* 8. *ἀλλὰ ὁ Θεὸς αὐτοῦ καὶ ὁ Θεὸς τοῦ πατέρος ἐμοῦ ἐρρύσατο αὐτὸν ἐκ τῶν χειρῶν μου.* 12. *καὶ ὁ Θεὸς οὐκ εἴασέ με ταύτην τὴν ἀνομίαν ἐργάζεσθαι.*

III. *Καὶ νῦν, τέκνα, φυλάξασθε ἀπὸ τοῦ πνεύματος τῆς πλάνης, ὃ διεγείρει τὸν φθόνον.* 2. *καὶ γὰρ ὁ φθόνος, εἰσελθὼν ἀπὸ τοῦ Βελίαρ κυριεύει πάσης τῆς διανοίας τοῦ ἀνθρώπου καὶ οὐκ ἀφίησιν αὐτὸν εὐφραίνεσθαι.* 3. *πάντοτε ὑποβάλλει ἀνελεῖν τὸν φθονούμενον, καὶ αὐτὸς (ὁ φθονούμενος) πάντοτε ἀνθεῖ [ἐν τῷ φόβῳ τοῦ Κυρίου] ὁ δὲ φθονῶν [μένει ἄνευ ἡσυχίας, φθόνος γὰρ ψυχὴν τεταραγμένον ποιεῖ καὶ σῶμα ἐκπλήξεσιν] μαραίνεται.* IV. 8. *Καὶ φθόνος ὀργὴν καὶ πόλεμον γεννᾷ καὶ εἰς αἵματα ἡγεῖται καὶ ἀφαιρεῖ τὸν ὕπνον καὶ κλόνον παρέχει τῇ ψυχῇ. [ἐννόει δὲ διανοίᾳ ὡς θεῖον πρᾶγμα ὁ ἄνθρωπος, ἀλλὰ νῦν ὅταν πνεῦμα ἐχθρὸν εἰσέρχηται ἀναγκάζει κατ' αὐτὸν δρᾶν τι.]* 9. *καὶ ἐν πνεύματι πονηρῷ τὴν ψυχὴν αὐτοῦ βασανίζει καὶ προφέρει φόβον τῷ σώματι [καὶ στάσιν εἰσφέρει]. καὶ γὰρ πνεῦμα ἐχθρὸν ἐγχεῖ τὸν ἰόν αὐτοῦ. [ὥστε μὴ μέμνησθαι τοῦ ἐλέους ἐγὼ δὲ ἐννόησα καὶ]* III. 4. *ἐκάκωσα ἐν νηστείᾳ τὴν ψυχήν μου, καὶ ἔγνων ὅτι ἡ μέμψις τοῦ φθόνου γίνεται σὺν τῷ φόβῳ τοῦ Θεοῦ.*

['Αλλ' ἐπεὶ ὁ ἀδελφὸς Ἰωσὴφ ἦν ἐν Αἰγύπτῳ ἠδύνατο τιμωρεῖσθαι διὰ τὸ ἐμὸν πρᾶγμα ἀνόσιον] IV. 4. *Ἰωσὴφ δὲ ἀδελφὸς ἡμῶν ἦν ἀνὴρ ἀγαθὸς καὶ οὐκ ἐμνησικάκησέ μοι [ὡς κατ' αὐτοῦ ἥμαρτον, ἀλλὰ ἐνοήσατο περὶ ἡμῶν, ὡς ταῦτα βουλῇ Θεοῦ πέπρακται, καὶ ἔλεγε πάντα τὰ ἄλλα κατὰ τάξιν καὶ τούτους τοὺς λόγους προσέθηκε].*

V. 4. *ἑώρακα γὰρ ἐν χαρακτῆρι γραφῆς Ἐνώχ, ὅτι υἱοὶ ὑμῶν μεθ' ὑμῶν ἐν πορνείᾳ φθαρήσονται, [τοῦτό ἐστι, οὐκ εἰδότες τὸν υἱὸν τοῦ Θεοῦ διαφθειρόμενοι ἐν τοῖς ἔθνεσιν], καὶ ἐν Λευῒ ἀδικήσουσιν. [τοῦτό ἐστι, Ἰησοῦν Χριστὸν ἱερέα κατὰ τὸν Λευῒ ὃν οἱ Ἰουδαῖοι] ῥομφαίᾳ [διετρύπησαν].* 5. *ἀλλ' οὐ δύνανται πρὸς Λευΐ, ὅτι πόλεμον Κυρίου πολεμεῖ, [ἐννόει δέ, Ἰουδαῖε, ὁ πόλεμος τοῦ Θεοῦ τι σημαίνει. καὶ οὕτως ἀντικατέστης τῷ Κυρίῳ, καὶ τῷ σταυρῷ προσήλωσας. κατὰ τὸ θέλημα τοῦ φρουροῦντος σφραγίσαντες ἐν τῷ τάφῳ κατέθηκατε, ἀλλὰ καίπερ ἔχων τὴν σφραγῖδα διασεσωμένην, ἀνέστη ἐκ τοῦ τάφου ἄνευ διαφθορᾶς, ὡς εἶπε, οὐκ ἠδύναντο καὶ οὐ δύνανται δεσμεύειν τὸν Θεόν, καίπερ σφραγίσαντες τὸν τάφον, ἀλλὰ]* 6. *καθὼς καὶ Ἰακὼβ προφητεύων ἐν εὐλογίαις, [καὶ οὐκ εὐλόγησε τὰ ἔθνη, καὶ Συμεὼν προσέθηκε λέγειν τοῖς υἱοῖς].* VI. 1. *ἰδοὺ εἴρηκα ὑμῖν πάντα, ὅπως δικαιωθῶ ἀπὸ τῆς ἁμαρτίας τῶν ψυχῶν ὑμῶν [ἰδοὺ Συμεὼν προ-*

φητεύει· καὶ λέγει τὴν ἔλευσιν τοῦ Χριστοῦ, καὶ τούτῳ καθαίρει τὴν ψυχὴν ἐκ τῶν ἀνόμων πράξεων τοῦ Ἑβραϊκοῦ γένους εἴπερ ἀφαιρήσετε φθόνον καὶ μεγαλοφροσύνην καὶ ἐπολέμησε Συμεὼν τοῖς υἱοῖς αὐτοῦ ὥστε ἀποτρέπειν αὐτοὺς ἀπὸ φθόνου καὶ μεγαλοφροσύνης, ἀλλ' οὐκ ἠδύνατο τότε πολεμεῖν, καὶ γὰρ Ἰουδαῖοι τότε προσεκαίοντο φθόνῳ καὶ μεγαλοφροσύνῃ, ἀφ' ἧς δεσμεύοντες τὸν Ἰησοῦν προσέφερον αὐτὸν τῷ Πιλάτῳ εἰς τὸ βουλευτήριον. Πιλάτος δὲ οὐχ εὑρίσκει ἁμαρτίαν ἐν αὐτῷ. Καὶ Συμεὼν εἶπεν αὐτοῖς] 2. *εἰ ἀποκλίνεσθε ἀπὸ φθόνου καὶ σκληροτραχηλίας, καὶ ὀστᾶ μου ὡς ῥόδον ἀνθήσει ἐν Ἰσραὴλ καὶ ὡς κρίνον ἡ σάρξ μου ἐν Ἰακώβ, καὶ ἔσται ἡ ὀσμή μου θαυμάσιος καὶ πληθυνθήσεται ὡς κέδροι ἅγιαι.*

[Ποῦ γὰρ κέδρον ἁγίαν λέγει ἢ ποῦ τὸ πρότερον δένδρον ἁγιάζεται, ἀλλ' οἱ μεγάλοι πατριάρχαι εἶδον τοῖς ὀφθαλμοῖς τῆς διανοίας καθὼς ἦν τῷ Ἰησοῦ τῷ υἱῷ τοῦ Θεοῦ κυπαρίσσῳ καὶ πεύκῃ καὶ κέδρῳ σταυροῦσθαι καὶ ἕνεκα τούτου ἡ ἁγία κέδρος ἔννοιαν ἔχει ἀπ' ἐμοῦ καὶ ἔσται εἰς ἀεὶ προφητεία καὶ ἀπὸ Χριστοῦ ἕως τοῦ χρόνου πεπληρωμένου] ἀποβλαστήματα αὐτῶν [εἰς μακρὸν χρόνον φύσεται, τοῦτό ἐστι, ὄνομα Χριστοῦ ἐκταθήσεται εἰς πάντα τὰ ἔθνη]. 5. *καὶ τότε σημεῖα δοξάζεται ὅταν ὁ Κύριος ὁ ὕψιστος Θεὸς φανεῖται ἐπὶ τῇ γῇ, ὥσπερ ἄνθρωπος σώζων τὸν Ἀδάμ. [Ἰδού, ὡς ὁ Ἀδὰμ σώζεται, ὥσπερ Ἀδὰμ ἦν ὁ πρῶτος ἄνθρωπος, καὶ ἔπεσε παραβαίνων τὴν ἐντολὴν τοῦ Θεοῦ, ἕνεκα τούτου, ὁ Θεὸς ἄνθρωπος ἐγένετο, λαβὼν σάρκα ἀπὸ παρθένου σώζει σὺν αὐτῷ καὶ τὴν φύσιν καὶ τοὺς ἀνθρώπους, καὶ ἐκφέρει τὸν Ἀδὰμ καὶ δίδωσι αὐτῷ πάντα τὰ πνεύματα τῆς πλάνης εἰς τὸ κολάζειν καὶ ἄνθρωποι ἄρξονται κρατεῖν τῶν πονηρῶν πνευμάτων. καὶ ἐπὶ τῇ ἀναλήψει ὁ Κύριος ἀπέπεμψε τὸ ἅγιον πνεῦμα τοῖς ἁγίοις ἀποστόλοις καὶ ἔδωκεν αὐτοῖς δύναμιν καὶ κράτος τοῖς λόγοις τοῦ Κυρίου τὰ πνεύματα τῆς πλάνης ἐξήλασαν, καὶ ἡμεῖς εἰς ταύτην τὴν ἡμέραν τὰ ὀστᾶ τῶν ἁγίων ἔχομεν τῷ ἔργῳ τοῦ ἁγίου πνεύματος].* 6. *τὰ πνεύματα τὰ ἀκάθαρτα ἀφανισθήσεται, [ὡς ὁ καπνὸς]* 7. *καὶ τότε ἔσονται εὐλογίαι τοῦ ὑψίστου περὶ τῶν σημείων αὐτοῦ, ὡς εἶπεν ὁ Θεὸς λαβὼν τὸ σῶμα καὶ συνεσθίων ἀνθρώποις, σώζειν τὸν ἄνθρωπον.*

VII. 1. *Καὶ νῦν, τέκνα μου, ἐν Λευὶ καὶ ἐν Ἰούδᾳ λυτρωθήσεσθε καὶ μὴ ἐπαίρεσθε ἐπὶ τὰς δύο φυλὰς ταύτας, ὅτι ἐξ αὐτῶν ἀνατελεῖ ὑμῖν τὸ σωτήριον τοῦ Θεοῦ.* 2. *Ἀναστήσει γὰρ Κύριος ἐκ τοῦ Λευὶ ὡς ἀρχιερέα, καὶ ἐκ τοῦ Ἰούδα ὡς βασιλέα καὶ ἄνθρωπον, οὕτως σώσει πάντα τὰ ἔθνη καὶ τὸ γένος τοῦ Ἰσραήλ. [Καὶ τότε πολλοὶ Ἰσραηλῖται σώζονται καὶ ἄλλοι ἀφιερώθησαν ἄνευ ἀριθμοῦ πιστεύοντες τῷ Θεῷ, ἐξ αὐτῶν καὶ τῶν μεγάλων ἀποστόλων ἦσαν 12 καὶ 70 μαθηταί. Ὑμεῖς*

δὲ ἄθλιοι ἐστὲ πρὸς ὕβριν καὶ ὄνειδος καὶ ἐστὲ παράδειγμα πᾶσι τοῖς ἔθνεσι]. 3. Διὰ τοῦτο ταῦτα ἐντέλλομαι ὑμῖν, ἵνα καὶ ὑμεῖς ἐντείλησθε τοῖς τέκνοις ὑμῶν ὅπως φυλάξωσιν αὐτὰ εἰς τὰς γένεας αὐτῶν.

VIII. καὶ ταῦτα συνετέλεσεν Συμεὼν τοῖς υἱοῖς αὐτοῦ ζήσας ἑκατὸν εἴκοσι ἐτῶν. 2. καὶ ἔθηκαν τὰ ὀστᾶ αὐτοῦ ἐν θήκῃ ξύλων ἀσήπτων ὡς ἀναγαγεῖν τὰ ὀστᾶ αὐτοῦ ἐν Χεβρὼν ἐκέλευσε. καὶ ἀνήνεγκαν αὐτὰ ἐν πολέμῳ Αἰγυπτίων κρυφῇ.

ΔΙΑΘΗΚΗ ΛΕΥΙ

I. 1, 2. Καὶ τότε Λευὶ ὁ τρίτος υἱὸς Ἰακὼβ υἱὸς Λέας, ἐκάλεσεν αὐτοὺς πρὸς ἑαυτὸν [ὥστε διδάσκειν αὐτοὺς τὰς περὶ ἱερωσύνης ὁράσεις, καὶ περὶ τῆς προόψεως τοῦ λόγου] πρὶν ἀποθανεῖν.

II. Ἐγὼ Λευὶ ἐν ἀγαλλιάσει ἠρξάμην καὶ ἐγενόμην, [καὶ ἀνεφυσάμην ἐν δόμῳ τοῦ πατρός μου] καὶ μετὰ ταῦτα ἦλθον σὺν τῷ πατρὶ εἰς Σίκιμα. 2. Ἤμην δὲ νέος, ὡσεὶ ἐτῶν εἴκοσι, ὅτε ἐποίησα μετὰ Συμεὼν τὴν ἐκδίκησιν τῆς ἀδελφῆς ἡμῶν Δίνας. 3. Ὡς δὲ ἐποίμαινον ἐν Ἀβελμαούλ, πνεῦμα συνέσεως Κυρίου ἦλθεν ἐπ' ἐμέ, καὶ πάντας ἑώρων ἀνθρώπους ἀφανίσαντας τὴν ὁδὸν αὐτῶν καὶ ὅτι ὡς τεῖχος ᾠκοδόμησαν τὴν ἀδικίαν καὶ ἐπὶ πύργους ἡ ἀνομία κάθηται. 4. καὶ ἐλυπούμην περὶ τοῦ γένους τῶν ἀνθρώπων, καὶ ηὐξάμην Κυρίῳ, ὅπως σωθῶσιν. 5. Τότε ἐπέπεσεν ἐπ' ἐμὲ ὕπνος, καὶ ἐθεασάμην ὄρος ὑψηλόν· τοῦτο ὄρος Ἄσπιδος ἐν Ἀβελμαούλ. 6. καὶ ἰδοὺ ἠνεῴχθησαν οἱ οὐρανοὶ καὶ ἄγγελος Θεοῦ εἶπε πρός με· Λευὶ εἴσελθε. 7. καὶ εἰσῆλθον ἐκ τοῦ πρώτου οὐρανοῦ εἰς τὸν δεύτερον, καὶ εἶδον ἐκεῖ ὕδωρ κρεμάμενον ἀνάμεσον τούτου κἀκείνου. 8. καὶ εἶδον τρίτον οὐρανὸν πολὺ φωτεινότερον παρὰ τοὺς δύο, καὶ γὰρ ὕψος ἦν ἐν αὐτῷ ἄπειρον. 9. καὶ εἶπον τῷ ἀγγέλῳ, διατί οὗτος; καὶ εἶπεν ὁ ἄγγελος πρός με, Μὴ θαύμαζε ἐπὶ τούτοις, ἄλλους γὰρ οὐρανοὺς ὄψει, [οἳ εἰσὶ πλανῆται καὶ οἳ καλοῦνται ζῶναι τέσσαρες] φαιδρότεροι καὶ δεινότεροι τούτων, 10. ὅτε ἀνέλθῃς ἐκεῖ. ὅτι σύνεγγυς Κυρίου στήσῃ καὶ λειτουργὸς αὐτοῦ ἔσῃ, καὶ μυστήρια αὐτοῦ ἐξαγγελεῖς τοῖς ἀνθρώποις, καὶ περὶ τοῦ μέλλοντος λυτροῦσθαι τὸν Ἰσραὴλ κηρύξεις· 11. καὶ περὶ Ἰούδα δείξει Κύριος ἐν ἀνθρώποις σώζων ἐν αὐτῷ πᾶν γένος ἀνθρώπων.

III. Καὶ εἶπέ μοι, ἄκουσον, καὶ γὰρ τῶν ἑπτὰ οὐρανῶν ὁ κατώτερος διὰ τοῦτο στυγνότερός ἐστιν, ὅτι ὁρᾷ πάσας τὰς ἀδικίας ἀνθρώπων. 2. ὁ δεύτερος ἔχει πῦρ, χιόνα, κρύσταλλον ἕτοιμα εἰς ἡμέραν προστάγματος Κυρίου, ἐν τῇ δικαιοκρισίᾳ τοῦ Θεοῦ. ἐν αὐτῷ εἰσὶ πάντα τὰ πνεύματα πεμπόμενα εἰς ἐκδίκησιν τῶν ἀνθρώπων. 3. Ἐν τῷ τρίτῳ εἰσὶν αἱ δυνάμεις τοῦ συντάγματος τῆς προσβολῆς ὥστε ἐν

ἡμέρᾳ κρίσεως ποιῆσαι ἐκδίκησιν ἐν τοῖς πνεύμασι τῆς πλάνης καὶ τοῦ Βελίαρ. οἱ δὲ εἰς τὸν τέταρτον ἐπάνω τούτων ἅγιοι εἰσίν, 4. καὶ ἐν τῷ ἀνωτέρῳ τῶν πάντων καταλύει ἡ μεγάλη δόξα ἐν ἁγίῳ ἁγίων, ὑπεράνω πάσης ἁγιότητος. 5. Ἐν τῷ ὑπ' αὐτοῖς οἱ ἄγγελοί εἰσι τοῦ προσώπου Κυρίου, οἱ λειτουργοῦντες καὶ ἐξιλασκόμενοι πρὸς Κύριον ἐπὶ πάσαις ταῖς ἀγνοίαις τῶν δικαίων. 6. προσφέρουσι δὲ Κυρίῳ ὀσμὴν εὐωδίας λογικήν, καὶ ἀναίμακτον προσφοράν. 7. Ἐν δὲ τῷ ὑποκάτω εἰσὶν οἱ ἄγγελοι οἱ φέροντες τὰς ἀποκρίσεις τοῖς ἀγγέλοις τοῦ προσώπου Κυρίου. 8. Ἐν δὲ τῷ ὑπ' αὐτοῖς εἰσὶ θρόνοι τῆς ἐξουσίας, ἐν ᾧ ὕμνους ἀεὶ τῷ Θεῷ προσφέρουσιν. 9. ὅταν οὖν ἐπιβλέψῃ Κύριος ἐφ' ἡμᾶς πάντες ἡμεῖς σαλευόμεθα, καὶ οἱ οὐρανοὶ καὶ ἡ γῆ ἐξ ἀβύσσου τῆς μεγαλωσύνης αὐτοῦ. 10. οἱ δὲ υἱοὶ τῶν ἀνθρώπων ἐπὶ τούτοις ἀναισθητοῦντες ἁμαρτάνουσι, καὶ παροργίζουσι τὸν Ὕψιστον.

IV. Νῦν οὖν γινώσκετε, ὅτι ποιήσει Κύριος κρίσιν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων, ὥσπερ τῶν πετρῶν σχιζομένων καὶ τοῦ ἡλίου σβεννυμένου καὶ τῶν ὑδάτων ξηραινομένων καὶ τοῦ ᾅδου σκυλευομένου ἐπὶ τῷ πάθει τοῦ ὑψίστου, οἱ ἄνθρωποι ἀπιστοῦντες ἐπιμενοῦσιν ἐν ταῖς ἀδικίαις. διὰ τοῦτο ἐν κολάσει κριθήσονται. 2. καὶ γὰρ ὁ ὕψιστος (εἰσήκουσε) τῆς προσευχῆς σου, τοῦ διελεῖν σε ἀπὸ τῆς ἀδικίας καὶ γενέσθαι αὐτῷ υἱὸν καὶ θεράποντα καὶ λειτουργόν. 3. φῶς γνώσεως φωτεινὸν φωτιεῖς ἐν Ἰακώβ, καὶ ὡς ὁ ἥλιος ἔσῃ παντὶ σπέρματι ἐν Ἰσραήλ. 4. καὶ δοθήσεταί σοι εὐλογία καὶ παντὶ σπέρματί σου, ἕως ἐπισκέψηται Κύριος πάντα τὰ ἔθνη ἐν σπλάγχνοις υἱοῦ αὐτοῦ ἕως αἰῶνος. πλὴν οἱ υἱοί σου ἐπιβαλοῦσι χεῖρας ἐπ' αὐτόν, τοῦ κακῶσαι αὐτόν, 5. καὶ διὰ τοῦτο δώσεταί σοι βουλὴ καὶ συνετίσαι τοὺς υἱούς σου περὶ αὐτοῦ, 6. ὅτι ὁ εὐλογῶν αὐτὸν εὐλογημένος ἔσται, οἱ δὲ καταρώμενοι αὐτὸν ἀπυλοῦνται.

[Καὶ οὕτως Λευὶ προσέθηκε ταύτην τὴν παραίνεσιν τοῖς υἱοῖς αὐτοῦ.] V. καὶ ἤνοιξέ μοι ὁ ἄγγελος τὰς πύλας τοῦ οὐρανοῦ καὶ εἶδον τὸν ναὸν τὸν ἅγιον. καὶ ἐπὶ θρόνου δόξης τὸν Ὕψιστον, 2. καὶ εἶπέ μοι· Λευὶ σοὶ δέδωκα τὰς εὐλογίας ἀξιώματος ἕως οὗ ἐλθὼν παροικήσω ἐμμέσῳ τοῦ Ἰσραήλ. 3. Τότε ὁ ἄγγελος ἤγαγέ με ἐπὶ τὴν γῆν καὶ ἔδωκέ μοι ὅπλον καὶ ῥομφαίαν καὶ εἶπε, ποίησον ἐκδίκησιν ἐν Συχὲμ ὑπὲρ Δίνας, κἀγὼ ἔσομαι μετὰ σοῦ ὅτι Κύριος ἀπέσταλκέ με. 7. καὶ τότε ὡς ἐξ ὕπνου ἐγερθεὶς εὐλόγησα τὸν Κύριον. 4. Καὶ συνετέλεσα τῷ καιρῷ ἐκείνῳ τοὺς υἱοὺς Ἔμμωρ, VI. 3. καὶ ἔπειτα σὺν τῷ Συμεὼν ἐζήλωσα ἐν τῇ ἀνομίᾳ ἣν ἐποίησαν ἐν Ἰσραήλ, 4. καὶ ἀνεῖλον τὸν Συχὲμ καὶ Συμεὼν τὸν Ἐμμὼρ 6. καὶ ὁ πατὴρ ἡμῶν ἀκούσας ὅσα παρενόμησαν

ἐχαλέπαινε ἐν ἡμῖν VII. 1. καὶ εἶπον τῷ πατρί μου, Κύριε Ἰακὼβ πάτερ, μὴ ὀργίζου. 3. καὶ γὰρ ἐλυμαίνοντο τὴν Δίνην ἡμῶν. [καὶ ἕνεκα τούτου ὁ χόλος τοῦ Θεοῦ ἐξῆλθε κατ' αὐτῶν καὶ ὁ ἄγγελος τοῦ κρατεροῦ ἐβοήθησεν ἐμοί, ἐννόει, Ἰουδαῖε, ταύτην τὴν ἔννοιαν καὶ ἔθιζε σεαυτὸν πρὸς τὴν ὄψιν, ἣν ἐδήλωσέ σοι ὁ Λευὶ ὁ εὐλογημένος ὡς ἐρώτησε ὁ Λευὶ ὁ εὐλογημένος τὸν ἄγγελον θαύμασας τὰ ἐπουράνια, ἄγγελος εἶπεν αὐτῷ πλησίον τῷ Κυρίῳ στήσει καὶ θεράπων αὐτῷ ἔσει καὶ τοῖς ἀνθρώποις τὰ μυστήρια ἀγγελεῖς καὶ προφητεύσεις περὶ τοῦ μέλλοντος σώζειν τὸν Ἰσραὴλ καὶ οὕτως οὐκ ἐννοεῖς, ὦ Ἰουδαῖε, καίπερ τοῦ ἀγγέλου τοῦ Θεοῦ προφητεύοντος τοῖς προγόνοις σου περὶ τῆς σωτηρίας τοῦ Ἰσραήλ, ὡς ἐκ σοῦ φανήσεται περὶ Ἰούδου ὁ Κύριος τοῖς ἀνθρώποις, σώζων, ὡς εἶπε δι' ἑαυτὸν πᾶν τὸ γένος τῶν ἀνθρώπων. Ἐννόει, ἄθλιε, ὅτι οὔτε ἄγγελος οὔτε πρέσβυς ἀλλ' ὁ Θεὸς αὐτὸς ἔσωσεν ἡμᾶς. Τόδε γὰρ ἐν πρώτοις ἐλέξαμέν σοι ὅτι ἐκ γενεᾶς τῶν Ἰουδαίων ἐγένετο ὁ Κύριος ἐκ Μαρίας παρθένου, ὧν ἱερεὺς κατὰ τὸν Λευί, ὡς γὰρ κατὰ τὴν πρώτην ἐντολὴν ἦν ἱερεὺς ἵνα καθαρίσῃ τὰς τοῦ λαοῦ ἁμαρτίας, ἕνεκα τούτου ἱερεὺς ἦν ὁ Κύριος, περὶ οὗ ἔλεξεν ὁ ἄγγελος τῷ Λευί· εἶπον περὶ σοῦ καὶ περὶ τοῦ Ἰούδου ὅτι Κύριος φανήσεται ἀνθρώποις, σώζων δι' ἑαυτὸν πᾶν τὸ γένος τῶν ἀνθρώπων ἄνευ αἵματος, ἐννοοῦντες προσφορὰν ὅτι οἱ ἄγγελοι θρησκείαν προφέρουσι τῷ Κυρίῳ οὐκ ἐξ αἵματος μόσχων ἢ αἵματος τράγων ἀλλ' εὐχαριστίαν τῷ Κυρίῳ καὶ καθαρὰν θρησκείαν προφέρουσιν, καὶ οὕτως ἡμεῖς Χριστιανοὶ τὸ σῶμα καὶ τὸ αἷμα καθαρὰν θρησκείαν κατὰ τὴν τάξιν τοῦ Μελχισεδὲκ προφέρομεν. Ἐννόει δὲ νῦν περὶ τούτου, νῦν πάρεστι ὁρᾶν ὡς ὁ Θεὸς ποιεῖ κρίσιν περὶ τῶν υἱῶν τοῦ ἀνθρώπου, περὶ ὑμῶν, ὦ ἄθλιοι, οὐ ποιεῖ κρίσιν ὁ Θεὸς εἰς τὸ πῦρ τὸ ἄσβεστον καὶ εἰς τὸν σκώληκα ὃς οὐ τελευτᾷ καὶ ἑτοιμάζων ὑμῖν λίθον τοῦ προσκόμματος ὅτε προσηλώσατε τὸν Θεὸν τῆς δόξης ἐπὶ τῷ σταυρῷ καὶ ὁ ἥλιος ἐξέλειψε, καὶ γὰρ οὐ τότε ὁ ἥλιος ἐξέλειψε, ἡνίκα τὸν Κύριον ἐπὶ σταυρῷ ἐσταυρώσατε; ὡς τὸ ἅγιον εὐαγγέλιον λέγει. τότε γὰρ ἦν σκότος ἐπὶ πάσῃ τῇ γῇ ἀπὸ τῆς τρίτης ὥρας ἕως τῆς ἐννάτης ὑδάτων ξηραινομένων καὶ τοῦ ᾍδου αἰχμαλωτιζομένου. εἶπε γάρ μοι, εἰ ὁ ᾍδης αἰχμαλωτίσθη στρατιῶται ὡπλισμένοι εἰς τὸν ᾍδην εἰσῆλθον, ἀλλὰ καὶ ὁ Κύριος κείμενος ἐν τῷ μνημείῳ, τότε εἰσῆλθεν εἰς τὸν ᾍδην. λύει τὸν πρωτογεννηθέντα Ἀδὰμ ἐκ δεσμωτηρίου, ὅτι αὐτὸς Κύριος ἐστι τῶν οὐρανῶν καὶ τῆς γῆς καὶ τῶν κάτω, καὶ διὰ τοῦτο ἦλθεν ὥστε αἰχμαλωτίζειν τὸν ᾍδην. καὶ ἔτι ἔπαθεν, καὶ τὸ θεῖον [μέρος] αὐτοῦ ἦν ἄνευ πάθους, καὶ γὰρ τῷ αὐτοῦ πάθει ἔδωκεν ἀπάθειαν τῷ γένει τῶν ἀνθρώπων. Ἄνθρωποι οὐκ εἰδότες ἐν ἀδικίᾳ μενοῦσιν,

ὑμεῖς γὰρ οἱ οὐκ ἔννοιαν ἔχοντες ταλαιπώρῳ ἐν ἀδικίᾳ μένετε καὶ ἕνεκα τούτου κατακρίνεσθε ἐν βασάνοις, καὶ ἤκουσεν ὁ ὕψιστος τὴν εὐχήν, καὶ ἀποτρέπου ἀπὸ τῆς πονηρίας καὶ γένου ὁ υἱὸς αὐτοῦ καὶ θεράπων, ἐννόει γὰρ ὡς τὸ πρόσθεν ὁ υἱὸς τοῦ Θεοῦ ἦν καὶ ὑπηρέτει πρὸ προσώπου αὐτοῦ. καὶ δώσει σοι τὴν εὐλογίαν καὶ παντὶ τῷ σπέρματί σου, ἕως ἂν ὁ Κύριος ἐπισκέψηται πάντα τὰ ἔθνη καὶ (πέμψει) τὸν υἱὸν αὐτοῦ εἰς ἀεὶ σὺν ἐλεημοσύνῃ. ὡς ὑμεῖς, ὦ ταλαίπωροι, ἐπεβάλετε τὰς χεῖρας καὶ ἐκακώσατε τὸν υἱὸν τοῦ Θεοῦ καὶ ἕνεκα τούτου ἔννοια δοθήσεται ὑμῖν ὥστε γνωρίζειν τοὺς υἱοὺς περὶ τούτου, ὡς ὁ εὐλογίζων αὐτὸν εὐλογήσεται καὶ ὁ καταρώμενος ἐξολοθρευθήσεται. καὶ οὕτως μέμνησθε περὶ τούτου, τίς ἐστι, εὐλογῶν τὸν υἱὸν τοῦ Θεοῦ καὶ πιστεύοντες ἐν αὐτῷ ἐν τῇ ἀληθείᾳ, ἡμεῖς γὰρ οἱ Χριστιανοὶ προεκυνήσαμεν αὐτῷ, ὑμεῖς δὲ ἐσταυρώσατε, καὶ οὕτως ἐν ἀληθείᾳ ἐποιήσατε καθ' ὑμῶν αὐτῶν τὸν ὄλεθρον. καὶ ἀπόλλυσθε ὡς μικρόν τι μέρος διασκορπισθέντες ἐν τῇ οἰκουμένῃ. καὶ τοῦτο τὸ μέρος οὐκ ὀλίγον λαμβάνει βάρος καὶ λύπην καὶ κάκωσιν. Ἐννόει δὲ τὸ λεχθὲν τῷ Λευὶ ἐν τοῖς οὐρανοῖς· ἔδωκά σοι τὴν εὐλογίαν τῆς καθαρότητος, ἕως ἐλθὼν παροικῶ ἐν τῷ Ἰσραήλ, ἀλλ' ὑμεῖς, ὦ ταλαίπωροι, οὐκ ἐννοεῖτε ὅτι ἐλεύσεται ὁ Κύριος σώζειν τὸν Ἰσραήλ, εἰ καὶ ἐβλασφημήσατε βλασφημίᾳ τὸν Κύριον, καὶ τούτου χάριν ἡμεῖς ἄλλοτε φέροντες νῦν ἀπεδεξάμεθα τὸν νόμον τοῦ Θεοῦ αὐτοῦ, ἀλλ' ὑμεῖς, ταλαίπωροι, ὅμοιοι γενόμενοι τῷ παλαιῷ σατανᾷ ἕνεκα τῆς ὑπερηφανίας εἰς τὸν ὄλεθρον ἐπέσετε].

VIII. 1. [Καὶ εἶπεν ὁ Λευί· ὅτε ἦλθον πορευόμενος] εἰς Βεθήλ, εἶδον ὅραμα δεινὸν περὶ ἁγιότητος, ὡς πρότερον. εἶδον, 2. ἑπτὰ ἀνθρώπους ἐν ἐσθῆτι λευκῇ λέγοντάς μοι, Ἀναστὰς ἔνδυσαι τὸ ἱμάτιον τῆς πίστεως καὶ τὴν ἐπιστήθιον χλαμύδα καὶ τὸ ἐφοὺδ τῆς προφητείας. 3. Καὶ εἷς ἕκαστος αὐτῶν ἕκαστον βαστάζοντες ἐπέθηκάν μοι καὶ εἶπον· Ἀπὸ τοῦ νῦν γίνου εἰς ἱερέα Κυρίου, σὺ καὶ υἱοί σου καὶ σπέρμα σου πρὸς αὐτὸν ἕως αἰῶνος. 4. καὶ ὁ πρῶτος ἤλειψεν ἐλαίῳ ἁγίῳ καὶ ἔδωκέ μοι τὴν ζωὴν τῆς ἐλαίας [τοῦτό ἐστιν τῇ ἁγίᾳ ἐλαίᾳ ᾗ ἀλείφονται Χριστιανοὶ ἐν τοῖς ἁγίοις λουτροῖς, καὶ τότε καθιέρωσαν ἑαυτοὺς τῷ Κυρίῳ καὶ λήψονται τὴν ζωὴν τὴν αἰώνιον]. 5. Ὁ δεύτερος ἔλουσέ με ὕδατι καθαρῷ, [τοῦτό ἐστι τριπλῷ βυθισμῷ, ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,] καὶ ἐψώμισεν ἄρτον καὶ οἶνον, εἰς ἅγια ἁγίων, [τοῦτό ἐστι εὐχαριστίαν ἐν τῇ ἐκκλησίᾳ τοῦ Κυρίου]. καὶ περιέθηκέ μοι στολὴν ἁγίαν καὶ ἔνδοξον, [τοῦτό ἐστι τὸ ἅγιον σημεῖον τοῦ ἐπουρανίου βασιλέως, βαπτισμός. οἱ ἄγγελοι γὰρ ὁρῶντες τοῦτο τὸ ἔνδοξον ἔνδυμα εὐφραίνονται, καὶ τὰ στρατεύματα

τῶν δαιμόνων ὁρῶντα φεύγει]. 6. Ὁ τρίτος βυσσίνην με περιέβαλεν, ὁμοίαν ἐφούδ, [καὶ τότε ἐξῆν μοι ἱερατεύειν κατὰ καιρὸν καὶ οὐκ εἰς τοὺς αἰῶνας τοῦτο ἐστι· εἷς μόνος ἐστι εἰς τοὺς αἰῶνας καὶ μένων εἰς τοὺς αἰῶνας· ὁ γὰρ Ἰησοῦς ἦν ἱερεὺς κατὰ τὴν τάξιν τοῦ Μελχισεδέκ]. 7. Ὁ τέταρτος ζώνην μοι περιέθηκεν, [οὐκ ἐν τῷ μέσῳ σώματι ἀλλ' ἐν τῷ νερτέρῳ μέρει, καὶ ἡ ζώνη ἦν] ὁμοία πορφύρᾳ. 8. Ὁ πέμπτος ἔδωκέ μοι τὴν πίστιν τῆς πιότητος, [τοῦτό ἐστι εὐαγγελικῶν καὶ ἀποστολικῶν λόγων, τούτους γὰρ ἀκούοντες οἱ ἅγιοι μάρτυρες ἐγέρθησαν ἀντὶ τοῦ στρατεύματος τοῦ πονηροῦ]. 9. Ὁ ἕκτος στέφανόν μοι τῇ κεφαλῇ περιέθηκεν, [καὶ γὰρ οἱ μάρτυρες ἐγερθέντες διὰ τὴν ἀληθινὴν πίστιν ἐστεφανώθησαν]. 10. Ὁ ἕβδομος διάδημά μοι τῇ κεφαλῇ περιέθηκεν ἱερατείας, καὶ ἐπλήρωσε τὰς χεῖράς μου θυμιάματος, ὥστε ἱερατεύειν με Κυρίῳ. 11. Εἶπε δὲ πρός με, Λευί, εἰς τρεῖς ἀρχὰς διαιρεθήσεται τὸ σπέρμα σου, εἰς σημεῖον δόξης Κυρίου ἐπερχομένου. 12. καὶ ὁ πιστεύσας πρῶτος κληρονόμος ἔσται καὶ μείζων ὑπὲρ αὐτὸν οὐ γενήσεται [οὕτως τῷ Ἰωάννῃ τῷ βαπτίστῃ ἐσημάνθη, ὃς ἦν ἐκ τῆς φυλῆς τῶν ἱερέων]· 13. ὁ δεύτερος διδάξει [ὡς ὁ Ἰησοῦς Χριστὸς σώσει τὸν κόσμον]. 14. Ὁ τρίτος ἐπικληθήσεται αὐτῷ ὄνομα καινόν, ὅτι βασιλεὺς ἐκ τοῦ Ἰούδα ἀναστήσεται καὶ ποιήσει ἱερατείαν νέαν κατὰ τὸν τύπον τῶν ἐθνῶν εἰς πάντα τὰ ἔθνη [τῆς ἀφίξεως αὐτοῦ]. 15. ἡ δὲ (παρουσία) ἀγαπητὴ ὡς προφήτου ὑψηλοῦ ἐκ σπέρματος Ἀβραὰμ πατρὸς ἡμῶν. 16. πᾶν ἐπιθυμητὸν ἐν Ἰσραὴλ σοὶ ἔσται καὶ τῷ σπέρματί σου· καὶ ἔδεσθε πᾶν ὡραῖον ὁράσει, καὶ τὴν τράπεζαν Κυρίου διανεμήσεται τὰ τέκνα σου [τοῦτό ἐστι ἡ ἀποστολικὴ εὐχαριστία σὺν τῷ Κυρίῳ]. 17. καὶ ἐξ αὐτῶν ἔσονται ἀρχιερεῖς καὶ κριταὶ καὶ γραμματεῖς, καὶ τὰ στόματα αὐτῶν ποιηθήσεται ἅγια. 18. Καὶ ἐξυπνισθεὶς συνῆκα ὅτι οὐχ ὅμοιόν ἐστι τῷ πρώτῳ ὁράματι. 19. Καὶ ἔκρυψα καίγε τοῦτο ἐν τῇ καρδίᾳ μου.

['Εννόει δὲ καί συ, ὦ ταλαίπωρε Ἰουδαῖε, ὡς καὶ σοὶ τὸ ὅραμα τοῦ Λευί, καὶ σοὶ ἔλεξα τὴν σωμάτωσιν καὶ τὸ πάθημα τοῦ υἱοῦ τοῦ Θεοῦ.]

IX. Καὶ μέθ' ἡμέρας δύο ἀνέβημεν ἐγὼ καὶ Ἰούδας μετὰ τοῦ πατρὸς ἡμῶν πρὸς τὸν πάππον Ἰσαάκ· 2. καὶ εὐλόγησέ με ὁ πατὴρ τοῦ πατρός μου κατὰ πάντας τοὺς λόγους τῆς ὁράσεώς μου ἧς εἶδον περὶ τῆς ἱερατείας, 7. καὶ ἐδίδαξέ με ὡς ἱερατεύειν τῷ Θεῷ τῷ ὑψίστῳ καθαρᾷ ψυχῇ. 8. καὶ ἦν καθ' ἑκάστην ἡμέραν συνετίζων με καὶ ἐν τοῖς νουθετισμοῖς εἶπέ μοι. X. [Καὶ ἔλεγε] Νῦν οὖν φυλάξασθε ὅσα ἐντέλλομαι ὑμῖν, τέκνα· ὅτι ὅσα ἤκουσα, ἀνήγγειλα ὑμῖν. 2. Ἀθῷός εἰμι ἀπὸ πάσης ἀσεβείας ὑμῶν, ἣν ποιήσετε ἐπὶ συντελείᾳ τῶν αἰώνων εἰς τὸν σωτῆρα τοῦ κόσμου, οὐ πιστεύοντες. [τίνα προσδοκᾷς, ὦ

᾿Ιουδαῖε, καὶ τίνα μένεις ἐρχόμενον, τοῦ Λευὶ προφητεύοντος, ἐπεὶ ἐν τῷ σωτῆρι τοῦ κόσμου οὐ πίστιν ἔχεις] πλανῶντες τὸν ᾿Ισραὴλ καὶ ἐγείροντες αὐτῷ κακὸν μέγα ἀπὸ τοῦ Κυρίου. 3. Καὶ ἀνομήσετε σὺν τῷ ᾿Ισραήλ, ὥστε μὴ βαστάξαι τὴν ᾿Ιερουσαλήμ, ἀπὸ προσώπου πονηρίας ὑμῶν, ἀλλὰ σχίσαι τὸ ἔνδυμα τοῦ ναοῦ, ὥστε μὴ κατακαλύπτειν ἀσχημοσύνην ὑμῶν. 4. Καὶ διασπαρήσεσθε αἰχμάλωτοι ἐν τοῖς ἔθνεσι καὶ ἔσεσθε εἰς ὀνειδισμὸν καὶ εἰς κατάραν καὶ εἰς καταπάτημα. 5. ὁ γὰρ οἶκος, ὃν ἂν ἐκλέξηται Κύριος, ᾿Ιερουσαλὴμ κληθήσεται. καὶ εὕρομεν ἐν τῇ βίβλῳ ᾿Ενὼχ τοῦ δικαίου.

[᾿Ιδοῦ δέ, ὦ ᾿Ιουδαῖε, ὡς ὁ εὐλογημένος Λευὶ εἶπέ σοι τὸ ὅραμα]. XIV. καὶ νῦν, τέκνα, ἔγνων ἀπὸ γραφῆς ᾿Ενώχ, ὅτι ἐπὶ τέλει ἀσεβήσετε ἐπὶ Κύριον, χεῖρας ἐπιβάλλοντες ἐν πάσῃ κακίᾳ, καὶ αἰσχυνθήσονται ἐφ᾿ ὑμῖν οἱ ἀδελφοὶ ὑμῶν, καὶ πᾶσι τοῖς ἔθνεσι γενήσεται χλευασμός. 2. καὶ γὰρ ὁ πατὴρ ἡμῶν ᾿Ισραὴλ καθαρὸς ἐστὶν ἀπὸ τῆς ἀσεβείας τῶν ἀρχιερέων οἵτινες ἐπιβαλοῦσι τὰς χεῖρας αὐτῶν ἐπὶ τὸν σωτῆρα τοῦ κόσμου. 4. καὶ ἐπάξετε κατάραν ἐπὶ τὸ γένος ἡμῶν, ὅτι τὸ φῶς τοῦ κόσμου τὸ δοθὲν ἐν ὑμῖν εἰς φωτισμὸν παντὸς ἀνθρώπου, τοῦτον θέλοντες ἀνελεῖν, ἐναντίας ἐντολὰς διδάσκοντες τοῖς τοῦ Θεοῦ δικαιώμασι. 5. τὰς προσφορὰς λαμβάνετε.

XV. Καὶ ὁ ναὸς ὃν ἂν ἐκλέξηται ὁ Κύριος (ἔρημος ἔσται) ἐν τῇ ἀκαθαρσίᾳ ὑμῶν. καὶ ὑμεῖς αἰχμάλωτοι ἔσεσθε εἰς πάντα τὰ ἔθνη. 2. καὶ ἔσεσθε βδέλυγμα καὶ λήψεσθε ὀνειδισμὸν καὶ αἰσχύνην αἰώνιον παρὰ τῆς δικαιοκρισίας τοῦ Θεοῦ. 3. καὶ πάντες στυγήσουσιν ἡμᾶς. 4. καὶ εἰ μὴ δι᾿ ᾿Αβραὰμ καὶ ᾿Ισαὰκ καὶ ᾿Ιακὼβ τοὺς πατέρας ἡμῶν, εἷς ἐκ τοῦ σπέρματός μου οὐ μὴ καταλειφθῇ ἐπὶ τῆς γῆς.

XVI. Καὶ νῦν ἔγνων ἐν βιβλίοις ᾿Ενὼχ ὅτι ἑβδομάδα πλανηθήσεσθε καὶ τὴν ἱεροσύνην βεβηλώσετε καὶ τὰς θυσίας μιανεῖτε. 2. καὶ τὸν νόμον ἀφανίσετε καὶ λόγους προφητῶν ἐξουθενώσετε, ἐν διαστροφῇ διώξετε ἄνδρας δικαίους καὶ εὐσεβεῖς μισήσετε, ἀληθινῶν λόγους βδελύξεσθε. 3. καὶ ἄνδρα ἀνακαινοποιοῦντα νόμον ἐν δυνάμει ὑψίστου, πλάνον προσαγορεύσετε, καὶ τέλος, ὡς νομίζετε, ἀποκτενεῖτε αὐτόν, οὐκ εἰδότες αὐτοῦ τὸ ἀνάστημα, τὸ ἀθῷον αἷμα ἐν κακίᾳ ἐπὶ κεφαλὰς ὑμῶν ἀναδεχόμενοι. 4. Δι᾿ αὐτὸν ἔσται τὰ ἅγια ὑμῶν ἔρημα, ἕως ἐδάφους μεμιαμμένα. 5. καὶ οὐκ ἔσται τόπος ὑμῶν καθαρός, ἀλλ᾿ ἐν τοῖς ἔθνεσιν ἔσεσθε εἰς κατάραν καὶ εἰς διασκορπισμόν, ἕως αὐτὸς πάλιν ἐπισκέψηται, καὶ οἰκτειρήσας προσδέξηται ὑμᾶς ἐν πίστει καὶ ὕδατι. [καὶ ὅσα σοι λέγω, ὦ ᾿Ιουδαῖε, ἤκουσας Λευὶ λέγοντα τοῖς τέκνοις τῶν τέκνων αὐτοῦ ὡς τὸν Κύριον ἐσταυρώσατε αὐτὸς δὲ οἰκτείρει καὶ ἀποδέχεται ὑμᾶς ἁγιάζοντες αὐτοὺς τῷ ὕδατι ἐν τῷ ὀνόματι τοῦ

πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, ἐννόει δὲ ὅτι οὐκ οἰκτερεῖ σε, εἴπερ ἐν αὐτῷ οὐ πιστεύεις καὶ οὐ τὸν βαπτισμὸν ἀποδέχει ἐν τῷ ὀνόματι αὐτοῦ, καὶ γὰρ ὁ Κύριος αὐτὸς εἶπεν ἐν τῷ ἁγίῳ εὐαγγελίῳ ὅτι ὁ μὴ γεννηθεὶς τῷ ὕδατι καὶ τῷ πνεύματι οὐκ ἐλεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. Σὺ δέ, ὦ Ἰουδαῖε, περὶ τῶν προγόνων ἐννοῶν ὥστε μὴ ἀπολλύναι τὴν ψυχήν σου, λαβὲ τὸν ἅγιον βαπτισμόν, καὶ γενοῦ ὡς νεόγονον βρέφος ἄνευ μιάσματος ἐν ἁγιότητι. Ἄκουε δέ, ὦ Ἰουδαῖε, περὶ τὴν ἱερατείαν τῷ Θεῷ τοῦ Λευὶ λέγοντος].

XVII. Ἀκούετε, ὦ τέκνα μου, περὶ τῆς ἱερατείας ἐν τίνι μένει ἐστι ἱερατεία· 2. ὁ πρῶτος χριόμενος εἰς τὴν ἱερωσύνην μέγας ἐστι. 3. Ἐν τῷ δευτέρῳ ὁ χριόμενος ἐν πένθει ἀγαπητῶν συλληφθήσεται, καὶ ἡ ἱερωσύνη αὐτοῦ καθαρὰ ἔσται. 4. Ὁ δὲ τρίτος ἱερεὺς ἐν λύπῃ παραληφθήσεται. 5. καὶ ὁ τέταρτος ἐν ὀδύνῃ ἔσται· ὅτι προσθήσει ἐπ' αὐτὸν ἡ ἀδικία εἰς πλῆθος. καὶ πᾶς Ἰσραὴλ μισήσουσιν ἕκαστος τὸν πλησίον αὐτοῦ. 6. Ὁ πέμπτος ἐν σκότει παραληφθήσεται. 7. ὡσαύτως καὶ ὁ ἕκτος καὶ ὁ ἕβδομος. 8. καὶ ἐν παντὶ ἔσται μιασμός, ὃν οὐ δύναμαι εἰπεῖν, ἐνώπιον τῶν ἀνθρώπων· ὅτι αὐτοὶ γνώσονται οἱ ποιοῦντες αὐτά. 9. Διὰ τοῦτο ἐν αἰχμαλωσίᾳ ληφθήσονται, καὶ ἡ γῆ καὶ ἡ ὕπαρξις αὐτῶν ἀφανισθήσεται. 10. [καὶ ἀνακαινοποιήσουσιν οἶκον Κυρίου] καὶ ἐν πέμπτῃ ἑβδομάδι ἐπιστρέψουσιν εἰς γῆν ἐρημώσεως αὐτῶν καὶ ἀνακαινοποιήσουσιν οἶκον Κυρίου. 11. Ἐν δὲ τῷ ἑβδόμῳ ἑβδοματικῷ ἥξουσιν οἱ ἱερεῖς, εἰδωλολατροῦντες, μάχιμοι, φιλάργυροι, ὑπερήφανοι, ἄνομοι, κτηνοφθόροι, ἀσελγεῖς.

XVIII. Καὶ μετὰ τὸ γενέσθαι τὴν ἐκδίκησιν παρὰ Κυρίου, 2. τῇ ἱερατείᾳ τότε ἐγερεῖ Κύριος ἱερέα καινόν, ᾧ πάντες οἱ λόγοι Κυρίου ἀποκαλυφθήσονται καὶ αὐτὸς ποιήσει κρίσιν ἀληθείας ἐπὶ τῆς γῆς ἐν πλήθει ἡμερῶν. 3. καὶ ἀνατελεῖ ἄστρον αὐτοῦ ἐν οὐρανῷ ὡς βασιλεύς, φωτίζων φῶς γνώσεως ἐν ἡλίῳ ἡμέρας· καὶ μεγαλυνθήσεται ἐν τῇ οἰκουμένῃ ἕως ἀναλήψεως αὐτοῦ. 4. Ἐκεῖ ἀναλάμψει ἐν τῇ γῇ καὶ ἐξαρεῖ πᾶν σκότος ἐκ τῆς ὑπ' οὐρανὸν καὶ ἔσται εἰρήνη ἐν πάσῃ τῇ γῇ. 5. οἱ οὐρανοὶ ἀγαλλιάσονται ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ ἡ γῆ χαρίσεται καὶ λίμναι εὐφρανθήσονται καὶ ἡ γνῶσις Κυρίου χυθήσεται ἐπὶ τῆς γῆς, ὡς ὕδωρ θαλασσῶν. καὶ οἱ ἄγγελοι τῆς δόξης τοῦ προσώπου Κυρίου χαρίσονται ἐν αὐτῷ. 6. Οἱ οὐρανοὶ ἀνοιγήσονται καὶ ἐκ τοῦ ναοῦ τῆς δόξης ἥξει ὁ ἅγιος μετὰ φωνῆς τοῦ πατρός. 7. Καὶ δόξα ὑψίστου ἐπ' αὐτὸν ῥηθήσεται καὶ πνεῦμα συνέσεως καὶ ἁγιασμοῦ καταπαύσει ἐπ' αὐτὸν ἐν τῷ ὕδατι. 8. Αὐτὸς δώσει τὴν μεγαλωσύνην Κυρίου τοῖς υἱοῖς αὐτοῦ ἐν ἀληθείᾳ εἰς τὸν αἰῶνα· καὶ οὐκ ἔσται διαδοχὴ αὐτοῦ εἰς γενεὰς καὶ γενεὰς ἕως τοῦ αἰῶνος. 9. καὶ χῶραι τῆς ὁσιότητος

αὐτοῦ αὐξήσονται ἐν συνέσει ἐπὶ τῇ γῇ καὶ τῇ χάριτι τοῦ Θεοῦ ὁ Ἰσραὴλ ἁγιασθήσεται· [ἐκλείψει πᾶσα ἁμαρτία] καὶ ἀμαυρωθήσεται ἐν τῇ λύπῃ τῆς ἁγιότητος αὐτοῦ καὶ πᾶσα ἁμαρτία ἐλαττώσεται καὶ οἱ ἄνομοι καταπαύσουσιν εἰς κακά. οἱ δὲ δίκαιοι καταπαύσουσιν ἐν αὐτῷ. 10. *Καὶ γὰρ αὐτὸς ἀνοίξει τὰς θύρας τοῦ παραδείσου καὶ στήσει τὴν ἀπειλοῦσαν ῥομφαίαν κατὰ τοῦ Ἀδάμ.* 11. *καὶ δώσει τοῖς ἁγίοις φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, καὶ πνεῦμα ἁγιωσύνης ἔσται ἐπ' αὐτοῖς.* 12. *Καὶ ὁ Βελίαρ δεθήσεται ὑπ' αὐτοῦ, καὶ δώσει ἐξουσίαν τοῖς τέκνοις αὐτοῦ τοῦ πατεῖν ἐπὶ τὰ πονηρὰ πνεύματα.* 13. *Καὶ εὐφρανθήσεται Κύριος ἐπὶ τοῖς τέκνοις αὐτοῦ ἕως τῶν αἰώνων.* 14. *Τότε ἀγαλλιάσεται Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ κἀγὼ χαρίσομαι καὶ πάντες οἱ ἅγιοι ἐνδύσονται δικαιοσύνην.*

XIX. *Καὶ νῦν, τέκνα μου, πάντα ἠκούσατε· ἐλέσθε οὖν ἑαυτοῖς ἢ τὸ σκότος ἢ τὸ φῶς, ἢ νόμον Κυρίου ἢ ἔργα τοῦ Βελίαρ.*

XIII. 1. *Πάντα ἃ ἐννόησα ἐντέλλεσθαι ὑμῖν, καὶ ἕνεκα τούτου φοβεῖσθε τὸν Κύριον τὸν Θεὸν ὑμῶν πάσῃ τῇ καρδίᾳ ὑμῶν καὶ πορεύεσθε ἐν τῇ ἁπλότητι τοῦ νόμου αὐτοῦ.* 2. *καὶ διδάσκετε τοὺς υἱοὺς ὑμῶν τὰ βιβλία, ὅπως ἐννοῶσιν ἐν πάσῃ τῇ ζωῇ αὐτῶν διδαξάμενοι τὸν νόμον τοῦ ἁγιωτάτου Θεοῦ.* 3. *καὶ πᾶς ὁ ἐννοῶν τὸν νόμον τοῦ Κυρίου καθαρὸς ἔσται καὶ οὐ ξένος ἐστὶ ὅπου ἂν ξενίζηται.* 4. *πολλοὶ γὰρ τῶν ἀνθρώπων ἐν τῷ βιβλίῳ τιθέναι τὰ ὀνόματα αὐτῶν θέλουσι ὥστε ἐργάζεσθαι δι' αὐτὸν καὶ ἀκούειν τὸν νόμον ἀπὸ τῶν χειλέων αὐτοῦ.* 5. *Καὶ ἐργάζεσθε τὴν δικαιοσύνην, τέκνα μου, ἐν τῇ γῇ καὶ εὑρήσετε αὐτὴν ἐν τοῖς οὐρανοῖς.* 6. *Καὶ σπείρετε ἐν τῇ ψυχῇ καὶ εὐλογοῦντες καὶ θερίσετε ἐν τῇ ζωῇ ὑμῶν, καὶ σπείραντες ἐν κακῷ κακὸν θερίσετε.* 7. *Ὑμεῖς δέ, τέκνα, τίθεσθε τὴν σοφίαν ἐν τῷ φόβῳ τοῦ Κυρίου σὺν πόνῳ. εἰ δὲ πόλις ἁλίσκεται, ἀποβάλλουσι τὸν χρυσὸν καὶ τὸν ἄργυρον καὶ πᾶν τὸ κέρδος ἀπόλλυται, ἀλλ' οὐδεὶς ἀπὸ τοῦ σοφοῦ ἀφαιρεῖν δύναται τὴν σοφίαν, ἀλλὰ μόνον σκότωσις διὰ τὰς ἁμαρτίας καὶ τύφλωσις τῶν πραγμάτων·* 8. *ἐκ τῆς εὐγενείας αὐτοῦ τότε ἔσται μάχη ἀπὸ τῶν πολεμίων καὶ ὥσπερ πατρὶς ἐν γῇ ἀλλοτρίᾳ καὶ ἐν τοῖς πολεμίοις ἀποστρέψεται.* 9. *εἴ τις τῆς μαθήσεως καὶ σοφίας ἀντιλαμβάνεται ἔσται αὐτὸς ἐπιτραπέζιος τοῖς βασιλεῦσιν ὡς ὁ ἀδελφὸς ἡμῶν ὁ ἁγνὸς Ἰωσήφ.* XIX. 2. *καὶ ἀπεκρίθησαν οἱ υἱοὶ τοῦ Λευὶ τῷ πατρὶ λέγοντες Ἐνώπιον Κυρίου πορευσώμεθα κατὰ τὸν νόμον αὐτοῦ.* 3. *καὶ εἶπε Λευί· Μάρτυς ἔστω ὁ Κύριος ὅσα ὑπέσχεσθε σήμερον.* 4. *καὶ ταῦτα εἰπὼν ἐκοιμήθη ζήσας ἑκατὸν τριάκοντα ἑπτὰ ἔτη.* 5. *καὶ ἔθηκαν αὐτὸν ἐν σορῷ, καὶ ὕστερον ἔθαψαν αὐτὸν ἐν Χεβρῶν ὅπου Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ.*

ΔΙΑΘΗΚΗ ΙΟΥΔΑ

I. 1, 2, 3. Μετὰ ταῦτα Ἰούδα, τέταρτος υἱὸς Ἰακώβ, υἱὸς Λέας ἐκαλέσατο τοὺς υἱοὺς αὐτοῦ πρὸς ἑαυτὸν καὶ εἶπε, Τέκνα μου, πρὸ τοῦ ἀποθανεῖν ἐμέ, λέξω σοι τὰ ἔργα μου, ὅτε κράτος ἦν ἐν τῷ στέρνῳ 3..καὶ ταχὺς ἦν τοῖς ποσὶ καὶ κρατερὸς τῷ σώματι, [πολλοὶ τῶν πολεμίων οὐκ ἀνέσχον τοὺς ἐμοὺς βραχίονας καὶ ἐνίκησα κράτος πόλεως οὐκ εἰκούσης] III. 10. καὶ εἶδεν ὁ πατήρ μου Ἰακὼβ ὡς ὁ ἄγγελος τοῦ κρατεροῦ ἐβοήθησέ μοι περὶ τῆς ἀνδρείας καὶ προσεῖχεν αὐτοῖς τὸν νοῦν.

XVIII. 1. Εἶδον γὰρ ἐν τοῖς βιβλίοις τοῦ Ἐνώχ, ὅσα κακὰ ποιεῖται ἐν ταῖς ἐσχάταις ἡμέραις, 2. ἀλλὰ σώσατε ὑμᾶς ἑαυτούς, τέκνα μου, ἀπὸ πάσης πορνείας καὶ φιλαργυρίας, 3. ἥτις ἀποστερεῖ τοῦ νόμου τοῦ Κυρίου, καὶ ἐκτυφλοῖ τὰ ἐννοήματα τῆς ψυχῆς, καὶ οὐκ ἀφίει ἄνδρα ἐλεῆσαι τὸν πλησίον αὐτοῦ. 4. καὶ συνέχει αὐτὸν ἐν μόχθοις καὶ πόνοις. XIX. 2. Διὰ ἀργύριον ἐγὼ ἀπώλεσα τὰ τέκνα μου, καὶ εἰ μὴ ἡ μετάνοια σαρκός μου καὶ ἡ ταπείνωσις ψυχῆς μου, καὶ αἱ εὐχαὶ Ἰακὼβ τοῦ πατρός μου, ἄτεκνος εἶχον ἀποθανεῖν. 3. Ἀλλ' ὁ Θεὸς τῶν πατέρων μοῦ ὁ οἰκτίρμων καὶ ἐλεήμων, συνέγνω ὅτι ἐν ἀγνοίᾳ ἐποίησα. 4. Ἐτύφλωσε γάρ με ὁ ἄρχων τῆς πλάνης καὶ ἠγνόησα ὡς ἄνθρωπος καὶ ὡς σάρξ, ἐν ἁμαρτίαις φθαρείς, καὶ ἐπέγνων τὴν ἐμαυτοῦ ἀσθένειαν νομίζων ἀκαταμάχητος εἶναι XIII. 3. ὠνείδισα τὸν ἀδελφὸν Ῥουβὴμ περὶ Βάλλας τῆς γυναικὸς τοῦ πατρός, καὶ πολλάκις ἐκόμπαζον ἐν τοῖς ἀδελφοῖς τῷ σθένει τῶν πραγμάτων τῆς νεότητος οὐκ ἀπάντησεν ἐμοὶ πρόσωπον γυναικὸς εὐμόρφου ἀλλὰ τὸ πνεῦμα τοῦ ζήλου παρετάξατο ἐν ἐμοὶ καὶ ἐτύφλωσεν ἕως συνέπεσα εἰς Βησσουὲ τὴν Χαναναίαν. 6. οἶνος γὰρ διέστρεψε τοὺς ὀφθαλμούς μου, καὶ ἠμαύρωσέ μου τὴν καρδίαν ἐπιθυμίᾳ. 7. καὶ παραβὰς τὸν νόμον τοῦ Θεοῦ συνέπεσα. 8. καὶ ἀνταπέδωκέ μοι Κύριος ὅτι οὐκ ηὐφράνθην ἐπὶ τοῖς τέκνοις αὐτῆς.

XIV. Καὶ νῦν, τέκνα μου, μὴ μεθύσκεσθε οἴνῳ· ὅτι ὁ οἶνος διαστρέφει τὸν νοῦν ἀπὸ τῆς ἀληθείας, καὶ ἐμβάλλει νόημα ὀργῆς, καὶ ὁδηγεῖ εἰς πλάνην τοὺς ὀφθαλμούς. 2. Τὸ γὰρ πνεῦμα τῆς πορνείας τὸν οἶνον ὡς διάκονον πρὸς τὰς ἡδονὰς ἔχει· ὅτι καίγε τὰ δύο ταῦτα ἀφιστῶσι τὴν δύναμιν τοῦ ἀνθρώπου. 3. Ἐὰν γάρ τις πίῃ οἶνον εἰς μέθην ἐν διαλογισμοῖς ῥυπαροῖς συνταράσσει τὸν νοῦν εἰς πορνείαν καὶ ἐκθερμαίνει τὸ σῶμα πρὸς μίξιν, καὶ εἰ πάρεστι τὸ τῆς ἐπιθυμίας αἴτιον πράσσει τὴν ἁμαρτίαν καὶ οὐκ αἰσχύνεται 4. ὁ γὰρ μεθύων οὐδένα αἰδεῖται. 5. Ἰδοὺ γὰρ (ὁ οἶνος) κἀμὲ ἐπλάνησε μὴ αἰσχυνθῆναι πλῆθος ἐπὶ ταῖς πύλαις, ὅτι ἐν ὀφθαλμοῖς πάντων ἐξέκλινα πρὸς τὴν Θάμαρ,

οὖσαν νύμφην, καὶ ἐποίησα ἁμαρτίαν 6. ἐν μέθῃ. καὶ οὐκ ἐφοβούμην τὴν ἐντολὴν τοῦ Κυρίου. 5. καὶ ἀνεκάλυψα κάλυμμα πᾶσιν ἐν ταῖς ἁμαρτίαις μου. 7. Καὶ νῦν, τέκνα, μὴ μεθύσκητε παρὰ φύσιν τὴν σύνεσιν ὑμῶν 8. εἴπερ μεταβάλλετε τὸν διαλογισμὸν τῆς συνέσεως ὑμῶν μέθῃ, τὸ πνεῦμα τῆς πορνείας εἰσπορεύεται εἰς (ἄνθρωπον) καὶ ποιεῖ τὸν μέθυσον αἰσχρορημονεῖν καὶ παρανομεῖν, καὶ μὴ αἰσχύνεσθαι, ἀλλὰ ἐγκαυχᾶσθαι τῇ ἀτιμίᾳ αὐτοῦ.

XV. Καὶ κατηγορούμενος οὐ ταπεινοῦται διὰ τὴν ἀτιμίαν μέμνησθε ὡς τὰ ἀγαθὰ λέγειν. 2. εἰ γὰρ βασιλεύς τις μένει μεθυσκόμενος καὶ πορνείᾳ παρέχει ἑαυτὸν γυμνούμενος ἐκ τῆς βασιλείας ταχέως ἐκπίπτει. 5. Καὶ ἔδειξέ μοι ὁ ἄγγελος τοῦ Κυρίου ὅτι τῶν ζώντων ἐν μέθῃ, ἢ βασιλέων ἢ πτωχῶν αἱ γυναῖκες κατακυριεύουσιν καὶ τοῦ μὲν βασιλέως αἴρουσιν τὴν δόξαν, τοῦ δὲ ἀνδρείου τὴν δύναμιν καὶ τοῦ πτωχοῦ ἐν τῇ πτωχείᾳ τέλειον στήριγμα.

XVI. Φυλάσσεσθε οὖν, τέκνα μου, τὰ χείλη ἐν μέθῃ, ἐστὶ γὰρ ἐν αὐτῇ τέσσαρα πνεύματα πονηρὰ ἐπιθυμίας, πυρώσεως ἀσωτίας, αἰσχροκερδίας, [ἀναιδείας]. 2. Εἰ μὴ πίνετε σὺν τῷ φόβῳ τοῦ Θεοῦ. Ἐὰν γὰρ ἐν τῷ εὐφραίνεσθαι ἀποστῇ ὁ τοῦ Θεοῦ φόβος, παρεισέρχεται ἡ ἀναισχυντία [καὶ ἀρχὴ τῆς ἁμαρτίας]. 3. Καὶ γίγνονται ἀντιλογίαι τὴν ὀργὴν γεννήσαντες, συκοφαντίαις μωραινόμενοι, καὶ γίγνεται παράβασις ἐντολῶν Θεοῦ καὶ ἔσται ἀπώλεια οὐκ ἐν καιρῷ ὑμῶν. 4. ὡς κἀγὼ ἐντολὰς Θεοῦ καὶ μυστήρια Ἰακὼβ τοῦ πατρός μου ἀπεκάλυψα τῇ Χαναανίτιδι, οἷς εἶπεν ὁ Θεὸς μὴ ἀποκαλύψαι.

XVII. Καὶ νῦν ἐντέλλομαι ὑμῖν, τέκνα μου, [μὴ μεθύσκεσθαι οἴνῳ καὶ] μὴ ἀγαπᾶν ἀργύριον, μηδὲ ἐμβλέπειν εἰς κάλλος γυναικῶν ἐν τῇ ὄψει, ἐγὼ γὰρ ἐν μέθῃ εἶδον τὴν Χαναναίαν ὅλως ἐν λαμπρῷ χρυσῷ καὶ ἐπλανήθην δι' αὐτὴν ὡς ἄνθρωπος ὢν ἐν μέθῃ καὶ τῇ ὄψει αἴτιος ἐγενόμην.

XVIII. 2. Καὶ νῦν, τέκνα μου, ἀκούσατε Ἰούδα τοῦ πατρὸς ὑμῶν, καὶ φυλάξασθε ἀπὸ τῆς φιλαργυρίας καὶ μέθης· 3. ὅτι ταῦτα ἀφιστᾷ (νόμου Θεοῦ) καὶ ὑπερηφανίαν ἐκδιδάσκει· 4. καὶ στερίσκει τὴν ψυχὴν αὐτοῦ ἀπὸ πάσης ἀγαθοσύνης, καὶ ἀφιστᾷ ὕπνον ἀπ' αὐτοῦ καὶ καταδαπανᾷ σάρκας αὐτοῦ. 5. καὶ τὰς εὐχὰς Θεοῦ ἐμποδίζει καὶ εὐλογίας οὐ μέμνηται, καὶ προφήτῃ λαλοῦντι οὐχ ὑπακούει, καὶ λόγῳ εὐσεβείας προσοχθίζει. 6. καὶ ἐν ἡμέρᾳ ὡς ἐν νυκτὶ πορεύεται.

XII. 3, 4, 6. Ἐγὼ δὲ μωραινόμενος τῇ μέθῃ ἐδήλωσα τὰ μυστήρια τῆς καρδίας μου καὶ ἔδωκα τὴν ῥάβδον καὶ τὸ διάδημα τῆς βασιλείας μου τῇ Θάμαρ τῇ νύμφῃ μου, [ἠγνόησα γὰρ ὅτι Θάμαρ ἦν πόρνη, αἱ γὰρ ἀπὸ Μεσοποταμίας ἦσαν θυγατέρες Ἀβραάμ]. X. 1, 2. καὶ ἔδωκα

αὐτὴν τῷ υἱῷ Ἦρ ἐς γάμον καὶ Ἦρ ἦν σκολιὸς καὶ ἠμέλησε τῆς Θάμαρ. αὐτοῖς οὐκ ἦν μοῖρα ἐκ γαίας Χαναάν, καὶ ὁ ἄγγελος τοῦ Θεοῦ ἔκτεινεν αὐτὸν ἐν τῇ τρίτῃ νυκτί. 3. καὶ οὐκ ἐγίνωσκεν αὐτὴν διὰ τῆς σκολιότητος, οὐ γὰρ ἤθελεν ἔχειν ἐξ αὐτῆς τέκνα. 4. ἐν ταῖς ἡμέραις τοῦ γάμου· 1. ἦν γὰρ ἐκ Μεσοποταμίας, θυγάτηρ Ἀράμ. καὶ ἔδωκα αὐτὴν τῷ υἱῷ μου Ἦρ εἰς γάμον. 2. Ἦν δὲ Ἦρ πονηρὸς καὶ ἠπορεῖτο περὶ τῆς Θάμαρ ὅτι οὐκ ἦν ἐκ γῆς Χαναάν. Καὶ ἄγγελος Κυρίου ἀνεῖλεν αὐτὸν τῇ τρίτῃ νυκτί. 3. καὶ αὐτὸς οὐκ ἔγνω αὐτήν, κατὰ πανουργίαν τῆς μητρὸς αὐτοῦ, οὐ γὰρ ἤθελεν ἔχειν τέκνα ἀπ' αὐτῆς. 4. Ἐν ταῖς ἡμέραις τοῦ θαλάμου ἐπεγάμβρευσα αὐτῇ τὸν Αὐνᾶν, τῷ δευτέρῳ υἱῷ μου, καί γε οὗτος ἐν πονηρίᾳ οὐκ ἔγνω αὐτὴν ποιήσας σὺν αὐτῇ ἐνιαυτόν, 5. καὶ ὅτε ἠπείλησα αὐτῷ συνελθεῖν τάσσων αὐτῇ, διέφθειρε τὸ σπέρμα ἐπὶ τὴν γῆν κατὰ τὴν ἐντολὴν τῆς μητρὸς αὐτοῦ, ἀλλὰ ταύτης τῆς πονηρίας γενομένης, 6. ἤθελον καὶ τὸν Σιλὼμ δοῦναι αὐτῇ, τὸν τρίτον υἱόν, ἀλλ' ἡ γυνή μου Βησσουὲ οὐκ ἀφῆκεν· ἐπονηρεύετο γὰρ πρὸς τὴν Θάμαρ, ὅτι οὐκ ἦν ἐκ θυγατέρων Φαραὼν ὡς αὐτή.

XII. 1. [Σπουδὴ γὰρ ἦν τῇ Θάμαρ ἔχειν τέκνα ἀπὸ τῆς γενεᾶς τοῦ Ἀβραάμ. Ἡ γὰρ γενεὰ τοῦ Ἀβραὰμ ἦν προστεταγμένη καὶ ἠναγκάσθη] ἡ Θάμαρ καθῆσθαι ἐπὶ ταῖς πύλαις, ὡς πόρνη, κοσμηθεῖσα κόσμῳ νυμφικῷ [καὶ φθάσασα τὴν ὁδόν μου], ὅτι ἀνέρχομαι ἀπὸ τῶν προβάτων. 3. Μεθυσθεὶς οὖν ἐγὼ οὐκ ἀπέγνων αὐτὴν ἀπὸ τοῦ οἴνου, καὶ ἠπάτησέ με τὸ κάλλος αὐτῆς, 4. καὶ ἔδωκα αὐτῇ τὴν ῥάβδον καὶ τὴν ζώνην, καὶ ἐπλησιάσθη ἐμοί, [καὶ εἶχεν ἐν τῇ κοιλίᾳ τοὺς διδύμους Φαρὲς καὶ Ἀζάρ, καὶ ἦν μυστήριον φαινόμενον ἐν τῷ τεκεῖν τὴν Θάμαρ, ἐπεὶ τὸ πρῶτον τέκνον ἐξετίθη τὴν χεῖρα, ἡ μαιεύτρια ἐδέσμευσε νῆμα κόκκινον ἐπὶ τῇ χειρί, τῇ ὠθημένῃ, ὥστε εἰδέναι τὸ τέκνον ὁ πρῶτον ἐγένετο. καὶ τὸ τέκνον ἐκάλυψε τὴν χεῖρα καὶ ἦν τὰ τέκνα ἀγγελία τοῖς λαοῖς παλαιῶν καὶ καινῶν, ὡς γὰρ ἦν τὰ παλαιὰ πρὸ τοῦ νόμου ὄντα ἀνώρθει κατὰ τὸν νόμον, ὡς εἰ τῷ νόμῳ συντηρούμενα. ἐννόει δὲ τὸν Ἄβελ καὶ τὸν Σὴθ καὶ Ἐνὼχ καὶ Ἐνώς, Νῶε καὶ Ἐβὲρ καὶ οὕτως τὸν Ἀβραὰμ ὃς ἔλειψε τὸν πατέρα χάριν τοῦ Θεοῦ, Ἰώβ τε καὶ Μελχισεδέκ, καὶ οὕτως οἱ ἄλλοι προφῆται, οἳ ἐλάλησαν περὶ τῆς ἐλεύσεως τοῦ Χριστοῦ. ἀλλὰ ὡς ἔκρυψε τὴν χεῖρα ἐν τῇ κοιλίᾳ, οὕτως τοῦ νόμου κρυπτομένου καὶ ἀτιμαζομένου ἐγεννήθη ὁ Φαρές. καὶ τότε ἐξῆλθεν ὁ Ζαρὰ καὶ ἐφαίνετο τὸ νῆμα τὸ κόκκινον, τὸ σημαινόμενον τῷ αἵματι τοῦ Χριστοῦ].

XX. Καὶ ἐπίγνωτε, τέκνα μου, ὅτι δύο πνεύματα σχολάζουσι τῷ ἀνθρώπῳ τὸ τῆς ἀληθείας καὶ τὸ τῆς πλάνης. 2. μέσον ἐστὶ τὸ τῆς συνέσεως τοῦ νοός, πρὸς ταύτης θέλει ἡ εἰλικρινὴς κλίνεσθαι καὶ

κλίνεται πρὸς τὴν καρδίαν τοῦ ἀνθρώπου καὶ ἕκαστος γιγνώσκει τὴν φωνήν. 4. καὶ οὐκ ἔστι καιρὸς ἐν ᾧ δυνήσεται λαθεῖν ἄνθρωπων ἔργα. ὅτι ἐν στήθει ὀστέων αὐτὸς ἐγγέγραπται ἐνώπιον Κυρίου. 5. καὶ ὁ ἁμαρτωλὸς ἐκ τῆς καρδίας αὐτοῦ, καὶ ἆραι πρόσωπον οὐ δύναται πρὸς τὸν κριτήν. XXI. 1, 2. Καὶ νῦν, τέκνα, ἀγγέλλω ὑμῖν ὡς ὁ Θεὸς ἔδωκε τὴν ἱερατείαν τῷ Λευΐ, καὶ ἐμοὶ ἔδωκε τὴν βασιλείαν. XXII. 1. [Μεγάλη μὲν ἦν μοι ταραχὴ καὶ μετὰ ταῦτα ἔσται ἐν ταῖς ἐσχάταις ἡμέραις] πολλοὶ ἔσονται πόλεμοι ἐν τῷ Ἰσραὴλ καὶ κατ' ἀλλήλων, καὶ ἔσονται διαιρέσεις. XXIII. 3. καὶ ἐλεύσεται λιμὸς καὶ λοιμός. καὶ τὰ τέκνα ὑμῶν πείσεται πολιορκίαν καὶ πάντας τοὺς ὀλέθρους. 4. καὶ ἐκτεμοῦσιν ἐξ ὑμῶν εἰς εὐνούχους ταῖς γυναιξὶν αὐτῶν. 5. Καὶ ἐπισκέψεται ὑμᾶς Κύριος ἐν ἐλέει, [καὶ ἔσται σωτηρία τῷ Ἰσραήλ, ἐν τῇ παρουσίᾳ τοῦ Θεοῦ τοῦ ἀληθοῦς].

XXIV. Καὶ μετὰ ταῦτα ἀνατελεῖ ὑμῖν ἄστρον ἐξ Ἰακὼβ ἐν εἰρήνῃ, καὶ ἀναστήσεται ἄνθρωπος ἐκ τοῦ γένους μου ὡς ὁ ἥλιος τῆς δικαιοσύνης, συμπορευόμενος τοῖς ἀνθρώποις ἐν δικαιοσύνῃ καὶ πραότητι, καὶ πᾶσα ἁμαρτία οὐχ εὑρεθήσεται ἐν αὐτῷ. 2. Καὶ ἀνοιγήσονται ἐπ' αὐτὸν οἱ οὐρανοὶ ἐκχέαι πνεύματος εὐλογίαν πατρὸς ἁγίου καὶ αὐτὸς ἐκχεεῖ πνεῦμα χάριτος ἐφ' ὑμᾶς. 4. καὶ ἔσεσθε αὐτῷ εἰς υἱοὺς ἐν ἀληθείᾳ καὶ πορεύσεσθε ἐν προστάγμασι αὐτοῦ πρώτοις καὶ ἐσχάτοις. 5. οὗτος ὁ βλαστὸς Θεοῦ ὑψίστου καὶ αὕτη ἡ πηγὴ εἰς ζωὴν πάσης σαρκός. 6. Τότε ἀναλάμψει σκῆπτρον βασιλείας μου, καὶ ἀπὸ τῆς ῥίζης ὑμῶν γενήσεται πυθμήν, 7. καὶ ἐν αὐτῷ ἀναβήσεται ῥάβδος δικαιοσύνης τοῖς ἔθνεσι κρῖναι καὶ σῶσαι πάντας τοὺς ἐπικαλουμένους Κύριον.

XXVI. 4. Καὶ ταῦτα εἰπὼν ἐξέδωκε τὴν ψυχὴν Ἰούδας ὁ υἱὸς τοῦ Ἰακὼβ τέταρτος καὶ τῆς Λίας, ζήσας ἔτη ἑκατὸν καὶ ἐννέα καὶ δέκα· καὶ ἐξέφερον αὐτὸν οἱ υἱοὶ αὐτοῦ καὶ ἔθαψαν αὐτὸν ἐν Χεβρὼν μετὰ τῶν πατέρων αὐτοῦ.

ΔΙΑΘΗΚΗ ΙΣΑΧΑΡ ΠΕΡΙ ΑΠΛΟΤΗΤΟΣ

I. Μετὰ ταῦτα Ἰσαχὰρ καλέσας τοὺς υἱοὺς αὐτοῦ εἶπεν αὐτοῖς. ἀκούσατε, τέκνα Ἰσαχὰρ τοῦ πατρὸς ὑμῶν, ἐνωτίσασθε ῥήματα. 2. Ἐγὼ ἐτέχθην πέμπτος υἱὸς τῷ Ἰακὼβ ἐν μισθῷ τῶν μανδραγορῶν.

III. 1. [Καὶ πρὸς τούτοις εἶπεν· οὐκ οἴδατε], τέκνα μου, ὡς ἐπορευόμην ἐν εὐθύτητι καρδίας 5. καὶ πᾶς πόνος ἀνήλωσε τὸ κράτος μου. 7. Καὶ Κύριος ἐδιπλασίαζε τὰ ἀγαθὰ ἐν χερσί μου. πατρί μου πᾶν ἐποίησα τερπνὸν καὶ ἐν οὐδενὶ παρώργισα τὴν καρδίαν αὐτοῦ. καὶ ἐγὼ [ἔφερον] πᾶν τὸ βάρος τοῦ θελήματος αὐτοῦ. ἐγὼ ἦν ὁ φέρων ὑπὲρ μέτρον, καὶ εἶδεν ὁ πατὴρ ἐμὸς ὅτι ὁ Θεὸς συνεργεῖ τῇ ἁπλότητί

μου. 3. Καὶ οὐκ ἤμην περίεργος ἐν ταῖς πράξεσί μου οὐδὲ φθονερὸς καὶ βάσκανος τῷ πλησίον, 4. οὐ κατελάλησά τινος, οὐδὲ ἔψεξα βίον ἀνθρώπου, πορευόμενος ἐν ἁπλότητι ὀφθαλμῶν.

IV. Καὶ νῦν ἀκούσατε, τέκνα Ἰσαχὰρ πατρὸς ὑμῶν, καὶ πορεύεσθε ἐν ἁπλότητι καρδίας. 2. Οἱ ἐν ἁπλότητι βαίνοντες οὐ θέλουσι τὸ μιαρόν, οὐκ ἐπιθυμοῦσι εὑρεῖν τοὺς θησαυροὺς τοὺς πολυτίμους. οὐ θέλουσι εἰς πλεονεξίαν, τοῦ πλησίον οὐ κατακρίνουσιν, καὶ οὐκ ἐπιφέρουσι τὸ ὄνειδος κατ' ἀνθρώπου, βρωμάτων ποικίλων οὐκ ἐφίεται. 3. χρόνους μακροὺς οὐχ ὑπογράφει ζῆν, ἀλλὰ μόνον ἐκδέχεται τὸ θέλημα τοῦ Θεοῦ [ἐν τῇ εὐγενείᾳ τῆς ταπεινοφροσύνης αὐτοῦ]. 4. καί γε τὰ πνεύματα τῆς πλάνης οὐδὲν ἰσχύουσι πρὸς αὐτόν, οὐ γὰρ εἶδεν ἐπιδέξασθαι κάλλος θηλείας, ἵνα μὴ ἐν διαστροφῇ μιαίνῃ τὸν νοῦν αὐτοῦ· 5. οὐ ζῆλος ἐν διαβουλίοις αὐτοῦ ἐπελεύσεται· οὐ βασκανία ἐκτήκει ψυχὴν αὐτοῦ οὐδὲ αἰσθάνεται τὰ στασιώδη. 6. πάντα ὁρᾷ ἐν ἁπλότητι, καὶ οὐ λήψεται πονηρὸν ὀφθαλμόν· οὐ πορεύεται ἐν τῷ κέρδει πορεύεται ἐν τῇ εὐθύτητι τῆς ψυχῆς V. καὶ φυλάττων τὸν νόμον τοῦ Κυρίου, καὶ ὑμεῖς, τέκνα μου, στῆτε ἐν ἁπλότητι [ἐν πάσαις διανοίαις ὑμῶν καὶ ἀγαπᾶτε αὐτὴν καὶ συμβιοῦτε συν αὐτῇ καὶ κολλήθησθε αὐτῇ] καὶ ἀκούσατε τὰς ἐντολὰς Κυρίου καὶ μὴ ὀνειδίζετε μηδαμῶς τῷ πλησίῳ 2. ἀλλὰ ἀγαπᾶτε τὸν Κύριον καὶ τὸν πλησίον, πένητα καὶ ἀσθενῆ ἐλεᾶτε. 3. Ὑπόθετε τὸν νῶτον ὑμῶν εἰς τὸ γεωργεῖν τὴν γῆν ὑμῶν, καὶ ἀπὸ τῶν ἔργων δῶρα μετ' εὐχαριστείας Κυρίῳ προσφέρετε, 4. καὶ ἀπὸ [τοῦ ἔργου] λήψεσθε εὐλογίαν, ὡς τὸ πρὶν Ἄβελ [καὶ εὐχαριστείαν φέρετε, τέκνα μου], 7. Λευὶ καὶ Ἰούδα, καὶ γὰρ οἱ δύο ἐδοξάσθησαν τῷ Κυρίῳ ἐν πᾶσιν τοῖς υἱοῖς Ἰακώβ, καὶ γὰρ Κύριος ἐκλήρωσεν ἐν αὐτοῖς, καὶ τῷ μὲν ἔδωκε τὴν ἱερατείαν, τῷ δὲ τὴν βασιλείαν.

VI. Ἀκούσατε οὖν, ὡς ὁρᾶτε, τέκνα μου, καὶ γὰρ ἐν ἐσχάτοις καιροῖς καταλείψουσιν οἱ υἱοὶ ὑμῶν τὴν ἁπλότητα καὶ κολληθήσονται τῇ ἀπληστίᾳ, καὶ ἀφέντες τὴν ἀκακίαν προσπελάσουσι τῇ κακουργίᾳ, καὶ καταλίποντες τὰς ἐντολὰς Κυρίου κολληθήσονται τῷ πονηρῷ, 2. καὶ ἀφέντες τὸ γεώργειον ἐξακολουθήσουσι τοῖς πονηροῖς διαβουλίοις αὐτῶν, καὶ διασπαρήσονται ἐν τοῖς ἔθνεσι καὶ δουλεύσουσι τοῖς ἐχθροῖς αὐτῶν. 3. καὶ ὑμεῖς οὖν εἴπατε ταῦτα τοῖς τέκνοις ὑμῶν. VII. 8, 9. καὶ ταῦτα εἰπὼν ἀφῆκε τὴν ψυχὴν αὐτοῦ, ζήσας ἑκατὸν εἴκοσι δύο ἔτη.

ΔΙΑΘΗΚΗ ΖΑΒΟΥΛΩΝ

Ἐπεκαλέσατο Ζαβουλὼν τοὺς υἱοὺς αὐτοῦ πρὸς ἑαυτὸν 2. καὶ εἶπεν αὐτοῖς. Ἀκούσατέ μου, υἱοὶ Ζαβουλών, προσέχετε ῥήμασι πατρὸς ὑμῶν. 3. Ἐγώ εἰμι Ζαβουλών, δόσις ἀγαθὴ τοῖς γονεῦσί μου. Ἐν γὰρ τῷ

γεννηθῆναί με, ηὐξήθη ὁ πατήρ μου ὅτι ἐν ταῖς ποικίλαις ῥάβδοις εἶχε τὸν κλῆρον. 4. οὐκ ἔγνων, τέκνα μου, ὅτι ἥμαρτον, ὅτι παρανομίαν ἐποίησα, πλὴν τῆς ἀγνοίας ἣν ἐποιήσαμεν ἐπὶ τὸν Ἰωσὴφ ἀδελφὸν ἡμῶν, οὐ γὰρ ἦν τὸ θέλημά μου 6. καὶ ἔκλαιον πολλὰ 7. καὶ πολλὰ διεμαρτυρησάμην αὐτοῖς μετὰ δακρύων, τοῦ μὴ ποιῆσαι τὴν ἀνομίαν ταύτην [ἐν τῷ Ἰσραήλ.

II. Καὶ μετὰ ταῦτα οὐκ ἐπαυσάμην θέλειν πολλὰς ἡμέρας τῷ Ἰωσήφ], ὅτε Συμεὼν καὶ Γὰδ ἐθέλησαν ἀνελεῖν αὐτὸν [καὶ ἔδωκα τὴν ψυχήν μου πρὸ τῆς ψυχῆς αὐτοῦ καὶ νῦν ἀναίτιος εἰμὶ τῆς πράσεως τοῦ ἀδελφοῦ ἡμετέρου Ἰωσήφ].

V. Ὑμεῖς δέ, τέκνα μου, ἀκούσατε ἐμοῦ καὶ φυλάσσετε τὰς ἐντολὰς Κυρίου καὶ ποιήσατε ἔλεος ἐπὶ τὸν ἀδελφόν, καὶ εὐσπλαγχνίαν πρὸς πάντας. 2. Διὰ γὰρ ταῦτα εὐλόγησέ με Κύριος, οἶδε γὰρ Κύριος ἑκάστου τὴν προαίρεσιν, 3. ὡς ἔχει ἐν σπλάγχνοις ἔλεος, ὅτι ὡς ἄν τις ποιήσῃ ἐπὶ τὸν πλησίον αὐτοῦ, οὕτως καὶ ὁ Κύριος ποιήσει ἐπ' αὐτόν. 4. Καὶ γὰρ οἱ ἀδελφοί μου ἠσθένουν, καὶ οἱ υἱοὶ ἀπέθνησκον διὰ Ἰωσήφ, ὅτι οὐκ ἐποίησαν ἔλεος ἐν σπλάγχνοις αὐτῶν. [Ὡς γὰρ οὐκ ἐποίησαν ἔλεος ἐν σπλάγχνοις αὐτῶν ἐπὶ τὸν Ἰωσήφ]. Ὑμεῖς δέ, τέκνα μου, ἐσώθητε ἄνοσοι ἀπὸ Κυρίου, καὶ ὑμεῖς αὐτοὶ οἴδατε.

VIII. 5. Καὶ νῦν ἀγαπᾶτε ἀλλήλους, καὶ μὴ λογίζεσθε κακὸν ἐπὶ τὸν πλησίον ὑμῶν, 6. καὶ γὰρ ἡ ἀπέχθεια τὴν ψυχὴν ἀποχωρίζει [ἀπὸ τοῦ σώματος καὶ ἀπελαύνει τὴν εὐλογίαν τοῦ Θεοῦ, ἡ γὰρ ἀπέχθεια εἰσφέρει τὸ μόνον ἓν τέκνον ἔχειν. καὶ εἰσφέρει τὴν λύπην], καὶ ταράττει τὴν ἔννοιαν καὶ ἀφανίζει τὴν ὕπαρξιν.

IX. Προσέχετε δέ, τέκνα, τὰ ὕδατα ὅτι ἐπὶ τὸ αὐτὸ πορεύεται, λίθους ξύλα τὴν γῆν καὶ τὴν ἄμμον κατασύρει, 2. ἐὰν δὲ εἰς πολλὰ διαιρεθῇ ἡ γῆ ἀφανίζει αὐτά. 3. καὶ ὑμεῖς, ἐὰν διαιρεθῆτε ἔσεσθε οὕτως εὐκαταφρόνητοι. 4. Μὴ σχισθῆτε εἰς δύο κεφαλάς, ὅτι πᾶν ὃ ἐποίησεν ὁ Κύριος κεφαλὴν μίαν ἔχει. Ἔδωκε δύο ὤμους, χεῖρας, ἀλλὰ πάντα τῇ μιᾷ κεφαλῇ ὑπακούει. 5. Ἔγνων ἐν γραφαῖς πατέρων μου ὅτι διαιρεθήσεσθε ἐν Ἰσραὴλ καὶ δύο βασιλεῖαι ἐξακολουθήσονται καὶ πᾶν βδέλυγμα ποιήσετε, καί γε πᾶν εἴδωλον προσκυνήσετε. 6. καὶ αἰχμαλωτεύσουσιν ὑμᾶς οἱ ἐχθροὶ ὑμῶν καὶ κακωθήσεσθε ἐν ἔθνεσι καὶ ἐν ἀσθενείαις καὶ θλίψεσι. 7. Καὶ μετὰ ταῦτα μνησθήσεσθε Κυρίου καὶ μετανοήσετε καὶ ἐπιστρέψει ὑμᾶς, ὅτι ἐλεήμων ἐστὶ καὶ εὔσπλαγχνος, μὴ λογιζόμενος κακίαν τοῖς υἱοῖς τῶν ἀνθρώπων, διότι σάρξ εἰσὶ καὶ τὰ πνεύματα τῆς πλάνης ἀπατᾷ αὐτοὺς ἐπὶ πάσαις πράξεσιν αὐτῶν. 8. καὶ μετὰ ταῦτα ἀνατέλλει ὑμῖν αὐτὸς ὁ Κύριος φῶς δικαιοσύνης καὶ ἐπανελεύσεσθε εἰς τὴν γῆν ὑμῶν καὶ ὄψεσθε

Κύριον ἐν Ἰερουσαλήμ. 9. καὶ πάλιν ἐν πονηρίᾳ ἔργων ὑμῶν παροργίσετε αὐτὸν καὶ ἀπορριφήσεσθε ἕως καιροῦ συντελείας.

X. Καὶ νῦν, τέκνα, 2. ὅσοι ὑμῶν ἀκούετε τὰς διαθήκας Ζαβουλὼν πατρὸς ὑμῶν 5. φοβεῖσθε Κύριον τὸν Θεὸν πάσῃ τῇ [ψυχῇ καὶ] ἰσχύϊ, [εἰ δέ τις μὴ ἐννοῇ τοὺς λόγους μου ἐπάξει ἐπ' αὐτὸν Κύριος πῦρ αἰώνιον]. 6. Καὶ ταῦτα εἰπὼν ἐκοιμήθη, ζήσας ἔτη ἑκατὸν καὶ τέσσερα καὶ δέκα, καὶ ἔθηκαν αὐτὸν οἱ υἱοὶ αὐτοῦ ἐν θήκῃ 7. καὶ ἔθαψαν αὐτὸν ἐν τῷ αὐτῷ σπηλαίῳ μετὰ τῶν πατέρων αὐτοῦ.

ΔΙΑΘΗΚΗ ΔΑΝ ΠΕΡΙ ΘΥΜΟΥ ΚΑΙ ΟΡΓΗΣ

I. 2. Καλέσας γὰρ Δὰν υἱοὺς αὐτοῦ πρὸς ἑαυτὸν εἶπε. Ἀκούσατε υἱοὶ Δάν, λόγων μου, προσέχετε ῥήμασι στόματος τοῦ πατρὸς ὑμῶν. 3. Ἐπείρασα ἐν καρδίᾳ μου καὶ ἐν πάσῃ τῇ ζωῇ μου, ὅτι καλὸν Θεῷ καὶ εὐάρεστον ἡ ἀλήθεια ῾μετὰ δικαιοπραγίας· καὶ ὅτι πονηρὸν τὸ ψεῦδος καὶ ὁ θυμὸς καὶ πᾶσαν κακίαν ἀνθρώπους ἐκδιδάσκει. 4. Ὁμολογῶ σήμερον ὑμῖν, τέκνα μου, ὅτι ἐν καρδίᾳ μου ἐβουλευσάμην περὶ τοῦ θανάτου Ἰωσὴφ ἀνδρὸς ἀγαθοῦ καὶ ἀληθινοῦ. 5. καὶ ἔχαιρον ἐπὶ τῇ πράσει Ἰωσήφ, ὅτι ὑπὲρ ἡμᾶς ὁ πατὴρ ἠγάπα. 6. τὸ γὰρ πνεῦμα τοῦ ζήλου (καὶ) διαφθορᾶς εἶπέ μοι· 7. Λαβὲ τὸ ξίφος καὶ ἄνελε τὸν Ἰωσήφ, καὶ ἀγαπήσει σε ὁ πατήρ σου, τοῦ Ἰωσὴφ ἀποθανόντος. 8. τοῦτο εἶπε τὸ πνεῦμα τὸ πονηρὸν ἀνάγκαζον ἐμὲ καὶ ἦν ὥσπερ πάρδαλις ἐκμύζουσα ἔριφον. [οὕτως καὶ ἐγὼ ἐφύλασσον τὸν Ἰωσήφ·] 9. Ἀλλ' ὁ Θεὸς Ἰακὼβ τοῦ πατρός μου οὐκ ἔδωκέ μοι ταύτην τὴν ἀνομίαν ἐργάζεσθαι, οὐδὲ εὗρον τὸν Ἰωσὴφ μόνον.

II. 1. Καὶ νῦν, τέκνα μου, ἐγὼ ἀποθνήσκω καὶ ἐν ἀληθείᾳ λέγω ὑμῖν, ὅτι ἐὰν μὴ διαφυλάξητε ἑαυτοὺς ἀπὸ τοῦ πνεύματος τοῦ ψεύδους καὶ τοῦ θυμουμένου καὶ ἀγαπήσητε τὴν ἀλήθειαν καὶ τὴν μακροθυμίαν, ἀπολεῖσθε. 2. ἡ γὰρ ὀργὴ τυφλίζει τοὺς ἀνθρώπους καὶ ὅταν ἔρχηται ὁ θυμός, 3. οὐ γιγνώσκει τὴν ἀγάπην τῶν ἀδελφῶν. οὐ φοβεῖται τὸν πατέρα, οὐδὲ τιμᾷ τὴν μήτερα, [οὐ πάσχει τὸν γέροντα. οὐκ ἔχει αἰδῶ τῶν λαῶν οὐδὲ οἰκτιρμὸν τῶν τέκνων, ὅτι δεσμεύει αὐτά]. 4. περιβάλλει γὰρ αὐτὸν τὸ πνεῦμα τοῦ θυμοῦ τὰ δίκτυα τῆς πλάνης. καὶ τυφλοῖ τοὺς ὀφθαλμοὺς τῆς καρδίας, διὰ τοῦ ψεύδους σκοτοῖ τὴν διάνοιαν αὐτοῦ, καὶ τὴν ὅρασιν τὴν πονηρὰν παρέχει αὐτῷ. 5. καὶ περιβάλλει τοὺς ὀφθαλμοὺς αὐτοῦ [καὶ οὐ γιγνώσκει τὴν ἀλήθειαν] καὶ δίδωσιν αὐτῷ καρδίαν ἰδίαν κατὰ τοῦ ἀδελφοῦ εἰς φθόνον καὶ ἔχθραν.

III. 2. Καὶ ὁ θυμὸς τῆς ψυχῆς αὐτοῦ κατακυριεύει 3. ὅτε ποιεῖ τὴν ἀνομίαν καὶ δικαιοῖ ἑαυτὸν ἐν τῇ ἀνομίᾳ, [οὐ γὰρ οἶδε τὸν νόμον τοῦ

Θεοῦ, ἐγείρεται καὶ ἡ ὀξύτης τοῦ ξίφους, εἰσέρχεται εἰς τὴν κεφαλήν, καὶ ὅτε ἡ ψυχὴ αὐτοῦ ἀφαιρεῖται ἀπὸ τοῦ σώματος καὶ οὐκ ἐπανέρχεται καὶ τὰ πεποιημένα ἀεὶ πρὸ ὀφθαλμῶν ἔσται ὅτι ἐπείσθη τῇ πονηρᾷ ψυχῇ]. 6. ψυχὴ αὐτοῦ ἀεὶ μετὰ τοῦ ψεύδους ἐκ δεξιῶν τοῦ Σατανᾶ πορεύεται [καὶ ὅτε ὁρᾷ ἄνθρωπον ὀργιζόμενον πελάζεται αὐτῷ καὶ τυφλοῖ αὐτοῦ τὴν ψυχήν].

IV. 2. Καὶ οὕτως διεγείρει ἐν θυμῷ μεγάλῳ τὴν ψυχὴν αὐτοῦ. ['Εννοεῖτε δέ, τέκνα, ὅτι ψυχὴ ἀπὸ τοῦ Σατανᾶ εἰσέρχεται εἰς ἄνθρωπον ὀργιζόμενον, ἐγείρει αὐτὸν μὴ μεμνῆσθαι τοῦ Κυρίου, ἀλλ' ἐργάζεσθαι τὴν ἀνομίαν πρὸ προσώπου τοῦ Θεοῦ καὶ μυρίων ἀγγέλων, ἀλλὰ ὡς λέγεται ἡμῖν οὕτως καὶ ὑμεῖς, τέκνα]. 3. μὴ κινήσθητε εἰς ταραγμοὺς ὀργῆς. 8. ταρασσομένης δὲ ψυχῆς ἀφίσταται Κύριος ἀπ' αὐτῆς καὶ κυριεύει αὐτῆς ὁ Βελίαρ.

V. 1. Φυλάξατε οὖν, τέκνα μου, τὴν ἐντολὴν τοῦ Κυρίου καὶ τὸν νόμον αὐτοῦ. ἀγαπᾶτε καὶ μισήσατε τὸ ψεῦδος, ἵνα φεύγῃ ἀφ' ὑμῶν ἡ ὀργή. 2. 'Αλήθειαν φθέγγεσθε ἕκαστος πρὸς τὸν πλησίον σου [καὶ φεύγεσθε ἀπὸ τοῦ πονηροῦ] καὶ οὐ μὴ κατισχύσῃ ὑμῶν πόλεμος. 3. καὶ ἀγαπᾶτε τὸν Κύριον ἐν πάσῃ τῇ ζωῇ ὑμῶν. 4. Οἶδα γὰρ ὅτι ἐν ἐσχάταις ἡμέραις ἀποστήσεσθε τοῦ Κυρίου ἐν κακοῖς βουλεύμασι πορευόμενοι. 6. 'Ανέγνων γὰρ ἐν βίβλῳ 'Ενὼχ τοῦ δικαίου 8. ὅτι πολλὰς κολάσεις καὶ πληγὰς λήψεσθε 9. καὶ οὕτως ἐπιστρέψαντες πρὸς Κύριον ἐλεηθήσεσθε 12. καὶ ἐπὶ τῆς ἁγίας 'Ιερουσαλὴμ εὐφρανθήσεσθε [καὶ μετὰ ταῦτα τὸ πονηρὸν πνεῦμα ἀπατήσει ὑμᾶς εἰς τὴν ἀνομίαν ὡς εἰ μὴ ἐπικαλούμενοι ἐπὶ τῷ ὀνόματι τοῦ Θεοῦ, ἀκοῦσαι τῶν ἁγίων αὐτοῦ]. 13. ὅτι Κύριος ἔσται ἐμμέσῳ αὐτῆς ('Ιερουσαλὴμ) τοῖς ἀνθρώποις συναναστρεφόμενος καὶ ἅγιος 'Ισραὴλ οὐ γνωρισθήσεται ὑμῖν ἐν ταπεινώσει καὶ ἐν πτωχείᾳ καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ διαφθερεῖται [καὶ ἄρξονται λαβεῖν τὸν αἰώνιον βίον οἱ ἄγγελοι πιστεύσαντες ἐπ' αὐτῷ].

VI. 3. διὰ τοῦτο σπουδάζει ὁ ἐχθρὸς ὑποσκελίζειν πάντας τοὺς ἐπικαλουμένους τὸν Κύριον, 4. καὶ συντελεῖται ἡ βασιλεία τοῦ ἐχθροῦ. 6. Ἔσται δὲ ἐν καιρῷ ἀνομίας τοῦ 'Ισραὴλ ἀφιστάμενος ἀπ' αὐτῶν Κύριος, καὶ μνήσεται τῶν ἐθνῶν τῶν ποιούντων [ἐργαζομένων] τὸ θέλημα αὐτοῦ, ὅτι οὐδενὶ τῶν ἀγγέλων ἔσται ὡς αὐτῷ. 7. τὸ δὲ ὄνομα αὐτοῦ ἔσται ἐν πᾶσι τοῖς ἔθνεσιν Σωτὴρ 9. ὁ ἀληθὴς καὶ 'Ιερουσαλὴμ πραῢς καὶ ταπεινὸς καὶ διδάσκεται ἐν παντὶ τῷ νόμῳ. V. 6. ὁ Σατανᾶς ἔσται βασιλεὺς ὑμῶν καὶ πᾶσαι αἱ ψυχαὶ ἀνόητοι ἔσονται ἐν μέσῳ ὑμῶν. VI. 9. Καὶ οὕτως ἐπεστειλάμην ὑμῖν, μετάδοτε καὶ ὑμεῖς τοῖς τέκνοις ὑμῶν εἰς ἀεὶ καὶ πειθόμενοι τῷ Θεῷ ἀκούσατε. 10. καὶ γένοιτο τὸ γένος μου εἰς σωτηρίαν εἰς ἀεί.

VII. 1. καὶ ταῦτα εἰπὼν κατεφίλησεν αὐτοὺς καὶ ἐκδίδωσι τὸ πνεῦμα αὐτοῦ. 2. Καὶ οἱ υἱοὶ αὐτοῦ μετὰ ταῦτα ἤνεγκαν αὐτὸν εἰς Χεβρὸν καὶ ἔθηκαν ἐν τῷ αὐτῷ σπηλαίῳ ἐν ᾧ Ἰσαὰκ καὶ Ἰακώβ. 3. καὶ πάντα τὰ ἔτη αὐτοῦ ἑκατὸν καὶ εἴκοσι καὶ πέντε.

ΔΙΑΘΗΚΗ ΝΕΦΘΑΛΕΙΜ Η ΠΕΡΙ ΦΥΣΙΚΗΣ ΑΓΑΘΟΤΗΤΟΣ

I. 1. Ἀντίγραφον διαθήκης Νεφθαλεὶμ υἱοῦ Ἰακώβ, τοῦ ὀγδόου υἱοῦ Βάλλης, τῆς δούλης Ῥαχήλ, περὶ φυσικῆς ἀγαθότητος. 5. Ἀκούσατε ἐμοῦ τοῦ πατρὸς ὑμῶν λέγοντος.

II. 1. Ἐπειδὴ κοῦφος ἤμην τοῖς ποσί μου ὡς ἔλαφος, ἔταξέ με ὁ πατήρ μου Ἰακὼβ εἰς πᾶσαν ἀποστολὴν καὶ ἄγειν καὶ φέρειν καί γε ὡς ἄγγελον εὐλόγησέ με. 2. καὶ γὰρ ὁ κεραμεὺς οἶδε τὸ σκεῦος, πόσον χωρεῖν θέλει ποιῆσαι καὶ οἴσει πηλὸν καὶ ποιεῖν αὐτὸ καθὼς θέλει οὕτω καὶ ὁ Κύριος πρὸς ὁμοίωσιν τοῦ πνεύματος ποιεῖ τὸ σῶμα τοῦ ἀνθρώπου καὶ πρὸς τὴν δύναμιν τοῦ σώματος τὸ πνεῦμα ἐντίθησι. 3. καὶ ἐν μέτρῳ καὶ ἀριθμῷ ἴσον ποιεῖ καὶ οὐκ ἐστὶ λοιπὸν ἓν καὶ τρίτον μέρος τριχὸς ἑκάστῳ ἀνθρώπῳ, οὕτω ὅμοιον ποιεῖ. 5. ὅτι οὐκ ἔστι πᾶν πλάσμα καὶ πᾶσα ἔννοια ἣν οὐκ ἔγνω Κύριος. 6. Ὡς ἡ ἰσχὺς αὐτοῦ, οὕτω καὶ τὸ ἔργον αὐτοῦ· καὶ ὡς ἡ προαίρεσις αὐτοῦ, οὕτω καὶ σύννοια αὐτοῦ καὶ ἡ πρᾶξις αὐτοῦ· ὡς ἡ καρδία αὐτοῦ, οὕτω καὶ τὸ στόμα αὐτοῦ· ὡς ὁ ὀφθαλμὸς αὐτοῦ, οὕτω καὶ ὁ ὕπνος αὐτοῦ. ὡς ἡ ψυχὴ αὐτοῦ, οὕτω καὶ ὁ λόγος αὐτοῦ ἢ ἐν νόμῳ Κυρίου ἢ ἐν νόμῳ Βελίαρ. 7. καὶ ὡς κεχώρισται ἀνάμεσον φωτὸς καὶ σκότους ὁράσεως καὶ ἀκοῆς· οὕτω κεχώρισται ἀνάμεσον ἀνδρὸς καὶ γυναικὸς καὶ οὐκ ἔστιν εἴπειν ὅτι ἐν τῷ ἑνὶ προσώπῳ ὅμοιόν ἐστι. 8. πάντα γὰρ ἐν τάξει ἐποίησεν ὁ Θεὸς καλά, ἐν τῇ μορφῇ τῆς κεφαλῆς συνημμέναι εἰσὶ τρίχες πρὸς δόξαν, εἶτα καρδίαν εἰς φρόνησιν, κοιλίαν εἰς διάκρισιν, στομάχου κάλαμον πρὸς ὑγίειαν, ἧπαρ πρὸς θυμόν, χολὴν πρὸς πικρίαν, ἀκοὴν εἰς γέλωτα, ψύας εἰς δύναμιν, πλευρὰς εἰς θήκην, ὀσφὺν εἰς ἰσχύν, καὶ πάντα καὶ πάσας τὰς αἰσθήσεις. [Φυλάσσετε τὴν ἀγάπην πρὸς τὸν Θεόν, καὶ εἰ φοβεῖταί τις τὸν Θεὸν ὅλῃ τῇ ψυχῇ καὶ πάσας τὰς αἰσθήσεις, ὅτι ὁ Θεός ἐστι καὶ κρατεῖ αὐτῶν· εἴ τις ἀποβάλλει τὴν ἀγάπην τοῦ Θεοῦ, τότε ἐν τῇ διαθέσει αὐτοῦ ἐργάζεσθαι ἄρξουσιν θυμός, λοιδορία, βαρυκαρδία, χόλος, μέθη, πολυφαγία, πορνεία, ζηλοτυπία, ἀπληστία, λοιδορία, φθόνος καὶ πᾶν βδέλυγμα]. 9. πάντα ποιήσαντας ἐν τάξει ἐν φόβῳ Θεοῦ, III. 1. καὶ σιωπῶντας τὰ μέρη τῆς καρδίας τὸ θέλημα τοῦ Θεοῦ κρατεῖν, καὶ ἀπορρίπτειν τὸ θέλημα τοῦ διαβόλου. 2. Ἥλιος γὰρ καὶ σελήνη καὶ ἀστέρες οὐκ ἀλλοιοῦσι τάξιν αὐτῶν, οὕτως καὶ

ὑμεῖς μὴ ἀλλοιώσητε [νόμον Θεοῦ] ἐν ἀταξίᾳ πράξεων ὑμῶν. 3. Ἔθνη γὰρ πλανηθέντα ἔπεσε καὶ ἀφέντα τὸν Κύριον ἠλλοίωσαν τάξιν αὐτῶν καὶ ἐπηκολούθησαν τοῖς εἰδώλοις καὶ ἐξηκολούθησαν πνεύμασι πλάνης. [καὶ τοὺς βίους αὐτῶν ὁδηγοῦσιν ἐν ἀταξίᾳ καὶ ἡ ψυχὴ αὐτῶν γίνεται βρῶμα τῷ Σατανᾶ]. 4. Ὁρᾶτε γάρ, τέκνα μου, γιγνώσκετε τὸ στερέωμα τῆς γῆς καὶ θαλάσσης ἐν πᾶσι τοῖς δημιουργήμασιν, [καὶ] Κύριον τὸν ποιήσαντα ταῦτα πάντα ἵνα μὴ γίνησθε ὡς Σόδομα καὶ Γόμορρα, αἵτινες ἐνήλλαξαν τὰς τάξεις αὐτῶν.

IV. 1. Ταῦτα γὰρ ἐννόησα ἐν ταῖς γραφαῖς (Ἐνώχ), ὅτι καί γε καὶ ὑμεῖς ἀποστήσεσθε ἀπὸ τοῦ νόμου Κυρίου, καὶ ἄρξεσθε πορεύεσθαι κατὰ πᾶσαν ἀνομίαν τῶν ἐθνῶν. 2. Καὶ ἐπάξει ὑμῖν Κύριος αἰχμαλωσίαν, καὶ δουλεύσετε ἐκεῖ τοῖς ἐχθροῖς ὑμῶν καὶ κακώσει (καὶ) θλίψει ζήσετε ἕως ἂν κατακρίνῃ Κύριος πάντων ὑμῶν. 3. καὶ οὕτως ἐπιστρέψετε καὶ ἐπιγνώσεσθε Κύριον τὸν Θεὸν ὑμῶν καὶ ἐπιστρέψει ὑμᾶς εἰς τὴν γῆν ὑμῶν κατὰ τὸ πολὺ αὐτοῦ ἔλεος. 4. καὶ ὅτε ἔσεσθε ἐν τῇ γῇ ὑμῶν, πάλιν ἁμαρτήσεσθε καὶ Κυρίου ἐπιλήσεσθε. 5. Καὶ ἡ μακροθυμία τοῦ Κυρίου ἐλεύσεται [ὡς] ἄνθρωπος ποιῶν δικαιοσύνην ἀπὸ τῆς γενεᾶς Ἰούδα, καὶ ποιῶν ἔλεος εἰς πάντας τοὺς μακρὰν καὶ τοὺς ἐγγύς.

VIII. 2. Διὰ τούτου γὰρ ἀνατελεῖ σωτηρία, καὶ ἐν αὐτῷ εὐλογοῦνται Ἀβραάμ, Ἰσαάκ, Ἰακώβ. 3. τὸ σκῆπτρον γὰρ αὐτοῦ φανεῖται, ὁ Θεὸς τῆς ζωῆς ἐν τοῖς οὐρανοῖς καὶ ἐν τῇ γῇ σώζει καὶ ἐκλέγει τοὺς ἁγίους, [ἀλλ' ὑμεῖς οὐκ ἀκούσαντες αὐτοῦ διασπερεῖσθε κατὰ τὸ πρόσωπον πάσης τῆς γῆς· ὑμῖν γὰρ ἐν τοῖς πρώτοις ἦν βασιλεία ἐπαγγελλομένη], 4. καὶ ὁ Θεὸς δοξάζεται ἐν τοῖς ἔθνεσι δι' ὑμᾶς· [ὑμεῖς γὰρ ἐννοούμενοι ἠκούσατε τοῦτο] καὶ ὁ Κύριος ἐλεεῖ ὑμᾶς, καὶ οἱ ἄγγελοι ἐλεοῦσιν· [ὑμεῖς εἰ δὲ μὴ ἀκούετε αὐτοῦ, κοινωνοὶ ἔσεσθε τῶν βασάνων· τοῖς δὲ ἀκούουσι ἑτοιμάζονται οἱ θρόνοι καὶ ἡ δόξα ἐν τοῖς οὐρανοῖς].

IX. 1, 2. Καὶ ταῦτα εἰπὼν τὴν ψυχὴν ἀπέδωκεν ὁ Νεφθαλείμ, ὁ ὄγδοος υἱὸς Ἰακὼβ καὶ υἱὸς Βάλλης· ἔζη ἑκατὸν καὶ τριάκονα καὶ δύο ἔτη καὶ ἐτάφη ἐν Χεβρὼν ἐν τῷ αὐτῷ σπηλαίῳ.

ΔΙΑΘΗΚΗ ΓΑΔ ΠΕΡΙ ΜΙΣΟΥΣ

I. 1. Ἀντίγραφον διαθήκης Γὰδ περὶ μίσους, ἐκαλέσατο γὰρ τοὺς υἱοὺς αὐτοῦ καὶ εἶπε· 2. Ἔνατος υἱὸς ἐγενόμην τῷ Ἰακώβ, καὶ ἤμην ἀνδρεῖος ἐπὶ τῶν ποιμνίων. 3. Ἐγὼ ἐφύλαττον ἐν νυκτὶ τὸ ποίμνιον καὶ ἐπεὶ ἤρχετο ἐν νυκτὶ λέων ἢ ἕτερον θηρίον ἔκτεινα αὐτόν, 7. καὶ ἅπαξ ἄρνον ἐξειλόμην ἐκ τοῦ στόματος θηρίου καὶ ἐθανάτωσα καὶ ἔφαγον. 6. καὶ ὁ ἀδελφός μου Ἰωσὴφ ἰδὼν εἶπε τῷ πατρί, λέγων·

κτείνας πρόβατον οὐκ ἔδωκε τοῖς υἱοῖς Ζέλφας καὶ Βάλλας. 8. καὶ ἐνεκότουν τῷ Ἰωσὴφ περὶ τοῦ λόγου τούτου, 9. καὶ τὸ πνεῦμα τοῦ θυμοῦ ἦν ἐν ἐμοὶ καὶ οὐκ ἤθελον οὔτε δι' ὀφθαλμῶν οὔτε δι' ἀκοῆς ἰδεῖν τὸν Ἰωσήφ.

II. 2, 3. Καὶ ἠθέλησα ἐξελαύνειν βίον αὐτοῦ ἐκ τῆς γῆς, ὥσπερ βοῦς χαράσσει ὄγμον ἀρούρας· καὶ ἐγὼ καὶ ὁ Συμεὼν ἐπωλήσαμεν τοῖς Ἰσμαηλίταις.

III. 1. Καὶ νῦν ἀκούσατε, τέκνα μου, λόγους ἀληθείας τοῦ ποιεῖν δικαιοσύνην, καὶ πάντα νόμον ὑψίστου, καὶ μὴ πλανᾶσθαι τῷ πνεύματι τοῦ μίσους, ὅτι κακόν ἐστιν παντὶ ἀνθρώπῳ. 2. πᾶν γὰρ ὃ ἐὰν ποιῇ μισούμενόν ἐστι βδέλυγμα. ἐὰν ποιῇ νόμον Κυρίου, τοῦτον οὐκ ἐπαινεῖ, [τὸ γὰρ πνεῦμα τοῦ μίσους οὐ] θέλει τὴν δικαιοσύνην. ἐάν τις φοβῆται Κύριον, τότε ἀγαπᾷ 3. λοιδορεῖν τὴν ἀλήθειαν αὐτοῦ, τοῦ τὸν νόμον δικαιοῦντος καταφρονεῖ, καταλαλιὰν ἀσπάζεται, ὑπερηφανίαν ἐπαινεῖ, ὅτι τὸ πνεῦμα τοῦ μίσους ἐτύφλωσε τὴν ψυχὴν αὐτοῦ, [ὥστε μὴ μεμνῆσθαι τοῦ Θεοῦ].

IV. 2. Οὐ θέλει ἀκούειν τοὺς λόγους νουθετήσεως περὶ τῆς ἀγάπης τῶν ἀδελφῶν. 3. ἐὰν γὰρ πταίσῃ, ὁ ἀδελφὸς εὐθὺς ἀγγέλλει πᾶσι, καὶ κολασθεὶς ἀποθανεῖται. 6. ὁ ποιῶν τὰ ἀγαθὰ ἀεὶ σπουδάζει, ὡς ἀγαπῶν καὶ θέλων τοὺς νεκροὺς ζωοποιῆσαι, καὶ τοὺς ἐν ἀποφάσει θανάτου θέλει ἀνακαλέσασθαι, οὕτως τὸ μῖσος τοὺς ζῶντας θέλει ἀποκτεῖναι, καὶ τοὺς ἐν ὀλίγῳ ἁμαρτήσαντας οὐ θέλει ζῆν. 7. Τὸ γὰρ πνεῦμα τοῦ μίσους συνεργεῖ τῷ Σατανᾷ ἐν πᾶσιν εἰς θάνατον τῶν ἀνθρώπων, τὸ δὲ πνεῦμα τῆς ἀγάπης συνεργεῖ τῷ νόμῳ τοῦ Θεοῦ εἰς σωτηρίαν ἀνθρώπων.

V. Κακὸν οὖν τὸ μῖσος, τὸ φῶς σκότος ποιεῖ καὶ συκοφαντίαν ἐκδιδάσκει καὶ θυμὸν καὶ πᾶν κέρδος αἰσχρὸν ποιεῖ καὶ τῆς πράξεως τοῦ διαβόλου τὴν καρδίαν πληροῖ. [Ὁρᾶτε γάρ, τέκνα, λέγω ὑμῖν ὅτι] 2. ἡ δικαιοσύνη ἐκβάλλει τὸ μῖσος τοῦ διαβόλου καὶ κολλᾶται τῇ ἀγάπῃ τοῦ Κυρίου· 3. ἀλήθεια γὰρ ἐξελάυνει τὸ μῖσος, καὶ ἡ ταπείνωσις ἀναιρεῖ τὸ μῖσος. Ὁ γὰρ δίκαιος αἰδεῖται ποιῆσαι ἄδικον οὐχ ὑπὸ ἄλλου καταγινωσκόμενος, ἀλλ' ὑπὸ τῆς ἰδίας καρδίας. 6. ταῦτα ἐγὼ ἔσχατον ἔγνων μετὰ τὸ μετανοῆσαί με περὶ τοῦ Ἰωσὴφ ἀδελφοῦ. 7. Ἡ γὰρ ἀληθὴς μετάνοια φωτίζει τοὺς ὀφθαλμούς, ἀποβάλλει καὶ διαφθείρει τὴν ἁμαρτίαν, γνῶσιν παρέχουσα τῇ ψυχῇ, καὶ ὁδηγεῖ τὸ διαβούλιον πρὸς σωτηρίαν. 9. Ἐπήγαγε γάρ μοι ὁ Θεὸς νόσον ἥπατος καὶ εἰ μὴ αἱ εὐχαὶ Ἰακὼβ τοῦ πατρός μου, ὀλίγου οὐκ ἐξῆλθε ἐξ ἐμοῦ τὸ πνεῦμα· 10. ὁ Θεὸς οἶδε δι' ὧν ἄνθρωπος παρανομεῖ, δι' ἐκείνων καὶ κολάζεται. 11. Τὰ ἥπατά μου ἐνέκειτο ἀνίλεως κατὰ τοῦ Ἰωσήφ—

καὶ ἐκρινόμην ἐν νόσῳ (ἐπὶ μῆνας) ἕνδεκα· [διὰ ταῦτ' ἐννόησα ὅτι ὁ Θεὸς οὕτως ἐποίησε κατ' ἐμοῦ, ὅτι καὶ] ἐγὼ τοσοῦτον χρόνον ἐνεῖχον τῷ Ἰωσήφ, ἕως ἂν πραθῇ.—VI. 1. καὶ νῦν, τέκνα μου, ἕκαστος λέγοι τοῖς υἱοῖς αὐτοῦ καὶ ἀγαπήσατε ἀλλήλους ἐν ἔργῳ καὶ λόγῳ καὶ πάσῃ διανοίᾳ [καὶ] ἐκ πάσης ψυχῆς. 3. Ἐάν τις ἁμάρτῃ εἴς σε, σὺ πρῶτον ἐξόριζε ἀπὸ σεαυτοῦ τὸν ἰὸν τοῦ μίσους. [Αἱ γὰρ παρακλήσεις εἰς εἰρήνην οὐκ ἀκούονται] 5. ἐν τῇ ἀλλοτρίᾳ ταραχῇ τῶν μυστηρίων ὑμῶν.

VII. 2. Εἰ δὲ ὁ ἐχθρὸς ὑμῶν ὑπερηφανὴς γίγνεται μὴ φθονήσητε, ὅτι πάσῃ σαρκὶ κατθανεῖν ἔστι. ὁ δὲ Θεὸς τὸν ἔπαινον φέρει τῷ διδόντι τὰ ἀγαθὰ καὶ ἀναγκαῖα τοῖς ἀνθρώποις. 4. Ἐὰν δὲ ἐκ κακῶν τις πλουτίσῃ μὴ ζηλώσητε αὐτόν. 6. ὁ γὰρ πένης καὶ ἄφθονος ἐπὶ πᾶσι Κυρίῳ εὐχαριστεῖ, αὐτὸς παρὰ πᾶσι πλουτεῖ εὐλογητοῖς τρόποις.

VIII. 1. Εἴπατε δὲ καὶ ὑμεῖς ταῦτα τοῖς τέκνοις ὑμῶν, ὅπως τιμήσωσιν Ἰούδαν καὶ τὸν Λευΐ. ὅτι ἐξ αὐτῶν ἀνατελεῖ Κύριος σωτῆρα τῷ Ἰσραήλ. 2. Ἔγνων γὰρ ὅτι ἐπὶ τέλει ἀποστήσονται τὰ τέκνα ὑμῶν ἀπ' αὐτοῦ, ἐν πάσῃ πονηρίᾳ καὶ ἐν διαφθορᾷ ἔσονται ἐνώπιον Κυρίου. 4. Καὶ ταῦτα εἰπὼν προσέφερε τὴν ψυχὴν τῷ Κυρίῳ 5. καὶ ἔταφον αὐτὸν ἐν τῷ αὐτῷ σπηλαίῳ. καὶ ἦν πάντα τὰ ἔτη τοῦ Γὰδ ἑκατὸν καὶ πεντήκοντα καὶ πέντε, καὶ Γὰδ ἦν υἱὸς Ζέλφας ὁ τέταρτος.

ΔΙΑΘΗΚΗ ΑΣΗΡ ΠΕΡΙ ΚΑΚΙΑΣ ΚΑΙ ΑΡΕΤΗΣ

I. 1. Ἀντίγραφον διαθήκης Ἀσὴρ περὶ κακίας καὶ ἀρετῆς. 2. Ἀκούσατε, εἶπε, τέκνα Ἀσήρ, τοῦ πατρὸς ὑμῶν καὶ ὑποδείξω ὑμῖν πᾶν τὸ εὐθὲς ἐνώπιον τοῦ Θεοῦ. 3. Δύο ὁδοὺς ἔδωκεν ὁ Θεὸς τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ δύο διαβούλια καὶ δύο πράξεις καὶ δύο τόπους. 4. Διὰ τοῦτο πάντα δύο ἐστίν, ἓν κατέναντι τοῦ ἑνός. 5. Δύο ἐστὶ διαβούλια ἐν στέρνοις ἡμῶν διακρίνοντα ἡμᾶς. 6. Ἐὰν οὖν ἄνθρωπός τις εἰς τὴν δικαιοσύνην ἐπιτρέπηται καὶ τὰ διαβούλια αὐτοῦ. Ἐὰν πίπτῃ εἰς τὴν ἁμαρτίαν ὁ ἄνθρωπος ἢ δι' ἄγνοιαν ἔν τινι (ἁμάρτῃ) εὐθὺς μετανοεῖ, [καὶ διὰ τὴν μετάνοιαν αὐτοῦ καθαίρει τὰ ἁμαρτήματα αὐτοῦ]. 7. Δίκαια γὰρ λογιζόμενος ἀνατρέπει τὸ κακὸν καὶ ἐκριζοῖ τὴν ἁμαρτίαν. 8. εἴ τις ἐπιτρέπει εἰς ἄλλους τρόπους τὸν τρόπον αὐτοῦ, πᾶσα πρᾶξις αὐτοῦ ἐν πονηρίᾳ [καὶ διὰ κακίαν ἐπαινεῖται, καὶ διδάσκει τὰ χείλη αὐτοῦ ἀεὶ τὰ ψευδῆ λέγειν] καὶ ἀπωθούμενος τὸ ἀγαθὸν λήψεται τὸ κακόν, εἴπερ θέλει τι ἀγαθὸν ποιεῖν, εἰς κακὸν μεταστρέφει. 9. Ὅταν γὰρ εὖ ἄρξηται ὡς ἀγαθὸν ποιῶν, τὸ τέλος τῆς πράξεως αὐτοῦ εἰς κακὸν ποιεῖν ἀνελαύνει, ὅτι ὁ θησαυρὸς τοῦ διαβουλίου αὐτοῦ κατακυριεύεται ὑπὸ τοῦ Βελίαρ καὶ ἐπεπεπλήρωται τοῦ πνεύματος τῆς πλάνης [ἄνθρωπος κατὰ βίαν ποιεῖ].

II. 5. Κλέπτων καὶ πλεονεκτῶν, ἀλλὰ καὶ ἔτι ἐλεεῖ τοὺς πτωχούς. διπρόσωπον μὲν καὶ τοῦτο. 8. Μοιχεύουσιν καὶ πορνεύουσιν, καὶ ἔτι ἀπέχονται ἐδεσμάτων καὶ ἄγαν τις νηστεύει. καὶ τοῦτο διπρόσωπόν ἐστι. [Ὁρᾶτε οὖν, τέκνα ἐμοῦ, ὡς εἶπον] 7. τοιαῦτα γὰρ διαφθείρει τὴν ψυχήν, καθαρίζει τὸ σῶμα. 10. Ἐγώ, τέκνα, εὗρον ἐν βιβλίοις τοῦ δικαίου Ἐνώχ, λέγουσι III. 1. μὴ γίγνησθε διπρόσωποι τῇ δικαιοσύνῃ καὶ τῇ κακίᾳ, ἀλλὰ προσκολλήθητε τῷ ἀγαθῷ, ὡς ὁ Θεὸς ἀναπαύεται ἐν αὐτῷ καὶ ἄνθρωποι θέλουσιν ἐν αὐτῇ παρακύπτειν [καὶ κατὰ τὸ ἦθος τῆς κακίας μὴ ἰδεῖν τὴν χάριν]. 2. καὶ νῦν, τέκνα, φεύγετε τὴν κακίαν τοῦ Βελίαρ εἰσελθοῦσαν εἰς τὰς ἀγαθὰς ὑμῶν πράξεις.

V. Ὁρᾶτε οὖν, τέκνα, πῶς δύο ἐστὶν ἐν πᾶσιν, καὶ ἓν ὑπὸ τοῦ ἑνὸς κέκρυπται καὶ πένθος ἐν ἀδελφοῖς ἐν ποιήσει καὶ αἰσχροκέρδεια ἐν χαρᾷ κρύπτεται τῇ μέθῃ τὰ τολμηρὰ κρύπτεται καὶ ἡ λύπη ἐν ἀδελφοῖς καὶ τῇ τροφῇ. 2. ὁ θάνατος διαδέχεται τὴν ζωήν, καὶ τὴν τιμὴν διαδέχεται ἡ ἀτιμία, καὶ ὁ ποιῶν τὰ ἀληθῆ ἐστιν ἐν τῷ φωτί, ὁ δὲ ποιῶν τὴν ἀδικίαν ἐν τῷ σκότῳ πορεύεται. 4. ἐγὼ ἐν πάσῃ τῇ ζωῇ μου (ταῦτα) ἐδοκίμασα καὶ οὐκ ἐπλανήθην ἀπὸ τῆς ἀληθείας Κυρίου.

VI. 4. Τὸ γὰρ τέλος δείκνυσι τὴν δικαιοσύνην ἢ τὴν ἀδικίαν. 5. ἐπεὶ γὰρ τῇ ἐντολῇ (τοῦ Θεοῦ) ἡ ψυχή μου ἡρπάσθη τῇ χειρὶ τοῦ ἀγγέλου τοῦ Θεοῦ, ταχέως φαίνεται τὸ πνεῦμα τῆς πλάνης. Ἡ γὰρ ψυχή, ἐλέγχουσα τὰς φροντίδας καὶ τὰς πράξεις, πάσχει σφόδρα ἀπὸ τοῦ πνεύματος τῆς πλάνης, ἐδούλευσεν γὰρ ἐν τούτῳ τῷ βίῳ αὐτῷ. 6. Εἰ δὲ ψυχὴ πορεύεται ἐν ἀληθείᾳ, τότε ἐν χαρᾷ ἐγνώρισε τὸν ἄγγελον τοῦ Θεοῦ, καὶ ὁ ἄγγελος παραμυθεῖται αὐτὴν εἰς τὸν αἰώνιον βίον.

VII. Ὑμεῖς δέ, τέκνα, μὴ γένεσθε ὡς Σόδομα, ἀγνοήσαντες τὰς ἐντολὰς Θεοῦ. 2. Εἶδον γὰρ ἐν βιβλίοις τοῦ Ἐνὼχ τοῦ δικαίου ὡς σφρόδρα πλανᾶσθε καὶ πολλαὶ τιμωρίαι ἔσονται ἐφ' ὑμῖν καὶ πονήσετε ἐν ξέναις χώραις, [ἀλλὰ τῇ ἐλεημοσύνῃ τοῦ Κυρίου ἐπιστρέψεσθε εἰς τὴν γῆν ὑμῶν, ὅπου ὑπέσχετο ὁ Κύριος τῷ πατρὶ ἡμῶν Ἀβραάμ], καὶ ἔσεσθε ἐκεῖ 3. ἕως ὁ Ὕψιστος ἐπισκέψηται τὴν γῆν [καὶ τοῖς ζῶσι ἐν αὐτῇ ἕξει εὐσπλαγχνίαν], καὶ αὐτὸς ἐλεύσεται ὡς ἄνθρωπος μετὰ ἀνθρώπων ἐσθίων καὶ πίνων καὶ ἐν ἡσυχίᾳ συντρίβων τὴν κεφαλὴν τοῦ δράκοντος δι' ὕδατος. Οὗτος σώσει πολλοὺς [ἐξ] Ἰσραὴλ καὶ πάντα τὰ ἔθνη, Θεὸς εἰς ἄνδρα ὑποκρινόμενος. 4. Εἴπατε οὖν ταῦτα τοῖς τέκνοις ὑμῶν μὴ ἀπειθεῖν αὐτῷ. 5. Ἀνέγνων γὰρ ἐν βιβλίοις Ἐνὼχ τοῦ δικαίου, ὅτι ἀπειθοῦντες ἀπειθήσετε αὐτῷ καὶ ἀσεβοῦντες ἀσεβήσετε εἰς αὐτόν, μὴ προσέχοντες τῷ νόμῳ τοῦ Θεοῦ. 6. Διὰ τοῦτο διασκορπισθήσεσθε εἰς τὸ εὖρος τῆς γῆς, καὶ ἔσεσθε ἐν διασπορᾷ, καὶ

ἐξουθενωθήσεσθε ὡς ὕδωρ ἄχρηστον. 7. [καὶ ὁμολογοῦντες τότε τὸ ὄνομα] τοῦ Κυρίου πάλιν πιστεύσετε καὶ ἐπιθήσει αὐτοῖς τὴν εὐσπλαγχνίαν αὐτοῦ, διὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ.

VIII. 1. Εἶτα δὲ εἶπεν αὐτοῖς· θάψατέ με εἰς Χεβρών. καὶ ἐκοίμηθη ὕπνῳ αἰωνίῳ. 2. καὶ ἔθαψαν αὐτὸν ὅτι υἱοὶ ὡς ὁ πατὴρ ἐνετείλατο αὐτοῖς. καὶ ἔζη πάντα τὰ ἔτη αὐτοῦ, ἑκατὸν καὶ εἴκοσι καὶ τρία, Ἀσὴρ ὁ υἱὸς Ἰακὼβ δέκατος, υἱὸς Ζέλφας.

ΔΙΑΘΗΚΗ ΙΩΣΗΦ

[Ἐπὶ τούτοις οἱ ἀδελφοὶ Ἰωσὴφ εἶπον· ὁ πατήρ σου λίσσεταί σε, λέγων, εἴπετε τῷ Ἰωσήφ· Συγγνῶθι αὐτοῖς τὴν σκολιότητα τῶν ἁμαρτιῶν αὐτῶν, ὡς κακὸν ἐποίησάν σοι καὶ νῦν ὁ Θεὸς ἀνίησι σκολιότητα τοῖς δούλοις (αὐτοῦ), τοῦ πατρός σου χάριν. Ὁ Ἰωσὴφ ταῦτα ἀκούσας ἐκλαύσατο ὅτε οἱ ἀδελφοὶ εἰς δούλους μετεβλήθησαν, καὶ Ἰωσὴφ σφόδρα στενάξας εἶπεν αὐτοῖς οὐχ ὥσπερ πατέρες καὶ ἀδελφοὶ πάντες]. I. 4. ὑμεῖς ἐμισήσατέ με, ἀδελφοί, ἀλλ᾽ ὁ Θεὸς ἠγάπησέ με, ὑμεῖς δὲ ἠθέλετέ με ἀνελεῖν καὶ ὁ Θεὸς τῶν πατέρων μου ἐφύλαξέ με, εἰς λάκκον με ἐβάλετε ἀλλ᾽ ὁ Ὕψιστος ἀνήγαγέ με. 5. ἐπωλήσατέ με εἰς δοῦλον, καὶ ὁ Θεὸς ἐκ πάντων ἐλευθέρωσέ με [καὶ πάσῃ τῇ Αἰγύπτῳ δοῦναι κρίσιν ἐποίησέ με], 5. εἰς αἰχμαλωσίαν ἐλήφθην καὶ ἡ κραταιὰ αὐτοῦ χεὶρ ἐβοήθησέ μοι· ἐν λιμῷ συνεσχέθην καὶ αὐτὸς ὁ Κύριος διέθρεψέ με. 6. μόνος ἤμην ἐν λάκκῳ, ἀλλ᾽ ὁ Θεὸς τοῦ πατρός μου παρεκάλεσέ με· ἐν ἀσθενείᾳ ἤμην ἀλλὰ ὁ σωτὴρ ἐχαρίτωσέ με, ὠνείδισάν με ἐν δεσμοῖς 7. καὶ ἐν (διαβολαῖς), ἀλλ᾽ ὁ Θεὸς ἐρρύσατό με, καὶ ἐν λόγοις πικροῖς οἱ Αἰγυπτίοι ἐκβάλλουσί με.

II. 2. Καὶ ἠγωνισάμην τῷ πάθηματι ἐλθόντι ἐπ᾽ ἐμὲ ἀπὸ γυναικὸς ἐπειγούσης με παρανομεῖν μετ᾽ αὐτῆς ἀλλ᾽ ὁ Θεὸς Ἰσραὴλ τοῦ πατρός μου ἐφύλαξέ με ἀπὸ ταύτης φλογὸς καιομένης. 3. Ἐφυλακίσθην, ἐτύφθην, ἐμυκτηρίσθην καὶ ἔδωκέ με Κύριος εἰς οἰκτιρμοὺς ἐνώπιον πάντων τῶν δεσμοφυλάκων ἐν τῷ δεσμωτηρίῳ. 4. Οὐ γὰρ ἐγκαταλείψει τοὺς φοβουμένους αὐτὸν ἐν ἀληθείᾳ ἐν δεσμωτηρίῳ σκοτεινῷ οὔτε ἐν δεσμωτηρίῳ ἢ δεσμοῖς, ἢ θλίψεσιν ἢ ἀνάγκαις 5. οὐ γὰρ ὡς ἄνθρωπος ἐπαισχύνεται ὁ Θεός. οὐδὲ ὡς γηγενὴς ἀσθενεῖ ἢ ἀπωθεῖται. 6. ἐπὶ πᾶσι δὲ [τόποις] παρίσταται καὶ ἐν διαφόροις λύπαις παρακαλεῖ παρών. 7. ἐν δέκα πειρασμοῖς ὁ Θεὸς ἐποίησέ με κρατερόν.

IV. 1, 5. Ποσάκις ἡ Αἰγυπτία σαίνουσά με εἶπε, εἴπερ συνέσει μοι ἀποβαλῶ εἴδωλον τοῦ Αἰγυπτίου Πεστεφρῇ. 7. Θέλω ὑμᾶς πιστεῦσαι κατὰ τὸν νόμον τοῦ Κυρίου σου. 8. ἀποκρινάμενος αὐτῇ εἶπον·

Ἀμεμεφρή, ἡ δέσποινά μου οὐ καθαρὰ καὶ Θεὸς ὁ Κύριος βούλεται τοὺς φοβουμένους αὐτὸν μὴ τοῖς λάγνοις χαρίζεσθαι. [Αὕτη δὲ μᾶλλον ἔθηκε τὴν ἐσθῆτα ὥστε περιπλέκειν ἐμέ].

VI. 1. Καὶ ἀποστέλλει μοι βρῶμα ἐν γοητείᾳ πεφυραμένον. 6. καὶ ὁ Θεὸς τοῦ πατρός μου ἀπεκάλυψε. 4. Μετὰ ταῦτα εἰσελθὼν εἰς τὴν κοίτην μου εἶπον αὐτῇ, ὅτι ἐνόμιζεν κτείνειν ἐμὲ ἀδίκως ὅτι ἔπεμψέ μοι τὸ βρῶμα τῷ (φαρμάκῳ) θανασίμῳ μεμιγμένον, καὶ 7. ὅτι γνοίης τῶν ἐν σωφροσύνῃ θεοσεβούντων οὐ κατισχύει κακία ἀσεβούντων, λαβὼν ἐνώπιον αὐτῆς φαγεῖν ἠρξάμην· ὁ Θεὸς τῶν πατέρων μου ἐστὶ μετ' ἐμοῦ. 8. Ἡ δὲ ἔπεσεν ἐπὶ πρόσωπον εἰς τοὺς πόδας μου, καὶ ἔκλαυσε, καὶ συνέθετό μοι μὴ ποιῆσαι ἔτι τὴν ἀσέβειαν ταύτην, [καὶ ὅμως ἐξεγείρεται ταῖς φροντίσιν καὶ ἔσω ὁ δαίμων τῆς ἀκολασίας ἐπιφλέγει αὐτήν].

Μετὰ ταῦτα ὡς ἐγὼ ἦλθον πρὸς αὐτὴν διὰ τῶν ἀναγκαίων, λέγουσά μοι VIII. 2. καὶ αἴρουσα τῆς ἐσθῆτος ἔσυρέ με εἰς τὴν κοίτην αὐτῆς. Καὶ ἐγὼ συνέστρεψα ἀμφὶ ἐμαυτὸν τὴν ἐσθῆτα. καὶ ἔφυγον ἀπὸ τῆς Αἰγυπτίας. 3. ἡ δὲ οὐ δεξαμένη τὸ θέλημα ἐσυκοφάντισέ με πρὸς τὸν ἄνδρα αὐτῆς. Ἐγὼ δὴ ἐτύφθην καὶ ἐβλήθην εἰς τὸ δεσμωτήριον καὶ ἡ Αἰγυπτία ἀνίετο κατ' ἐμοῦ IX. 1. καὶ εἶπε πολλάκις πλήρωσον τὸ θέλημά μου, καὶ ἐξελευθερώσω σε ἐκ τῶν δεσμῶν καὶ σώσω σε ἐκ τοῦ δεσμωτηρίου. 2. Ἐγὼ δὲ καὶ ἐν φροντίδι οὐ συνεχώρησα αὐτῇ· ἀγαπᾷ γὰρ ὁ Κύριος τὸν ἐν στέγῃ σκοτεινῇ νηστεύοντα ἐν διανοίᾳ μᾶλλον ἢ ἐν τοῖς βασιλικοῖς μεγαλείοις τὸν ἄνδρα τρέφοντα ἑαυτὸν ἐν πορνείᾳ 3. ὁ πορευόμενος ἐν φροντίσιν λήψεται δόξαν, καὶ ὁ Θεὸς οἶδε οὗ ἔχει χρείαν, καὶ δώσει αὐτοῖς ὃ καὶ ἐμοὶ ἔδωκε.

[Νῦν οὖν, ἀδελφοί, μὴ φοβεῖσθε. ἐγὼ θρέψω ὑμᾶς καὶ δόμους ὑμετέρους. παραμυθήσομαι γὰρ λέγων αὐτοῖς. καὶ οὕτως ἦλθεν ὁ Ἰωσὴφ εἰς τὴν Αἴγυπτον καὶ οἱ ἀδελφοὶ αὐτοῦ. καὶ ἤρξατο ζῆν ἐν Αἰγύπτῳ καὶ ἐστήριξε πᾶσαν τὴν δύναμιν τῶν Αἰγυπτίων. Καὶ ὁ Ἰωσὴφ ἔζη ἔτη ἑκατὸν καὶ δέκα καὶ βλέψας τοὺς παῖδας τοῦ Ἐφραΐμ τρεῖς υἱοὺς τοῦ γένους Μάχερ, υἱοῦ Μανασσή. καὶ Ἰωσὴφ εἶδε τὴν ἡμέραν οὐ μακρὰν ἀπέχουσαν ἀπ' αὐτοῦ, καὶ προστίθεται τοῖς προγόνοις καὶ τῷ πατρί, καὶ ἤρξατο λέγειν τοῖς πλησίοις Ἰδοὺ πᾶσαι αἱ αἰσθήσεις ἀνέχουσαι τὸ σῶμά μου ἀδυνατοῦσι, καὶ τὸ κράτος ζωοτρόφον ἀπέστη ἀπ' ἐμοῦ, καὶ ἀπῆλθεν τὸ κράτος τῆς δυνάμεως καὶ νόσοι γίγνονται κρατερώτεραι ἐν ἐμοί, καὶ οὐκέτι ἔχω μέρος ἐν τοῖς ζῶσιν ἐπὶ τῇ γῇ, καὶ οὐκ ἔχω ἀπὸ τοῦ νῦν οἰκίαν καὶ μικρὸν χρόνον πρόσθεν τοῦ θανάτου λέξω τι ὑμῖν καὶ τοῖς υἱοῖς τῶν ἀδελφῶν μου].

XVII. 1. Ἠκούσατε γάρ, τέκνα μου, ὅσον ἐγὼ ἔπαθον [ἀπὸ τῶν

ἀδελφῶν μου, ἀλλὰ γινόμενος δοῦλος, μετεβλήθην]· ἵνα μὴ καταισχύνω τοὺς ἀδελφούς 2. καὶ ὑμεῖς οὖν ἀγαπᾶτε ἀλλήλους, τέκνα μου, καὶ ἐν μακροθυμίαις ζῆτε μὴ φέροντες αἰτίας ἄλλος ἄλλῳ. 3. Τέρπεται γὰρ ὁ Θεὸς ἐπὶ ὁμονοίᾳ ἀδελφῶν, καὶ ἐπὶ προαιρέσει καρδίας εὐδοκεῖτε πρὸς τὸ ζῆν. 4. καὶ ὅτι ἦλθον οἱ ἀδελφοί μου εἰς Αἴγυπτον, ὡς καὶ αὐτοὶ ὁρῶσι, καὶ πάλιν ἔδωκα τὸ ἀργύριον αὐτῶν καὶ οὐκ ὠνείδισα τῇ ὕβρει ἀλλὰ καὶ παρεκάλεσα αὐτοὺς 5. καὶ ἔτι μετὰ θάνατον Ἰακὼβ περισσοτέρως ἠγάπησα αὐτούς. 6. οὐκ ἀφῆκα γὰρ αὐτοῖς θλιβῆναι, καὶ ὃ ἦν ἐν χειρί μου, αὐτοῖς ἔδωκα. 7. οἱ υἱοὶ γὰρ αὐτῶν υἱοί μου. καὶ τοὺς υἱούς μου ὡς δούλους αὐτῶν ἐποίησα. ἡ ψυχὴ αὐτῶν ἦν ψυχή μου, καὶ πᾶν ἄλγημα αὐτῶν ἄλγημά μου καὶ πᾶσα μαλακία αὐτῶν ἀσθένειά μου, τὸ φῶς αὐτῶν φῶς μου καὶ ἡ βουλή μου σὺν αὐτοῖς ἦν. 8. καὶ οὐχ ὕψωσα ἐμαυτὸν ἐν αὐτοῖς ἐν ἀλαζονείᾳ διὰ τὴν κοσμικὴν δόξαν μου, ἀλλ' ἤμην ἐν αὐτοῖς ταπεινὸς [καὶ ὑφειμένος, ἐπαίρων αὐτοὺς μᾶλλον ἢ ἐμαυτόν].

XVIII. 1. Ἐὰν οὖν ὑμεῖς, τέκνα μου, θέλητε πορεύεσθαι ἐν ταῖς ἐντολαῖς Κυρίου [καὶ τὰ δῶρα τῆς γῆς ἐδεῖσθε καὶ ὁ στέφανος τῆς βασιλείας πλεχθήσεται ὑμῖν. καὶ ἐπισκιασθήσεσθε τῇ χάριτι τοῦ Θεοῦ καὶ ἐν τῇ εὐλογίᾳ τοῦ κτίστου αἱ ἀκτῖνες ἡλίου λάμψουσι ἐφ' ὑμᾶς]. 2. καὶ ἐὰν θέλῃ τις κακοποιῆσαι ὑμᾶς, ὑμεῖς [ἐξ ἰσχύος ὑμῶν] ἀγαθὰ ποιοῦντες βοηθεῖτε αὐτῷ καὶ εὔχεσθε ὑπὲρ αὐτοῦ τῷ Κυρίῳ ἀπὸ παντὸς κακοῦ [τῇ ἰσχύι καὶ κράτει αὐτοῦ] ὁ Θεὸς λυτρώσει ὑμᾶς. 3. Ἑωρᾶτε γάρ ὅτι [Θεὸς ἐποίησέ μοι ταπεινωθέντι καὶ πωλουμένῳ καὶ συκοφαντηθέντι καὶ πάντα ἔπαθον τῇ ὑπομόνῃ, ἐπαινῶν τὸν Θεόν μου καὶ ὡς κρατερὸς στρατὸς ὡπλισμένος τῷ σιδήρῳ ὁ λόγος τοῦ Κυρίου ἀφαιρεῖ με ἐκ τῆς δουλείας καὶ ἐξ ἐπιβουλῆς καὶ κύριον τῆς Αἰγύπτου ἐν πάσαις τύχαις ἐποίησέ με].

XIX. 1. Ἀκούσατε, τέκνα μου, ἐνύπνιον ὃ εἶδον λέξω ὑμῖν. 2. Ἰδοὺ δώδεκα ἔλαφοι ἐνέμοντο καὶ οἱ ἐννέα διῃρέθησαν εἰς πᾶσαν τὴν γῆν· ὁμοίως καὶ οἱ τρεῖς. 8. καὶ εἶδον ὅτι ἐκ τοῦ Ἰούδα ἐγεννήθη παρθένος, ἔχουσα στολὴν βυσσίνην· καὶ ἐξ αὐτῆς προῆλθεν ἀμνὸς ἄμωμος. καὶ πάντα τὰ θηρία ὥρμων κατ' αὐτοῦ, καὶ ἐνίκησεν αὐτὰ ὁ ἀμνὸς καὶ ἀπώλεσεν αὐτοὺς εἰς καταπάτησιν. 9. Καὶ ἔχαιρον ἐπ' αὐτῷ οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι καὶ πᾶσα ἡ γῆ. 10. Ταῦτα δὲ γενήσεται ἐν καιρῷ αὐτῶν [εὐφράνθησαν ἐν αὐτοῖς], ἐν ἐσχάταις ἡμέραις. 11. Ὑμεῖς οὖν, τέκνα μου, φυλάξατε τὰς ἐντολὰς Κυρίου καὶ τιμᾶτε τὸν Ἰούδαν καὶ τὸν Λευὶ ὅτι ἐξ αὐτῶν ἀνατελεῖ ὑμῖν ὁ ἀμνὸς τοῦ Θεοῦ, χάριτι σώζων πάντα τὰ ἔθνη [καὶ τὸν] Ἰσραήλ. 12. Ἡ γὰρ βασιλεία αὐτοῦ βασιλεία αἰῶνος. ἡ δὲ ἐμὴ βασιλεία ἐν ὑμῖν ἐπιτελεῖται ὡς ὀπωροφυλάκιον· μετὰ τὸ θέρος οὐ φαίνεται.

[Ἄκουσον οὖν, ὦ Ἰουδαῖε, τί λέγει τὸ ἐνύπνιον τοῦ Ἰωσήφ. Ἑώρακα γὰρ δώδεκα ἐλάφους, καὶ ἔλαφοί εἰσιν οἱ δώδεκα ἀπόστολοι, εὐαγγελιζόμενοι τὰ σημεῖα ἐν τῷ κόσμῳ καὶ ἐννέα αὐτῶν, εἶπε, στρώννυνται ἐπὶ πᾶσαν τὴν γῆν διδάσκοντες καὶ βαπτίζοντες ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος. οὕτως εἶπον τρεῖς, καὶ οὗτοι οἱ τρεῖς ὁμοίως ἐκήρυξαν καὶ ἀπέθανον οὐκ ἐξιόντες ἐξ Ἱερουσαλήμ. Ὡς ἡ γραφὴ ἔλεξε ὅτι Ἡρώδῃ τῷ ἀνόμῳ Ἰακὼβ ὁ ἀδελφὸς Ἰωάννου τῷ ξίφει ἐκτάνθη καὶ οὕτως ὁ Στέφανος ὁ διάκονος καλούμενος ἐλιθάσθη ὑπὸ τῶν Ἰουδαίων, ὅστις ἔκραξε λέγων, Κύριε, μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην, οὐ γὰρ οἴδασι ὅτι ποιοῦσιν. καὶ εἶδον, εἶπεν, ὡς ἐκ τοῦ Ἰούδα ἐγεννήθη παρθένος, τοῦτό ἐστ' ἡ μήτηρ τοῦ Θεοῦ ἐκ τοῦ γένους τοῦ Ἰούδα, θυγάτηρ Ἰωακίμ, ἔχουσα, εἶπε, στολὴν βυσσίνην. τοῦτό ἐστι καθαρὰ καὶ ἄνευ πλάνης, ἀλλὰ ἁγνὴ καὶ ὑπεραγνή. Ἐξ αὐτῆς, εἶπε, προῆλθεν ἀμνὸς ἄμωμος, τοῦτό ἐστιν ὁ υἱὸς τοῦ Θεοῦ, ἤπιος καὶ ταπεινὸς ἄνευ κακίας, καὶ ἄνευ πονηρίας. ἐξαιρεῖται οὐκ εἰδὼς τὴν ἁμαρτίαν, καὶ ἐξ ἀριστεροῦ αὐτοῦ ὡς λέων, εἶπε, Ἰδού ἐστι ὡς λόγος τοῦ Θεοῦ· μεγάλως καὶ δεινῶς καὶ φοβερῶς ἐπισημαίνεται καὶ πάντα τὰ θηρία ὥρμων (κατ' αὐτοῦ). Τοῦτό ἐστι, ὑμεῖς ταλαίπωροι Ἰουδαῖοι εἴδετε τὸν υἱὸν τοῦ Θεοῦ λαβόντα ταπεινὴν μορφήν, καὶ ὡς ἄγρια θηρία ἐκράζετε καὶ ὡρμήσατε εἰπόντες, λάβετε, λάβετε, σταυρώσατε αὐτόν, γένοιτο τὸ αἷμα αὐτοῦ ἐφ' ἡμῖν καὶ ἐπὶ τέκνοις ἡμῶν.

Ἐνίκησεν αὐτοῖς ἐκ νεκρῶν ἐγερθεὶς ὁ υἱὸς τοῦ Θεοῦ οὗ ὑμεῖς κατεφρονήσατε, κακῶς ποιοῦντες, καὶ ὤλεσεν αὐτὸς ἐν καταπατήσει, τοῦτό ἐστι, δίδοσθε εἰς δουλείαν ὑπὸ τὰ ἔθνη. καὶ καταπατεῖσθε ἕως τοῦ νῦν ἐν ταῖς χώραις ἡμῶν καὶ περὶ τούτου ἠγαλλιάσαντο οἱ ἄγγελοι καὶ ἄνθρωποι καὶ πᾶσα ἡ γῆ. Ὁ Κύριος ὁ Θεὸς ἡμῶν συνήψει τὰ ἄνω σὺν τοῖς κάτω ἅμα ἐν ἑνὶ φαιδρᾷ εὐλογίᾳ. τοῦτο γὰρ γενήσεται ἐν τῷ καιρῷ αὐτοῦ. Ἰακὼβ γὰρ ἦν ἐν τῷ τρίτῳ καὶ ἑβδόμῳ ἔτει, καὶ ὁ υἱὸς τοῦ Θεοῦ ἐγένετο ἐν ἐννάτῳ ἔτει καὶ ἠγαλλιάσατο ἐν ταῖς ἐσχάταις ἡμέραις. Τούτου ἐστιν ἡ ἀρχὴ καὶ τὸ τέλος. ὁ γὰρ πρῶτον ἀπὸ τοῦ μὴ εἶναι εἰς τὸ εἶναι ἤγαγεν. περὶ τούτου οἱ προφῆται ἔλεξαν καὶ ἡμεῖς ἀγαλλιώμεθα περὶ αὐτοῦ, ἕως τῶν ἐσχάτων ἡμερῶν. Καὶ ὑμεῖς, τέκνα μου, φυλάξατε τὰς ἐντολὰς τοῦ Κυρίου. καὶ τιμᾶτε τὸν Ἰούδαν καὶ τὸν Λευί, ὅτι ἐξ αὐτῶν ἀνατελεῖ ὑμῖν ὁ ἀμνὸς τοῦ Θεοῦ, τοῦτό ἐστι, ἐκ γένους Ἰούδα καὶ κατὰ τὴν τάξιν τοῦ Λευὶ δέξεται ἡγεμονίαν τῇ χάριτι σώζων πάντα τὰ ἔθνη (καὶ) Ἰσραήλ. καὶ ἐννόει ὅτι οὐ μόνον Ἰσραὴλ ἦν ὁ σώζων ἀλλὰ πάντα τὰ ἔθνη. Ἕως γιγνόμενος οὐ μόνον Ἰσραὴλ ἔσωσε γίγνομενος ἐξ ἁγνῆς παρθένου, καὶ πάντα τὰ ἔθνη εἰς σωτηρίαν ἔσυρε· καὶ βασιλεία αὐτοῦ βασιλεία αἰώνιος. Ἐννόει

δὲ ἆρ' οὐκ ἦν τούτου ἀμνοῦ ἡ παρθένος· καὶ ἡ βασιλεία αὐτοῦ οὐ μεταλλάσσεται εἰς τοὺς αἰῶνας.

XX. 4. Καὶ ταῦτα εἰπὼν ἐξέτεινε τοὺς πόδας αὐτοῦ ἐν τῷ λέχει καὶ ἐκοιμήθη ὕπνον αἰώνιον. 5, 6. Καὶ ἐπένθησαν αὐτὸν πᾶς Ἰσραὴλ καὶ πᾶσα ἡ Αἴγυπτος ὅτι ὡς ἓν μέλος ἔπαθον σὺν αὐτῷ καὶ ἔζη Ἰωσὴφ πάντα τὰ ἔτη ἑκατὸν καὶ δέκα (καὶ) ἀπέθανε.]

ΔΙΑΘΗΚΗ ΒΕΝΙΑΜΙΝ ΠΕΡΙ ΔΙΑΝΟΙΑΣ ΚΑΘΑΡΑΣ

[Συνεκάλεσε γὰρ Βενιαμὶν τοὺς υἱοὺς αὐτοῦ καὶ ἤρξατο λέγειν ἐν τοῖς ὠσὶν αὐτῶν. Ἐγὼ Βενιαμὶν [υἱὸς]· τοῦ γήρως τοῦ πατρός μου Ἰακὼβ καὶ ἦν νεώτερος πάντων τῶν ἀδελφῶν μου]. I. 2. ὡς Ἰσαάκ, ὁ πάππος ἡμῶν, ἐτέχθη τῷ Ἀβραάμ, ἑκατοστῷ ἔτει, οὕτως κἀγὼ τῷ Ἰακώβ, ἐν ἑκατοστῷ ἔτει. 4. ἡ γὰρ Ῥαχὴλ μετὰ τὸ τεκεῖν τὸν Ἰωσὴφ δώδεκα ἔτη ἐστείρευσε. καὶ προσηύξατο Κυρίῳ μετὰ σπουδῆς δώδεκα ἡμέρας, καὶ συλλαβοῦσα ἔτεκέ με. 5. Διὰ τοῦτο ἐκλήθην υἱὸς ἡμερῶν, ὅ ἐστι Βενιαμίν.

III. 1. Καὶ ὑμεῖς οὖν, τέκνα μου, ἀγαπήσατε Κύριον τὸν Θεὸν τοῦ οὐρανοῦ καὶ φυλάξατε ἐντολὰς αὐτοῦ, μιμούμενοι τὸν ἀγαθὸν καὶ ὅσιον ἄνδρα Ἰωσήφ. 2. Καὶ ἔστω ἡ διάνοια ὑμῶν εἰς τὸ ἀγαθόν, ὡς κἀμὲ οἴδατε. 3. [οὕτως ζῆτε καὶ ὑμεῖς] φοβεῖσθε Κύριον καὶ ἀγαπᾶτε τὸν πλησίον καὶ ἐὰν τὰ πνεύματα τοῦ Βελίαρ εἰς πᾶσαν πονηρίαν θλίψεως ἐξαιτήσωνται ὑμᾶς, οὐ μὴ κατακυριεύσῃ ὑμῶν πᾶσα πονηρία θλίψεως, ὡς οὐδὲ Ἰωσὴφ τοῦ ἀδελφοῦ μου. 4. Πόσοι τῶν ἀνθρώπων ἠθέλησαν ἀνελεῖν αὐτὸν καὶ ὁ Θεὸς ἐσκέπασεν αὐτόν; ὁ γὰρ φοβούμενος τὸν Θεὸν καὶ ἀγαπῶν τὸν πλησίον αὐτοῦ τούτῳ οὐκ ἀνάγκη τι φοβεῖσθαι. 5. καὶ εἴπερ πόλλην ὕβριν οἱ υἱοὶ τοῦ κόσμου ἐπιφέρουσι, οὐ προχωρήσουσι καὶ ὑπὸ θηρίου οὐ δύναται κυριευθῆναι βοηθούμενος ὑπὸ τῆς τοῦ Κυρίου ἀγάπης ἥτις πρὸς τὸν Θεὸν καὶ ἣν ἔχει πρὸς τὸν πλησίον. 6. καὶ γὰρ ἐδεήθην τοῦ πατρὸς ἡμῶν Ἰωσήφ, λέγων· Ὦ ἀγαθὲ πάτερ, Ἰακώβ, προσεύχου περὶ τῶν υἱῶν σου τῷ Κυρίῳ, ἵνα μὴ λογίσηται αὐτοῖς ὡς ἁμαρτίαν ὁ Κύριος, ὅτι ἐνεθυμήθησαν πονηρὸν περὶ ἐμοῦ. 7. Καὶ οὕτως ἐβόα Ἰακὼβ μεγάλῃ φωνῇ, λέγων· Ὦ τέκνον εὐλογηθείς, νικᾷς ἐμὲ τοῖς σπλάγχνοις. 8. πληρωθήτω ἐν σοι προφητεία ἀνθρώπων, ὁ ἀμνὸς τοῦ Θεοῦ σώσει τὸν κόσμον. ὅτι ἄμωμος ὑπὲρ ἀνόμων ἀποθανεῖ ἐν τῷ αἵματι τῆς διαθήκης, ἐπὶ σωτηρίᾳ ἐθνῶν καὶ Ἰσραήλ, καὶ καταργήσει Βελίαρ καὶ τὸν ὑπηρετοῦντα αὐτῷ.

IV. Καὶ ὁρᾶτε, τέκνα, τοῦ ἀγαθοῦ ἀνδρὸς Ἰωσὴφ τὸ τέλος· μιμήσασθε τὴν εὐσπλαγχνίαν αὐτοῦ, ἵνα καὶ ὑμεῖς στεφάνους δόξης

φορέσητε. 2. Ὁ ἀγαθὸς ἄνθρωπος οὐκ ἔχει σκοτεινὸν ὄμμα, ἐλεᾷ γὰρ πάντας, κἂν ὦσιν ἁμαρτωλοί. 3. κἂν βουλεύωνται περὶ αὐτοῦ εἰς κακά, οὕτως ὁ ἀγαθοποιῶν νικᾷ τὸ κακόν, σκεπαζόμενος ὑπὸ τοῦ Θεοῦ, τῆς ἀρετῆς αὐτοῦ χάριν. 4. Ἐάν τις δοξάζηται οὐ φθονεῖτε αὐτῷ, ἐάν τις πλουτῇ μὴ ζηλώσητε. τὸν πένητα ἐλεεῖτε, τῷ ἀσθενοῦντι συμπαθεῖτε, [τοὺς ἀδελφοὺς ἀγαπᾶτε, τῶν οἰκείων μὴ ἐπιλανθάνεσθε]· τὸν Θεὸν ἀνυμνεῖτε. 5. καὶ τῷ ἔχοντι φόβον Θεοῦ βοηθεῖτε, κολάζετε τὸν ἀθετοῦντα τὸν Θεὸν καὶ ἀποστρέφετε ἀπὸ τῆς ἀδίκης ὁδοῦ αὐτοῦ· ἀγαπᾶτε τὸν ἀγαπῶντα τὸν Θεὸν καὶ τῇ ψυχῇ ὑμῶν.

V. 2. Ἐὰν γὰρ συνδεδεσμένοι ἐστὲ τῇ ἀγάπῃ τοῦ Θεοῦ τὰ πνεύματα τῆς πλάνης φεύξει ὑμᾶς. 3. Ὅπου γάρ ἐστι ἀγαθὴ φροντὶς ἐν τῇ ψυχῇ τοῦ ἀνθρώπου, ἐκεῖ καὶ τὰ πνεύματα πλάνης φεύγει αὐτόν. 4. καὶ δίκαιον ἄνδρα μηδαμῶς ὑβρίζετε, καὶ ὁ δίκαιος ἀγαπᾷ τὸν κολάζοντα καὶ σιγᾷ. 5. ἐὰν γὰρ εἰς τὴν ψυχὴν κολάζεται, εὐχὰς ποιῶν φαίνεται λαμπρὸς τῷ Ὑψίστῳ. Οὕτως ἀδελφός μου Ἰωσήφ.

VI. 1. Ἀπέκλινε γὰρ τὴν ψυχὴν ἀπὸ τοῦ πνεύματος τῆς πλάνης, ἀλλ' εἶχε τὸν ἄγγελον τῆς εἰρήνης τὸν κύριον τῆς ψυχῆς. 3. καὶ οὕτως ὑμεῖς, τέκνα μου, μὴ λυπῆτε τοὺς πλησίους σου 2. μηδὲ συλλέγεσθε τὸν πλοῦτον τοῦ ἀδίκου. μὴ τέρψησθε ταῖς ἀδικίαις, καὶ μὴ ἐπάγησθε τῷ αἰνίγματι τῶν ὀφθαλμῶν [εἰς τὴν κακίαν] ἀλλ' ἀεί, τέκνα μου, (ὁ Κύριος) συλλήπτωρ ὑμῖν. [καὶ συζεύχθητε τοῖς δίκαια φρονοῦσιν καὶ φεύγετε, τέκνα μου, τὴν μάχαιραν τῆς πονηρίας, μάχαιρα γὰρ ἐγειρομένη τέμνει τὸν τράχηλον τοῦ ἀνθρώπου. καὶ πονηρία συναγειρομένη περὶ ἀνθρώπου θλίβει καὶ εἰς τὴν φάρυγγα τρέπεται εἰς ἄπληστον ᾍδην].

VII. 2. Ἡ δὲ μάχαιρα ἑπτὰ κακῶν μήτηρ ἐστί. πρῶτον συλλαμβάνει ἡ διάνοια διὰ τοῦ Βελίαρ. καὶ φυτεύει φθόνον. δεύτερον τὴν ἀπώλειαν, τρίτον θλίψιν, τέταρτον αἰχμαλωσίαν, πέμπτον ἔνδειαν, ἕκτον ταραχήν, ἕβδομον ἐρήμωσιν. 3. Διὰ τοῦτο καὶ ὁ Καῒν ἑπτὰ ἀδικίαις παρεδόθη ὑπὸ τοῦ Θεοῦ, διὰ τοῦ αἷμα τοῦ Ἀβὲλ τοῦ ἀδελφοῦ, κατὰ γὰρ ἑκατὸν ἔτη μίαν πληγὴν ἐπήγαγεν αὐτῷ ὁ Κύριος. Διακοσίων ἐτῶν ἀπὸ [τοῦ χρόνου] ὅτε Καῒν ἔκτεινε τὸν ἀδελφὸν αὐτοῦ. 5. Ἐν τοῖς ἑπτακοσίοις ἔτεσιν ὁ Καῒν ἐκρίνετο, ὁ δὲ Λαμὲχ ἐν τοῖς ἑβδομηκοντάκις ἑπτά. 6. ὅτι ἕως τοῦ αἰῶνος οἱ ὁμοιούμενοι τῷ Καῒν εἰς τὴν μισαδελφίαν τῷ αὐτῷ φόνῳ καὶ τῇ αὐτῇ κολάσει κριθήσονται.

VIII. Καὶ ὑμεῖς οὖν, τέκνα μου, ἀποδράσατε τὴν ἔχθραν καὶ κακίαν καὶ μισαδελφίαν καὶ προσκολλᾶσθε τῇ ἀγαθότητι καὶ τῇ ἀγάπῃ. 2. Καὶ μὴ ἔχητε αἰσχρὰ ἐν τῇ καρδίᾳ ὑμῶν, ὅτι ἀναπαύεται ἐπὶ τοιούτοις ὁ Θεός. 3. Ὥσπερ γὰρ ὁ ἥλιος οὐ μιαίνεται προσέχων ἐπὶ κόπρον καὶ

βόρβορον, ἀλλὰ μᾶλλον ἀμφότερα ψύχει καὶ ἀπελαύνει τὴν δυσωδίαν, οὕτω καὶ δεῖ τὸν καθαρὸν εἶναι ἐν τοῖς μιασμοῖς τῆς γῆς.

IX. Ὑπενόησα δὲ περὶ τῶν λόγων τοῦ Ἐνὼχ τοῦ δικαίου, φύλαξασθε, τέκνα μου, ἀπὸ τῆς πορνείας Σοδόμων. Εἰ δὲ ὑμεῖς διαφθείρεσθε καὶ γαμεῖτε τὰς γυναῖκας τὰς ὑβριστικὰς καὶ οὐκ ἔσται ἐν ὑμῖν ἡ βασιλεία τῶν οὐρανῶν, ὅτι εὐθὺς αὐτὸς λήψεται αὐτήν. 2. καὶ ἀποστελεῖ ὁ Ὕψιστος τὴν σωτηρίαν αὐτοῦ τῇ ἐπισκέψει τοῦ μονογενοῦς, ὥσπερ προφήτου. 3. καὶ εἰσελεύσεται εἰς τὸν πρῶτον ναὸν καὶ ἐκεῖ Κύριος ὑβρισθήσεται καὶ ἐπὶ ξύλου ὑψωθήσεται. 4. Καὶ ἔσται τὸ ἅπλωμα τοῦ ναοῦ σχιζόμενον εἰς δύο καὶ καταβήσεται τὸ πνεῦμα τοῦ Θεοῦ, ὡς πῦρ ἐκχυνόμενον. 5. καὶ ἀνελθὼν ἐκ τῶν λαῶν ἔσται ἀναβαίνων ἀπὸ γῆς εἰς οὐρανόν. Ἔγνω δὲ οἷος ἔσται ταπεινὸς ἐπὶ γῆς, καὶ οἷος ἔνδοξος ἐν οὐρανῷ.

XI. 2. Ἀναστήσεται γὰρ ἐν ταῖς ἐσχάταις ἡμέραις ἐκ τοῦ γένους μου ἄνθρωπος ἀγαπητὸς Θεῷ καὶ ποιῶν τὰ ἐπιτήδεια γνῶσιν καινὴν φωτίζων πάντα τὰ ἔθνη [ὀνόματι τοῦ καλουμένου καὶ ἐγγράψεται ἐν ταῖς γραφαῖς τῶν ἁγίων. καὶ ὑμῖν, τέκνα μου, ὅσα ἐννόησα εἶπον]. XII. 1. [καὶ ἰδοὺ παραδίδομαι τῷ τάφῳ], καὶ θάπτετε ἐμὲ ἐν Χεβρὼν ἐγγὺς τῶν πατέρων μου. 2. καὶ ταῦτα εἰπὼν ἐκοιμήθη Βενιαμίν, υἱὸς Ἰακώβ, δωδέκατος υἱὸς Ῥαχήλ, καὶ πάντα τὰ ἔτη αὐτοῦ ἦν ἑκατὸν καὶ εἴκοσι. [καὶ πάντες οἱ υἱοὶ τοῦ Ἰακὼβ ἀπέθανον ἐν Αἰγύπτῳ, διδόντες διαθήκας τοῖς υἱοῖς καὶ υἱωνοῖς, ὅσας εἶχον ἐν ταῖς καρδίαις αὐτῶν καὶ προεφήτευσαν προορῶντες κινούμενοι τῷ ἁγίῳ πνεύματι. τὰ μέλλοντα ἐν τῷ καιρῷ αὐτῶν τελεῖσθαι πάντα ἐγνώρισαν καὶ ἔλεγον αὐτοῖς· Ἔχετε ἀγαθὴν ἐλπίδα ὅτι ὁ Ὕψιστος ἐπισκέψεται τοὺς πένητας, καὶ ἐν σιγῇ θλίψει τοὺς ἀμελοῦντας αὐτὸν καὶ τοὺς υἱοὺς ὑμῶν τοὺς λελειμμένους ἐν τοῖς ἔτεσι διασκορπισθήσονται εἰς ὄλεθρον καὶ εἰς τὴν ὕβριν τῶν ἐθνῶν].

APPENDIX VI

Collation of the second Sinaitic MS. *i* where it diverges from *h* for the Testaments of Reuben, Simeon, Levi, and Judah i–xx.[1]

T. Reuben.

Page 1, line 3 πρῶτον. l. 4 ὅσα. l. 5 after αὐτόν add καὶ ἐκάλεσε τοὺς υἱοὺς αὐτοῦ. For ἐν read ἐν τῷ. l. 8 συνήχθησαν. P. 2, l. 11 add τήν after ἐμίανα. P. 3, ll. 7–8 does not om. as *h*. l. 11 οἷά μοι μὴ γένηται ἐν Ἰσραὴλ οὕτως. P. 4, l. 9 γίνεται βρῶσις. l. 11 ἕκτον (so also *h* whose reading is not given in notes). l. 13 ἔσχατα. l. 14 ἀγνοίας πεπλήρωται. P. 5, l. 8 τέταρτον. μαγκανίας. l. 9 περιεργίας. l. 10 ὑπερηφανίας. om. ἵνα. l. 10 ἀπειλίαν. P. 6, l. 7 νουθεσίαν. l. 10 αὐτὴν φυλάξατε. l. 12 προσέχετε ὄψει γυναικείᾳ. P. 7, l. 3 γύμνωσιν. l. 4 om. ἕως οὗ. l. 5 ἀπιόντος. l. 7 εὐφαθά (*h* υρφαθά—so read in notes). l. 10 αἰσθανθείσης. P. 8, l. 6 ἀποθάνητε. l. 9 ὀνειδισμοὺς αὐτῶν. συνείδησίς μου. l. 10 ἐλέγχει με περί. P. 9, l. 15 προσεκάλεσεν. P. 10, l. 1 ἐδέξατο. l. 4 for πονηροῦ read πονηροῦ πράγματος. l. 5 om. γάρ. l. 6 om. οὐδὲ . . . ὑμῶν through hmt. l. 9 σεαυτάς. l. 10 ἴσχυον καταγοητεύσασθαι . . . καταγωνίζονται. P. 11, l. 3 μηχανῶνται. l. 5 τὸν ἰόν. l. 10 κοσμῶσιν τάς. l. 13 τετήρηται. P. 12, l. 1 καὶ τὴν πρᾶξιν. μετεσχηματίζοντο γάρ. l. 4 διανοίᾳ τῆς φαντασίας. l. 6 φθάνοντες. l. 8 αἰσθήσεις ὑμῶν. l. 9 συνδιάγειν (so also *h*). P. 13, l. 3 οὖν λέγω ὑμῖν. l. 10 ὅτι αὐτὸς γνώσεται. l. 12 ἀρχιερέα χριστοῦ. P. 14, l. 4 δέξητε εὐλογίαν. l. 7 παντὸς λαοῦ (so also *h*).

T. Simeon.

P. 15, l. 3 υἱοῦ Ἰακώβ. P. 16, l. 3 τῆς δεήσεως. P. 17, l. 4 Ῥουβὶμ εἰς Δοδαήμ. P. 18, l. 3 ἀποστῶ (so also *h*). l. 10 πάσας τὰς διανοίας (so also *h*). P. 19, l. 6 αὐτῷ, οὗτος. P. 20, l. 11 τέκνα μου. P. 21, l. 1 ὡς (so also *h*). ll. 7–8 τῷ σώματι, ἢ καὶ ἐν (so also *h*). l. 11 ἐκήνισεν

[1] This MS. *i* was not discovered till the spring of 1906, when the above section of my Text had already passed through the press. Since the two Sinaitic MSS. *h* and *i* are derived from one archetype, I have given the readings of *i* only where it diverges from *h*, except in some cases where *h* is omitted in my Notes or was wrongly copied or read. In these cases *i* and *h* alike are given.

(sic). Copy of *h* very corrupt but probably *h* = *i*. Since *c*, *d* read ἐνίκησεν it is probable that α read οὐκ ἐνίκησεν εἰς αὐτόν = לא יכל לו. P. 22, l. 7 οὖν ἀπό (so *h* should be read). l. 14 πόλεμον κυρίου πολεμήσει. l. 17 τις εἰς ἡγεμονίαν. P. 23, l. 1 ταῦτα (*h* τοῦτο). δικαιῶ (*h* reads διάγω ?). l. 4 ὀστᾶ μου. l. 7 πληθυνθήσονται. l. 13 Χετταῖοι καί (so *h*). l. 14 τότε ἐκλείψει. l. 17 πολέμων. P. 25, l. 5 ἐγώ (so *h*). l. 13 χάριν ὁ κύριος. P. 26, l. 4 οὕτως. καί (so *h*). l. 7 ἐτῶν ὢν ρκ̅.

T. Levi.

P. 27, l. 11 ἕως ἡμέρας κρίσεως. P. 28, l. 7 Βαλμαούλ (so *h*). l. 9 ἐπὶ ταύτας τοίχους. P. 31, ver. 11, l. 3 γένος ἀνθρώπου (so *h*). P. 32, ll. 8–9 διατί ἐστι δυνός. ἐπειδή (sic—so *h* but reads δεινὸς ἐπεί). P. 33, ll. 1–2 ἐν δικαιοκρισίᾳ. l. 17 καὶ ἐν. l. 19 καταλύει ἡ. P. 34, l. 10 λογικόν. P. 35, chap. iv, l. 3 οὐρανῶν (so also *h*). P. 36, l. 9 καὶ ἐπί. P. 37, l. 6 ἅγιον καὶ ὕψιστον. l. 8 κατοικῆσαι (so also *h*). P. 39 margin, second line from bottom, καὶ τὸ ὄνομα (so also *h*). P. 40, l. 13 Ἡεμβλακὴν τὸν οἰγενήν (sic). P. 41, l. 9 χλευάσει . . . αὐτούς. P. 42, l. 9 πέταλον τῆς ἀληθείας καὶ τῆς πίστεως. l. 12 μοι καὶ εἰπόν μοι. P. 43, l. 2 ὁ μὲν πρῶτος (so also *h*). l. 4 ἐψώμοισεν (sic) ἄρτον (so also *h*). ἅγιον ἁγίων. l. 6 ὁμοίαν. P. 44, l. 6 τῷ κυρίῳ καὶ θεῷ. P. 45, l. 10 κριταὶ γραμματεῖς (so also *h*). P. 46, l. 1 ἔκρυψα κἀγὼ τοῦτο (so also *h*, omitting καί before ἔκρυψα). l. 10 τὸ πρωί. P. 48, l. 2 καὶ πετεινοῦ πρόσφερε θυσίαν αὐτοῦ. l. 4 καὶ θεῷ ἡμῶν. l. 6 καὶ νῦν (so also *h*). l. 7 τέκνα μου (so also *h*). l. 13 βαστάσαι. P. 49, l. 5 ὃν ἐκλέξεται (so *h*). l. 9 ἐκάλεσε. P. 50, l. 6 for ἔτεκέν μοι reads ἐκάλεσα Μεραρί (next nine (?) letters lost in photo) Μεραρὶ τῷ τεσσαρακοστῷ. P. 51, l. 1 ἡ μήτηρ μου καὶ ἡ μήτηρ αὐτοῦ. l. 2 πικρασμός (sic). P. 52, l. 12 ἡμῶν. P. 53, l. 6 διότι. l. 11 ὑγιασμένοι ἦτε. P. 54, l. 12 πᾶς γὰρ ὅς. P. 56, l. 7 ποιήσειν. l. 11 ἡμῶν. l. 13 τοῦ κόσμου. l. 21 λῃστεύσητε. P. 57, l. 3 τοῦ θεοῦ. l. 9 τὰ ἀγαθά. P. 58, l. 1 βδελύσσεται. l. 3 διακρίσεως (so also *h*). l. 7 καταλειφθῇ. P. 59, l. 1 καὶ ἀληθινῶν (so also *h*). l. 4 ὁρμήσητε ἀποκτεῖναι (so also *h*). P. 60, l. 7 αὐτῶν πλήρης. ll. 9–10 ἰωβηλαίῳ ἐν πένθει ἀγαπητοὶ ληφθήσεται (so also *h*). l. 14 ἀδικία ἑαυτῷ. P. 61, l. 3 μιασμὸς ὃν οὐ δύναμαι. l. 9 αὐτῶν καί. l. 15 περὶ τοῦ Χριστοῦ καὶ τότε (so also *h*). l. 19 ἐν ἀνῳ (i.e. ἀνθρώπῳ). P. 62, ll. 7–8 νεφέλαι ἐπὶ τῆς γῆς ὡς ὕδωρ θαλασσῶν. P. 63, ll. 9–10 ἐν γνώσει ἐπὶ τῆς γῆς καὶ φωτισθήσονται. l. 13 ἐπὶ τῆς γῆς ἱερωσύνῃ. P. 65, ll. 1–2 καὶ οὗτος ἔτεινε τοὺς πόδας (so also *h*).

T. Judah.

P. 66, l. 4 ὑπήκουον. P. 68, l. 2 αὐτήν . . . αὐτήν (so *h* also in second

case). l. 5 συσσάσης (sic). l. 7 ἦλθον δύο (so also *h*). P. 69, l. 5 Ναχώρ (so also *h*). P. 70, last line, λίθοις. P. 75, ll. 10–11 πόλεως βασιλεύς. P. 76, l. 6 νυκτὶ δὲ βαθείᾳ (so also *h*). ver. 5 τότε οὖν ἐγώ (so also *h*). P. 77, l. 5 οὐδὲν πονηρόν (*h* οὐδὲν πονηρὸν κακόν). l. 7 om. ver. 9. ver. 11 φοβούμενοι ἐμοὶ καὶ τοὺς ἀδ. (*h* φοβ. ἐμοὶ καὶ τοῖς ἀδ.). Chap. VIII, 1 Ὀδουλομακήτην (*h* Ὀδολομακίτην). P. 78, l. 4 om. καὶ τοὺς . . . Σηλώμ by hmt. P. 79, l. 5 προσάγων (so also *h*). P. 80, l. 5 om. πυροῦ. P. 82, l. 13 βουλομένου (so also *h*). P. 85, last line of note 44 read αὐτόν for τὸ ὄνομα αὐτοῦ (so also *h*). P. 86, l. 13 ἐπιθυμιῶν ὑμῶν μηδὲ ἐν ἐπενθυμήσεσι τῶν διανοιῶν ὑμῶν ἐν ὑπερηφανείᾳ. P. 87, l. 1 ἐκαυχησάμην. l. 5 Ἀκνὰν (so also *h*) τὴν Χαναΐτην. P. 88, l. 9 ὅτι ὁ οἶνος. P. 89, l. 2 πίνης. l. 4 τὴν ἡδονὴν (so also *h*). P. 90, l. 1 ἕως ὅτι. l. 2 ἐκβάλλει (so also *h*). l. 7 καὶ γάρ (so also *h*). P. 91, l. 3 τοῦ ἀνδρός (so also *h*). l. 8 πίνετε. l. 9 φόβου θεοῦ. l. 12 τὸν οἶνον (so also *h*). P. 92, l. 13 βασιλείαν. P. 93, l. 4 προπάπος (sic). l. 5 Ἰακὼβ οὔτι. P. 94, l. 8 εὐλογίαν αὐτοῦ (so also *h*). l. 9 προφήτῃ λαλοῦντι. P. 96, l. 1 ἐστὶ τὸ τῆς συνειδήσεως. l. 6 κατὰ στήθη. Here *i* is obviously right and *ch* corrupt.

INDEX

[For the sake of brevity the Testaments are referred to in the following Index by their initial letters except in the case of the Testaments of Judah, Issachar, and Joseph which are denoted by Jud, Iss, Jos.]

CH. PA.

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